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LIFE AND LIGHT

FOR

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VOL. XVII.

JANUARY, 1887.

No. 1.

WEST CENTRAL AFRICA.

LETTER FROM MRS. WM. E. FAY.

BENGUELLA, AFRICA, June 10, 1886.

We are permitted to make the following extracts from private letters from Mrs. Fay, who left America, with her husband, for West Central Africa, early in April.

WE reached this place June 4th, after a pleasant but somewhat tedious journey.

We are very thankful that we have been brought in safety over land and sea, and now expect to remain here about a month, to wait for carriers from the interior. We think we shall need about two hundred and seventy; and even with so many, we shall be obliged to leave part of our goods on the Coast. We are to re-pack some of our things so as to have them in sixty-pound packages, as the carriers will not take more than that at one time. We shall then proceed to Bailundu. There will be quite a company,—Mr. and Mrs. Sanders, who met us here; Mr. and Mrs. Currie; Messrs. Scott and Swan, who join Mr. Arnot in the interior, and ourselves,—a party of eight, which will make quite a caravan. We may think it best to separate, and part go two days in advance. We are anticipating this part of the journey very much, especially camping

out. When we reach Bailundu, it is proposed that Mr. Sanders and Mr. Fay go on an exploring expedition, to decide upon the right place for us; and we hope, if it is God's will, that our home may be in Bihe. I wish you could take a peep at me as I sit writing in this odd-looking, whitewashed room,—with sticks laid over for a roof, our trunks and boxes, our two Madeira chairs, two cot-beds, and some boards set upon boxes for table and wash-stand. But I have left out the best part of the picture; viz., two of Mrs. Sanders' boys,—Charlie, a half-breed, and Organda. I have given them paper and pencil, and they are writing as if they enjoyed it; and, indeed, I find it very good,—every letter quite distinct.

June 27th.—I will try to give you some idea of what we do with ourselves here. We have a lunch sent to us about 7 A. M., and at nine o'clock we go to Mr. Walter's, to breakfast. But where does Mr. Walter live? and where do we live? Imagine a low, dirty looking building made of mud, about seventy feet long, facing the street. We enter the second door at the left, and pass into a large *kintal*, or yard, where we find another door, which consists of four separate parts, all of which open at our approach. We enter our room,—perhaps 12 x 16,—with whitewashed walls, a floor so unsteady that you must be prepared to go down or up, as the case may be, the large window with green inside shutters; and above your head you may see the roof, which is made of poles laid cross-wise, covered with spiders' webs two yards long. Besides this there are numerous air-holes, or sky-lights in the roof; so that one lying on the cot-bed, if of an inquisitive turn of mind, is led to wonder how much water would soak in during a given time. Fortunately this is the dry season. We enjoy our present life, for, there is much novelty in it, and really it is more desirable than anything we must expect for some time. I have driven pegs into the wall, to accommodate dresses, hats, etc., and tied a string across the corner, and called it a towel-rack; made a wash-stand by laying a board across a box, also a table in the same way; a toilet-case and pin-cushion hang against the wall, to make it seem a little more like home.

Mr. Walter's house is within a stone's-throw of our rooms, on the opposite side of the street. It consists of three rooms and a shed with a brick floor, which they use for a dining-room. Back of this is a store-room, which must be continually watched, for the white ants hold themselves in readiness to devour everything they can reach. They will eat through a box in one night; and, stranger than this, a tin can, holding provisions, had a tiny hole in it, which seemed a door for these ants; they entered, and not only ate all the can contained, but filled it again with sand. Imagine our won-



Ant Hills

ANT HILLS ON THE RIVER CUTATO.

derment at these strange performances! For this reason we dislike to leave any of our goods on the coast; but we shall be obliged to do so, as we do not expect more than three hundred carriers. But to go back again: after breakfast we are busy overhauling our boxes and re-packing, our chief work just now. We have found a few articles broken, but, considering the distance, have fared well. About 1.30 P. M., Mrs. Sanders sends her boy with a lunch for Mr. and Mrs. Currie, who room next us, and so we usually sit around our table to eat. Our dinner-hour is five o'clock, after which we rest. We have had some nice *sings* with the new baby organ, and the boys are perfectly delighted. Six of our Sunday-school hymns have been translated into Umbundu, and the children sing them very well. The boys love to look at picture-books; and a few evenings ago they knocked at our door, and when asked what they wanted, both, grinning from ear to ear, seated themselves on the floor, thus indicating that they intended to make us a visit. I gladly entertained them with pictures, and it was most amusing to watch their faces as they gazed at each other in wonder. I longed to be able to talk and explain to them. I told them they might each choose a picture for themselves, but they were so bashful that I had to make the selection myself. These boys do the work in the mission families, such as washing dishes and sweeping, and they can wash and iron as well as a girl. This is a great help to us, as it leaves us at liberty to spend more time in direct mission work.

July 5th.—I must tell you how we spent the Fourth. It was a glorious Fourth to us, and began by the boom of a cannon. This meant for us that the steamer was in sight, and on it our home mail. You cannot realize (unless you have had a like experience) what delight it brings us to receive our letters, and so many at one time. We wanted to do something pleasant to celebrate the day, so Mr. Fay went over to a garden near by and gathered a beautiful bunch of oleanders with some delicate green. I arranged them in the center of the table, and draped around them the stars and stripes of dear America. While reading our letters in the afternoon, word was brought that the carriers would be here in a day or two, and we are all glad to get started for the Interior. I intend to spend Thursday in baking bread enough to last through the journey, and perhaps I may indulge in a few cookies.

July 9th.—Such hurry, bustle, and confusion! The caravan is here, and such a noise! There are about 300, besides a whole troop of children. How you would have enjoyed a walk through the *kintal*, where they have quartered themselves—little groups here and there, around their camp-fires, cooking their mush. How

they looked at us, and how delighted they were to see Mr. Fay—those who had known him! Chitwi, the head man of the caravan, had heard us play and sing the night previous, and was so delighted, he said, “Nice, nice; if caravan hear that they not sleep all night.” He asked us to sing where all could hear that, and we did. I wish you could have seen the room; it was packed full of black faces. They were evidently interested and delighted, and said, “If you play on that when we come into camp, the whole village will come to hear it.” Oh, what a noise as the carriers troop into the *kintal* for



A CARRIER OF BIHE.

their loads which are to be given them this evening! It is really exciting. We will leave here about 3 p. m., and go to Catumbella, where we shall be entertained at the Dutch House, in Portugese style. After leaving there we shall have only our tent between us and the starry heavens.

We left Benguella, July 10th, Saturday, 3.30 p. m., in good spirits and with pleasant prospects. We rose early, had breakfast, tied up our beds, prepared our food-boxes, and went over to Mr. Walter's ready for a final start, when we were told that the carriers were on a strike! (You see the fever has reached even to Africa,—human nature, the world over.) The cause was this: Mrs.

Stover's organ was a double load, and they refused to take it. Mr. Walter said they should have no more loads and no rations until they took it; so they sat down and said they would not go. But after awhile (I suppose their stomachs admonished them, for it was not much fun to go without their breakfast) their two head men came, saying if they could have four yards of cloth instead of three they would go. Mr. Walter said, No, they must accept his terms, which they wisely concluded to do, and after



ON THE WAY TO BAILUNDA. A TEPOIA.

awhile we were started off. Now, I know you will wonder how I enjoyed my first Tepoia ride? At first I felt as if I were pretty well shaken up; but as I became accustomed to it I did not notice the motion; I liked it, and felt my spirits rising at every step; and it is not strange, for were we not on our way to Bihe, or wherever the Lord was guiding us, to our home? The air was cool, and the men in high spirits. They did not stop to walk, but ran, singing and laughing, and clapping their hands, flourishing them over

their heads, and keeping time to their music, and making amusement and fun for me all the time. Their dress is most comical. All the cloth they have they tie around their bodies, and sometimes show a good deal of artistic skill in placing it; but the funniest fashion of all is this: While at the coast they buy all the old hats and coats they can, and put them on, no matter how, or how many, one on top of the other; some small hats on large heads and large hats on small heads; some coats are long, some short, and occasionally we see a vest or skirt, so we have a great variety of costumes. This extra dress is gradually disposed of on the way, so that sometimes the men arrive at the end of their journey minus a great deal, perhaps with only one strip of cloth around their waists.

Our first stopping-place was Catumbella. We were entertained very hospitably at the "Dutch House." We left there July 12th, about 3 P. M., Mr. Fay walking, because two of our Tepoia men had disappeared. Our road lay over the side of a mountain, and was rather hard, and I wondered if it would be like that all the way; but it was not, and we have found some very pretty and comfortable camping-grounds. Mr. Fay and I have begun the day by using the same water to wash our faces, as we could have only one cupful between us, and Mendombi finishes up by washing our dishes in the water which had boiled our potatoes. All along the road we see the ant-hills that the little creatures have built. Some are really very picturesque-looking, like old castles and monuments. Some of them are four or five feet high, and almost as hard as stone. In camp, we make use of them by breaking off large pieces and placing them around the fire, making a rest for pots and kettles. We have found several slave-yokes, telling a sad story of an escape or sudden death. We saw one that, years ago, had been thrown over a little twig, but now embraced a good-sized tree.

(To be continued.)

JAPAN.

AN APPEAL FROM JAPAN.

OSAKA, JAPAN, Sept. 7, 1886.

To the Ladies of all the Churches connected with the Woman's Board, Greeting from Japan:—

At our Annual Meeting, just closed, as we brought together the experiences of the past year, we were deeply impressed with the fact that wide as are the doors of usefulness opened to us in this land, an immense change has recently taken place in public opinion

concerning the worth and necessity of Christian education for girls. Thoughtful Japanese have long been watching missionaries and their methods of work; and when they compare the gifted women engaged in school and evangelistic work with the better classes of women here, they see that something, either Christianity or civilization, has given the women of the West a position that excites their admiration and earnest longing to have the women of Japan gain a similar place of influence. They also see that unless some way of elevating woman is systematically undertaken, Japan cannot push forward into the position of a truly civilized country. Hence it happens that woman's work is now attracting the thought of philanthropists, who are asking in public and in private that we aid them, especially in the establishment of Christian girls' schools.

As an example: a professor in Tokio University, Mr. Toyama, has recently made a most stirring and unusual appeal through the newspapers to the missionaries of the various societies, begging them to even abandon altogether their evangelistic work, and to unite in forming five or six flourishing Christian girls' schools in the capital, affirming confidently that this would be the most rapid and effectual method of spreading the teachings of Jesus.

Again: a few days ago I received a letter from a Christian in a distant city, stating that the believers desired to start a girls' school, and that the governor and many other officials were in sympathy with the movement, and modestly asking us to send them one lady teacher, to insure the success of the school.

We have already at hand importunate calls for lady teachers from Tokio, Okayama, Takahashi, Matsuyama, and other large cities; and what shall we do in the face of these requests?

In the first place, we send you profound thanks for the noble women you have already sent here, whose conspicuous work is what has made the thoughtful classes hunger for more of it. Had the women you and other societies have sent to Japan been a failure, or only a partial success, the great call that comes to missionaries here, and through us to you, would never have been heard. The Rev. C. H. Warren (Church Mission Society) once remarked to me: "One of the great causes of the success of your mission is your lady workers, and I shall see to it that we get some causes like them as soon as possible in our mission."

In the second place, we desire to ask you to regard the inclosed resolution, unanimously and prayerfully passed by our mission, as expressing our deep conviction that an unparalleled moral crisis is at hand.

Professor Toyama vehemently says, "It is an opportunity that

missionaries cannot afford to lose." In asking you to do all you can to take advantage of this unexampled change in public opinion, we would emphasize this fact, which very much simplifies the problem: that you are not now asked to build and furnish school-houses, supply native teachers, pay annual deficiencies, etc., but simply to furnish and support lady teachers to work with sympathetic Japanese in giving the girls of Japan a Christian education. The ripe opportunity consists in this,—that not only Christian churches, but non-Christian philanthropists, are looking to Christianity as to the only force they know of that will lift woman out of her ignorance and degradation, and enable her to exert such an influence in the home as the women of Christian lands do.

At our late meeting we ventured to formally ask the Prudential Committee for three single ladies, hoping thereby to tide over the most pressing of our present demands. But when we consider that God seems to be preparing Japan to be the field of the most gigantic work of renewing grace ever yet witnessed on earth; when we see Buddhism tottering, and the people coming forward to affirm that Christianity alone is worthy of a place in Japan; and when we remember the 15,000 Christians well organized in work, and daily praying "Thy kingdom come," we feel impelled to say to you that, in our opinion, the most imperative call ever made upon you is the one that now comes, not from missionaries, who know the deep needs of this people, but from the people themselves, who begin to know their own needs, and know, too, that nothing but Christianity promises to successfully meet these needs.

We beg you Christian women, to whom so many urgent requests come, to consider these facts, and to hold special meetings of prayer for the women of Japan; at the same time praying that our Father will give you the necessary wisdom and strength to assist yet more in shaping the destiny of Japan.

In behalf of the mission,

Sincerely yours,

J. H. DE FOREST.

COPY OF RESOLUTION.

Whereas, The successes of Christian schools have attracted wide attention among the thoughtful classes in Japan, and the need of Christian morality among the youths of this country has led to repeated calls for Christian schoolteachers, and

Whereas, The feeling is especially strong in favor of Christian education for girls, and prominent men are urging missionaries to lay aside their direct evangelical labors, and take up this branch

of work as offering a most successful method of propagating Christianity, and

Whereas, In circles friendly to Christianity, the spirit of self-support coupled with confidence in Christian teachers has led already to the offering to us of several girls' schools, provided we furnish simply the lady teachers, and

Whereas, Our girls' schools are, every one of them, powerful influences in favor of Christianity, and, besides being sources of large additions to the churches, are opening up homes that otherwise we could not approach:

Resolved, That we ask the Prudential Committee to let us appeal directly to the women of our constituency; and while gratefully thanking them for the gifted ladies they have already sent here, we request them to set apart a day for special prayer for the women of Japan; and also that God will choose, by his Holy Spirit, many more willing, consecrated laborers from among the Christian women of our churches to speedily come in this crisis, and use all their talents to bring to the knowledge of the only Saviour the girls of a kingdom that, we believe, is soon to become a kingdom of our Lord Jesus Christ.

BULGARIA.

EXTRACTS FROM LETTERS WRITTEN BY MISS E. M. STONE.

SAMOKOV, Sept. 6, 1886.

. . . SCHOOL has begun in good measure, and we are so fast settling down into the routine of school-life that we have almost forgotten our late excitement over the Rebellion: the forced resignation of the Prince; the three days' reign of the usurpers — the Russian party; then their overthrow, and the installment of Karareloff as a Director, in the absence of the Prince; and the demand for the recall of Alexander as soon as the Bulgarian nation could right itself.

Russia has appealed to the cupidity and the greed of the people, suffering from a stagnation of trade, promising through her agents, of course, that if she should but regain power here, all should be prospered. She has appealed to the prejudices of the ignorant masses, telling them they want nothing of this Prince, who is a German and not a Bulgarian, a Protestant and not a Pravo-Slav; but when he had actually been driven out, and given into Russian power, she dared do nothing but give up when the Powers demanded. . . .

SAMOKOV, Sept. 12, 1886.

SABBATH EVENING.

Perhaps on the Sabbath, my dear ones at home, I can write you more coolly than I could have written any other day. We've been so filled with sorrow at the loss of our brave Prince, and with indignation at what has caused his removal, and dreary forebodings of what is to come if Bulgaria must henceforth be under Russian rule, that I could not quiet myself to write, although I've longed every day to do so.

You must have heard of the conspiracy of the Russian sympathizing party against Prince Alexander, by which they succeeded in obliging him to sign an act of abdication, and expelled him from Bulgaria, giving him over into the hands of the Russians in Reni, in Bessarabia. What transpired with him there we do not know; but we do know that as soon as the Bulgarian people as a nation came to understand what they had done, they sent invitation after invitation by telegram and by deputies to His Highness, begging him to return.

Imagine the delight of the people at receiving from him a telegram over his own signature — Alexandre — informing them of the hour when he should land in Rutschuk. Upon his arrival there, the overjoyed officers who were permitted to meet him, caught him up and bore him upon their shoulders from the steamer to his stopping-place. Ah! there were melting hearts and streaming eyes as Prince Alexander was again welcomed to Bulgaria. . . .

In response to the address of welcome tendered to him, the Prince said: "My sympathies and my love for the Bulgarian nation are the same as before. May you and I be strong for the future."

But though his words were brave and strong, he seemed to be weighed down so heavily with sorrow, that even simple, ignorant, village women wept. This was on Thursday. The next day he reached Sophia, and had a joyful, enthusiastic welcome there.

The next Tuesday a manifesto resigning his throne was published, and at 4 P. M. he left the city among a dense and weeping throng of his faithful army and citizens. It is Russia's work; and a brave, true, self-sacrificing, victorious Prince has been compelled to leave his people, who are, in the large majority, most heartily devoted to him, and want him to continue with them.

Is not European diplomacy a cruel thing? This is Germany and Austria's sop for Russia, to keep her still, while Austria shall make a move this fall, it is said, to come down and take Bosnia and Herzegovinia, and perhaps Salonica, while Albania shall be given to Greece, to keep her quiet. This is the plan of Bismarck,

according to the *London Times* of August 27th, to divide up all the little provinces of the Balkan Peninsula among the Great Powers, and so avoid future trouble with them. But how about individual rights and national rights? Will God permit them to be down-trodden in this unscrupulous way? We cannot believe it. . . .

Delegates for the National Assembly are now in Sophia, and may proceed to call at once an Extraordinary Assembly, upon which may depend Alexander's recall.

Will Europe allow such a call to be heard and responded to? If right wins the day it seems as if she must. Russia will never recognize the union of Bulgaria and Eastern Roumelia so long as Alexander is Prince. She says she will if he were removed. The rest of Europe was ready long ago to do this, only Russia has persisted against it, and this from but one motive—the hatred of the Czar to Prince Alexander, his cousin, because he could not make him his tool.

As there was no power to help him, Prince Alexander has ended the unequal contest by giving up his throne, Russia having assured him that she will not come in at present to occupy the province. Was not this magnanimity and self-sacrifice in Prince Alexander? If England had only continued to champion Bulgaria's cause this need not have been; or had Germany and Austria not decided as they have done, to divide up Southeastern Europe among the Great Powers, it need not have been done.

From a note from Sophia, bearing date of September 8th (written by a Bulgarian woman), we copy the following reference to the reception given to Prince Alexander, and to his subsequent resignation and departure from Bulgaria.

On Friday last a triumphal reception was accorded to our beloved Prince; but yesterday, at four o'clock in the afternoon, we watched him departing from us, with all honors attending him, but with this great difference—that upon meeting him we rejoiced, but upon parting with him we sorrowed and wept.

From the gate of his palace to beyond the bridge outside the city limits, the entire distance was so filled with citizens and soldiers that a man could with difficulty pass. Men well read in history say that such an experience has not hitherto been heard of—the head of a nation leaving his principality accompanied by such love and by so many tears.

On the day before his departure, with what sadness he counselled with his officers, and begged of them that should war at any time open on account of Macedonia, they, should permit him a share in the struggle—even though it might be only as a soldier

in the ranks — to fight and to die for Bulgaria. God bless him a hundred-fold for this his heartfelt sympathy for Bulgaria! The officers to a man wept when the Prince thus talked with them.

The last proclamation of His Highness to the nation is now being printed, and will be circulated after his departure from Bulgaria. This proclamation, it is reported, is full of the deepest sorrow, and can but be heartrending to every Bulgarian who loves his native land. For four months Bulgaria is to be governed by a regency, composed of Karareloff and Stainboloff, assisted by the new Ministry. The Russian Emperor has promised that he will not interfere in the affairs of this government, and that he will not send one Russian officer or prince until the great National Assembly shall gather.

But as this Assembly will not sit for the present, Russia will have time, if not openly, to win the hearts of the nation to her side by circulating among them yet another million roubles. . . .

Young People's Department.

GLORY TO GOD IN THE HIGHEST.

“Glory to God in the highest!”

Soft through the ages long,
In bright celestial chorus
Floateth the angel song
Once in the midnight heavens,
And never since again,
Yet earth hath held the music,—
We seem to know the strain.

“Glory to God in the highest!”

Our Christmas hymn for years,
Chanted in mirth and gladness,
And faltered forth through tears;
Sung when the snow was falling,
Or Christmas stars were bright,—
Sung in life's early morning,
Sung in its closing night.

“Glory to God in the highest!”

Is still heaven's ceaseless song,
Amid the deep thrice “Holy”
Of the veiled seraph throng:



Often in the tearless brightness,
 In the presence of the King,
 "Glory to God in the highest!"
 They still with rapture sing.

But hark! in accents thrilling
 The Saviour speaks alone;
 Out of the depths he speaketh,
 Where he stooped to save his own.
 The words seemed winged with power
 Time's tossing tide to stem,—
 Those words so sweet, so wondrous,
 "*I am glorified in them.*"

O angels, pause and wonder!
 These have not tearless eyes;
 They are not crowned nor circled
 With heavenly harmonies:
 Their robes are rent and sullied,
 Their feet have wandered wide,
 Their hearts have often fainted,
 In whom he is glorified.

He bids us seek and save them;
 He will give them raiments white,
 Though the luster shall show dimly
 Through the darkness of the night.
 He bids us seek and find them,
 And draw them to his side;
 His word of old abideth,—
 "*In them I am glorified.*"

.
 "Glory to God in the highest!"
 But through the angel hymn,
 He listens for the answer
 Out of the shadows dim.
 Shall he not see his glory
 Amid earth's darkness break?
 Shall he not hear the music
 He stooped so low to wake?

Oh! strain on earth the sweetest,
 "*I am glorified in them.*"

How will it break in rapture
 Through the new Jerusalem,
 When the King, in kingly beauty,
 With undimmed eyes they see,
 And "Glory to God in the highest!"
 Their song at last shall be.

C. H. in "Woman's Work" (London.)

Our Work at Home.

COME AND HELP.

WE have reached the final page of another year-book, and "Finis" is written upon the record for the year of our Lord 1886. With all its imperfections and failures, all its successes and encouragements, it must take its place as a part of our one only opportunity in all eternity for just this work,—the promotion of Christ's kingdom in this earth. We cannot change an atom of the record, but we can learn lessons for the future.

To those who have the special responsibility of carrying on the work of our Woman's Board, the prominent thing in the year that is gone, is a great cry for help: help for the women and children in heathen lands; help for our missionaries, staggering under burdens too heavy to be borne; and help for the home-workers, also struggling under many anxieties and cares. We are asked, also,—oh, wonderful thought!—to come up to the "help of the Lord against the mighty." So to-day, as we take up the record-book for another year, wondering what may be written on its yet unsullied pages, we wish to place as a motto on the title-page the same cry that has come down to us through eighteen hundred years, but which was never more real or more imperative than at the present day,—“Come over into Macedonia, and help us.”

This cry comes to us first from the women in heathen lands, reaching whom is the ultimate aim of all our work. With the great mass of them it is only the appeal that comes with double force from a dumb, hopeless misery from those crushed under burdens that paralyze brain and heart, and destroy all aspirations for a higher existence. We know their lives,—the dull, dreary monotony of seclusion, or the degradation that places immortal souls almost on a level with the beasts of the field. By the wonders of invention, these women have been made our neighbors: they are our sisters, through the one Lord and Father of us all.

Let us honestly try to realize, for a moment, how we would feel, what we would do, if a loved daughter or sister were in their condition. We know very well how our hearts would be wrung as we thought of her intolerable burdens; they would haunt us night and day, and come to us with a pang in our happiest hours. If it were impossible for us to go to her ourselves, no labor would be too hard, no sacrifice too great, in assisting others who were willing to go to her relief.

There are millions of our sisters, yours and mine, dear friends, who are lying crushed under heavy burdens,—the weight of superstition and idolatry. We have unlimited power to help them: “All things are yours”; We “can do all things through Christ which strengtheneth us.” It only needs that we be willing-hearted.

Secondly, the cry for help comes from our missionaries, not for themselves, but for the people under their care,—for those who are actually hungry for the Bread of Life,—that there may be some one to break it to them. We have now on our list ninety-eight missionaries. Of these, seventeen, more than one-sixth of the whole number, have been in this country the past year, in almost every instance worn out or broken down in health by overwork. Who is responsible for this? Is it the missionaries themselves? In answer to a remonstrance against overwork, one of them writes: “Your warning about overwork is a little like the driver telling the horse, when he is half way down the hill, to stop and take it easy. How can he, when the load is pushing him behind? Send us two more young ladies to take part of the load of pleasant but necessary work, and we will gladly go slower.”

The force of workers in the field ought to be double what it is at the present time. Does the responsibility for this rest upon the Executive Committee of the Board? It does to the extent of doing their utmost in laying the needs before the Christian women in the churches, and their very best in planning for the interests of the work. We are painfully aware that we have not always done our utmost nor our very best, but we want to do it in the year to come. Can we go further than this? Does not the final responsibility rest, not on a few women in Boston, a few branch offices, or the two or three in a church, but on all the Christian women in all our churches? Is there any reason why one is called more than another to do her part, whatever that part may be in this work. The Secretaries of the American Board tell us there are needed at the present time thirty-six more single ladies for the absolute needs in the field. If they are not found, the strain on those already there will be almost unbearable. A specimen of what they are accomplishing will be seen in the appeal from Japan on another page. “Polished stones” they are in the palace of our King; but if the pressure be too great they will tremble and fall, and not only the palace but the King’s own visage will be marred.

Come and help us, thirdly, in the work in the home churches. Our Lord has greatly blessed our efforts in the foreign field. At his command we have let down the net. Others have toiled all night and caught nothing. But the dawn is brightening; our nets are break-

ing, and we want to beckon to you, our partners, to come and help us. If you fail us, immortal souls may be cast back into the sea of heathenism, and be forever lost. We need helpers in all our Home departments, but we can specify but a part. We ask, first, for your prayers for this work, both at home and abroad, because we can think of no possible reason why this request may not be granted. It requires neither time, nor money, nor genius, nor gifts of any kind—only the faith of a little child, and the willingness to use it. Our boat requires two oars: one of labor, and one of prayer; both equally necessary. If you can not give us the one, may we not have the other?

The most common perplexity in the home department of our Board is the lack of attendance at meetings—more particularly the auxiliary meetings. "I can't possibly find time to go," says one.

How many Christian women are there who can honestly say that, with all the resources and fertility at their command, they find it an impossibility to obtain an hour in the month for the foreign missionary meeting? "The meetings are not interesting," says another. Then is she not just the person to make them interesting? A thorough recognition of an evil is a long step towards rectifying it. "Oh, I can't take part in a meeting!" Why not? Is it a great effort to talk over the latest news in the social circle—to read a letter from a friend in Paris or Berlin, and tell what you know, or have been able to find, about the people and the city where she is? Is it any more difficult to tell the latest in the kingdom of our Lord—to read a missionary's letter, and talk about the people among whom she works? In either case it would be embarrassing to meet with no response; a few words of appreciation and interest—the lack of which would be considered a breach of courtesy in the one case—would be just as necessary and would be just as welcome in the other. Zoölogists tell us that a sponge, always absorbing and never giving out unless hard pressed, is the lowest order of the animal creation.

"But I might be asked to lead in prayer, and that I never could do," says another. Again we ask, Why not? We wish that one thought which paralyzes the tongues of so many Christian women in our meetings could be banished from them once and forever; that is, that one must be "gifted," and offer a "splendid" or "eloquent" prayer; that it must touch upon every mission-field and every part of the work at home. If the belief that our Lord is present wherever any are gathered in his name is anything more than a pious fiction, is there any reason we should not turn to him with our requests as simply and naturally as little children? "They asked for just what they wanted," was the surprised com-

ment of one who had attended a particularly warm and interesting auxiliary meeting. Let us just ask for what we want, and nothing more.

There are those, however, for whom these things are a physical impossibility. The number of whom this really is true is much smaller than of those who think it is true; and to those we would say, let the leaders of your auxiliary have the encouragement of your presence. Come and meet with them. "Come and hear the wonderful works of our God, and how he is honoring woman's hand in setting it to help mingle the heaven which is to fill the earth with the knowledge that is to fill the earth. Come, for they need you,—your presence. Come, and share their blessings; for to many of us this missionary work has taught secrets of consecration, and given life such a joy and such a meaning that we long for others to know the same."

We also need the gifts of our friends as never before. The appropriations just received for 1887 amount to nearly \$88,000. In 1886 we have paid for different objects in the regular work that have come up during the year, 4,962.31; for buildings, \$16,317.70, and we may expect the same in 1887.

Should we be so fortunate as to secure one third of the missionaries desired in 1887, it will cost for outfit, traveling expenses, and salary for one year, at least a thousand dollars for each. All this makes a total of \$121,280.01. Is this a large sum? Yes, for the few in each church who are interested, but not for the grand army of one hundred and seventy-five thousand Christian women in our churches. If they would only rise in their might and send their gifts—these from their abundance, and those from their poverty—like the Hebrews of old, "so poor that their clothes were a miracle, and their daily bread came direct from the hand of God," with silver, and gold, and the work of their hands we should soon be able to send the message around the world. The treasury is full! Go forward! We have asked our friends to pray for the missionaries and their work; but we are almost ready to take back the request unless they are ready to help meet the demands that are sure to come upon us all in answer. We cannot, in conscience, take back the request. Let us rather pray for an earnest spirit of consecration to go through the home churches that shall make Christian women ready to press toward the mark of their high calling.

We may often learn lessons in consecrated giving from the people for whom we work. In a letter from Miss Daniels, of Harpoot, we find the following: "I must tell you about the 'Christ-seat.' In our primary school, in the first class, are six little girls, and seats for seven. Miss Wheeler asked them whom they would

invite to occupy the extra place. One little child said, "Christ." So the seat has been called "Christ-seat." The children bring raisins, nuts, fruit, or whatever is given them to eat at recess, and put it in that seat. The offering is sold, and the money used for Christ. Do we give as much as they do?"

May there not be "Christ-seats" in all our houses, where we may lay our gifts for the sake of Him

"Who, on one awful day,
Cast down for us a price so vast and dread
That he was left for our sakes there and dead,
Having given *himself* our mighty debt to pay."

Lastly, we are asked to come up to the help of the Lord in the extension of his kingdom in the earth. It surely needs no pleading to persuade Christian woman to accept the high honor conferred upon her in this age and in this work. Let us ponder the wonderful truth in our hearts as did the mother of our Lord, till we can join in her magnificat "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; . . . for he that is mighty hath done to me great things, and holy is his name."

THE NOVEMBER MEETING.

BY MRS. S. BRAINARD PRATT.

THE crowds of ladies who thronged the spacious vestry of Park Street Church on the afternoon of November 2d, were the natural consequence of the announcement that Mrs. Capron, of Madura, would address the meeting.

It seemed strange to miss the familiar face of Mrs. Bowker from the chair, but all were glad to know she was having a much-needed resting time at the mountains. In her absence, Mrs. Lemuel Gulliver conducted the meeting.

The opening prayer was offered by Mrs. A. C. Thompson, and the report of the Home Secretary, which followed, was full of encouragement. Revivals have recently been enjoyed in our schools in Harpoot, Smyrna, Oodooville, and Madura.

The report of the Assistant Treasurer, Miss May, showed that the receipts since January had been a little larger than for the corresponding time last year, but the amount received from legacies had been much less.

Mrs. Capron held the close attention of the audience while she gave stern facts and touching incidents of her work in Madura. Seventeen hundred and ninety-nine native women there had been pupils of her Bible-women, learning to read God's Word, and all of them committing to memory certain Bible texts, first among which

was the verse, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One of these women died, murmuring in her delirium, fragments of the sweet words, "'So loved the world;' for me! for me!"

A letter just received from Japan stirred all hearts by its earnest appeal to the women of America to set apart a day of prayer for their sisters in Japan, which is given on another page. A marked change in public sentiment is taking place in that country with regard to the education of girls; and while Christians there return hearty thanks for the lady missionaries already in the field, they entreat that more may be sent.

Mrs. Peloubet led in prayer; and with a few earnest words from Mrs. Gulliver, and the grand old hymn, "All hail the power of Jesus' name," the meeting closed.

ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

ON the 13th and 14th of October, Exeter opened its hospitable doors to the Thirteenth Annual Meeting of the New Hampshire Branch. Its first Annual Meeting had been held there under the shadow of the State Conference, few in numbers but gallant in spirit. Since then the little one had become a thousand. Its first reported thirteen hundred dollars has rolled up to fifty thousand during these years of hardy toil.

The Branch supports four missionaries, besides having stock in various schools and scholarships, Bible-women, and the Morning Star. Mrs. Schneider, from Constantinople, lent the inspiration of her long experience and glowing faith. Miss Price came with assurances that solid work for Africa would purchase her redemption at last. Mrs. Chase, of Exeter, brought greetings and good cheer from the Baptist Board, and Miss Stanwood her apt words from the Mother Board at Boston. Miss Potter, of Manchester, read a timely and suggestive paper on the "Idols of Christendom." The services were generously attended and sustained. One of the auxiliaries, reporting having photographs of their missionaries at their meetings, in order to make the tie more real and prayer more individual in their behalf, the example was recommended to others. When faith halts, sight comes in to quicken her pulses and her pace.

Mrs. George Street presented a valuable paper upon practical missions, showing not only much research, but reaffirming emphatically their great practical value, both in body and soul. Bodily healing is often the avenue to spiritual health.

A large evening meeting, under the care of the pastor, Rev. Mr. Byington, was of unusual interest. Rev. John R. Brown, of Turkey, and Hon. Mr. Wingate, for many years Consul at Foochow, China, were present.

Mrs. Knight, long officially connected with the Branch, resigned her post, and Mrs. S. P. Leeds, of Hanover, was chosen President.

The courtesies of beautiful Exeter, and the blessed fellowships of the meeting, will long linger, like golden light, in the memories of those who attended.

R.

WOMAN'S BOARD OF MISSIONS.

Receipts from Oct. 18 to Nov. 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Waterford, Aux., \$15; Home School, Mission Rill, \$5; Thanksgiving Circle, \$7; Portland, Williston, Ch., Aux., \$9; Warren, Aux., \$5; Andover, Aux., \$7.62; Skowhegan, Ladies Miss'y Soc'y, \$15.50; Augusta, Aux., \$50; Limerick, Ladies of Cong. Ch., \$6; Rockland, Aux., \$50; South Gardiner, Aux., prev. contri. const. L. M., Mrs. Jacob Horton, \$9,	
<i>Waldoboro.</i> —Aux.,	\$179 12
	12 25
Total,	\$191 37

NEW HAMPSHIRE.

<i>New Ipswich.</i> —Children,	\$1 00
Total,	\$1 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bradford, Aux., \$20.45; Brandon, Aux., \$2.00; Clarendon, Aux., 75 cts.; Cornwall, Aux., of wh. \$25 const. L. M. Mrs. M. C. Stebbins, \$30.62; Dorset, Willing Workers, \$10; East Corinth, Aux., \$10; Essex Centre, Aux., \$10.60; Manchester, Miss'y Workers, \$25; Peacham, Aux., prev. contri. const. L. M's Miss Lucretia K. Pierson, Mrs. Elsie C. Merrill, \$25; Pittsford, Aux., \$37.25; St Johnsbury, North Ch., Aux., of wh. \$50 from S. W. J., by her three Sons, \$52.96; Sale of Candlesticks at Annual Meeting, \$10; Westminster, Aux., \$11; South Hero, Aux., \$2,	
<i>Brattleboro.</i> —Myrrh Bearers,	\$247 63
	5 00
Total,	\$252 63

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lowell, Aux., \$120.50; Reading, Aux., \$5, Y. P. M. B., const. L. M's, Miss Alice Barrows, Miss Mary W. Howard, \$200; Medford, Aux., \$78; Wakefield, Aux., \$50,	
<i>Barnstable Co. Branch.</i> —Miss A. Snow, Treas. Waquoit, Aux., \$4; North Falmouth, Aux., \$20; Falmouth, Aux., \$100; Harwich, Aux., \$10; Cotuit,	\$453 50

Aux., \$21; Wellfleet, Aux., \$4.50; Yarmouth, Postage Fund, \$1.25; Thank-off. at Annual Meeting, \$45.65,	\$206 40
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Adams, Aux., \$21; Hinsdale, Aux., \$18.62; Sheffield, Aux., \$11; Williamstown, Senior Aux., of wh. \$25 by Mrs. Lucy C. Lincoln, const. L. M. Mrs. A. L. Perry, \$228; White Oaks, \$14.55; Earnest Workers, \$10; Pittsfield, First Ch., Aux., \$4.75; Hachinosu Soc'y, \$39; South Ch., \$18,	
	364 92

<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Danvers, Maple St. Ch. Aux., of wh. \$25 const. L. M., Mrs. R. P. Currier, \$34.50; Beverly, Centreville M. C., \$30, Dane St. Ch., Ivy Leaves, \$100, Washington Street Ch., Aux., \$50, Unity Band, \$20; Saugus, Aux., \$5.50; Manchester, Aux., \$35, Young Helpers, \$10; Salem, South Ch., Aux., \$374, Tabernacle Ch., Aux., of wh. \$40, by Dr. Choate's S. S. Ch., \$210, Y. L. Soc'y, \$30; Ipswich, Aux., \$32; Marblehead, Junior Aux., \$19.62; South Peabody, Do What We Can M. C., \$5; Danvers Centre, First Ch., Aux., \$21.67; Braman, M. C., \$10; Swampscott, Aux., \$30; Peabody, Aux., \$125; Lynn, North Ch., Aux., \$8.50,	
	1,150 79
<i>Faulkner.</i> —A Friend,	2 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Deerfield, Aux., \$11.27; South Deerfield, Aux., \$6; Northfield, Aux., \$8.06,	
	25 33

<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Belcherstown, Aux., \$20.89, M. C., \$39.11; Greenwich, Aux., \$16.33; Hadley, Aux., \$51.21; Southampton, M. C., \$10,	
<i>Lawrence.</i> —Trinity Ch., Happy Pilgrims,	137 54
	12 87

<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. South Natick, Anne Eliot Soc'y, \$10; Natick, Aux., \$111.10; Saxonville, Aux., \$18.50; Ashland, Gleaners, \$20; Marlboro, Aux., of wh. \$75 const. L. M's Mrs. Grace L. Roberts, Mrs. George Jones, Mrs. Otis Hagar, \$95; Hopkinton, Aux., \$11; Lincoln, S. S., \$25, Children's	
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Morning Star Mission, \$10;		Fairbanks, \$102.20, Olive	
Wellesley, Aux., \$321.36, Y.		Branch, \$4, Thompson Circle,	
P. M. C., \$14.04; Penny-Gath-		50 cts., Ferguson Circle, 50	
erers, \$4.60; Dover, Aux., \$6;		cts., May-Flowers, \$2, Eliot	
Northboro, Aux., \$10.25;		Star, \$2, Dorchester, Village	
Southboro, Aux., \$9; Framing-		Ch., Band of Faith, \$30, Sec-	
ham, Schneider Band, \$50;		ond Ch., Aux., Mrs. Walter	
Thank-off. at Annual Meet-		Baker, \$25; Neponset, A	
ing, \$140,	\$855 85	Friend, 50 cts.; East Boston,	
<i>Middlesex Union Conf. Asso.—</i>		Maverick Church, Madura	
Mrs. E. D. Sawin, Treas.		Aux., \$200; Chelsea, Central	
Townsend, Aux.,	47 39	Ch., Aux., \$16, First Ch.,	
<i>Natick.—Primary Dept., S. S.,</i>	5 00	Lamplighters, \$4, Third Ch.,	
<i>Old Colony Branch.—Miss F. J.</i>		Floral Circle, \$6; Cambridge,	
Runnels, Treas. Attleboro,		North Ave., Aux., S. S., const.	
Aux., const. L. M. Miss Lizzie		L. M. Mary Butler Thwing,	
B. Day, \$100; Attleboro Falls,		\$25, Union Aux., of wh.	
Aux., \$31.90; Earnest Work-		\$163.41, by the Shepherd Ch.	
ers, \$5; Dighton, Ladies' M.		and \$166.78 by the North Ave.	
C., \$60; Middleboro, Aux.,		Ch., \$330.19; East Somerville,	
\$38.93, Henrietta Band, \$12.57;		Franklin St. Cong. Ch., const.	
Junior Aux., \$90; Wareham,		L. M. Mrs. Mary Gratia	
Merry Gleaners, \$30; Taun-		Heath, \$25; Watertown, Aux.,	
ton, Aux., \$143.75, Broadway		\$30; Newton, Aux., \$150;	
Ch., M. B., \$40; East Taunton,		Dedham, Asylum Dime Soc'y,	
Aux., \$30; New Bedford,		\$2; Harvard Cong. Ch., \$3.75;	
Aux., \$10; Rehoboth, Ladies'		Waverly, Faithful Workers,	
Miss'y Soc'y, \$19, Mizpah		\$50,	\$1,143 89
Circle, \$50,	661 15	<i>Worcester Co. Branch.—Mrs.</i>	
<i>Springfield Branch.—Miss H.</i>		C. A. Lincoln, Treas. Clinton,	
T. Buckingham, Treas.		Aux., of wh. \$25 const.	
Blandford, Aux., \$50; Brim-		L. M. Mary A. Day, \$32.53;	
field, Aux., \$34; Chico-		Gardner, Aux., \$50; Gilberts-	
pee, First Ch., Aux., \$21.40;		ville, Aux., of wh. \$75 const.	
Chicopee Falls, Aux., \$3.05;		L. M's Mrs. F. C. Barlow,	
Monson, Aux., \$80; Thorn-		Miss Fannie Barney, Mrs. W.	
dike, Aux., \$18; Springfield,		Ayers, \$100; Hubbardston,	
First Ch., Cheerful Workers,		Aux., const. L. M. Mrs. Jane	
\$100, South Ch., Aux. Free-		Arnold, \$25; Oxford, Lambs	
will Offering, \$27.25, Junior		of the flock, \$15; Royalston,	
Aux., \$2, Memorial Aux.,		Aux., \$38; South Royalston,	
\$94.50, S. S., \$40, Lend a Hand		Aux., \$6; Warren, Aux.,	
Soc'y, \$65, Happy Hearts,		\$14.25; Westboro, Aux., of wh.	
\$12.67, Hope Ch., Aux., \$76.50,		\$25 const. L. M. Mrs. Sherman	
Willing Workers, \$60, Miss		Converse, \$35; West Brook-	
Dunbar's class, \$50, Y. L. M.		field, Aux., const. L. M. Mrs.	
C., \$30, Olivet Ch., Aux., of		L. Fullam, \$25.27; Westmin-	
wh. \$25, by Mrs. H. Kibbee,		ster, Aux., const. L. M. Mrs.	
const. L. M. Miss Maria Foster,		Chas. M. Palmer, \$25; Worces-	
\$86.27, North Ch. Aux.,		ter, Union Ch., Aux., \$15.86,	
\$85.50; Indian Orchard, Aux.,		J. W. Asso., \$11.14, Salem St.	
\$23.10; West Springfield,		Ch., \$12, Central Ch., Aux.,	
First Ch., Aux., \$54; West-		\$55.72, Piedmont Ch., Aux.,	
field, First Ch., Aux., \$208.68,		\$170.91; West Boylston, Aux.,	
T. T. T. Club, \$100, Light-		\$30; Lancaster, Aux., of wh.	
Bearers, \$45, Young Volun-		\$25 const. L. M. Mrs. Laura	
teers, \$5, M. A. D., \$5, Second		Wyman, \$30; Millbury, Sec-	
Ch., Aux., \$152.25; Holyoke,		ond Ch., Aux., const. L. M.	
Second Ch., Aux., \$105,	1,634 17	Mrs. Wm. H. Lincoln, \$25;	
<i>Suffolk Branch.—Miss M. B.</i>		Paxton, Aux., \$16; Rockdale,	
Child, Treas. Boston, A		Aux., \$25,	757 68
Friend, 25 cts., Mt. Vernon		<i>Worcester.—Plymouth Ch.,</i>	
Ch., Aux., Mrs. E. A. Wins-		Miss'y Union,	9 15
low, \$30, Y. L. M. C., Mrs. E.			
A. Winslow, \$30, Union Ch.,			
Aux., \$75; Roxbury, Eliot Ch.,			
Aux., of wh. \$25, by Mrs. Geo.			
Curtis, const. L. M. Mrs. Em-			
ma Pitts, \$20, prev. contri,			
const. L. M. Miss Frances B.			
		Total,	\$7,467 63
		RHODE ISLAND.	
		<i>Rhode Island Branch.—Miss</i>	
		A. T. White, Treas. Provid-	
		dence, Pilgrim M. C., \$5;	

Plymouth Ch., Aux., \$34, A Friend, const. L. M. Miss Amy Root, \$25; Central Falls, Aux., \$77.77; East Providence, Aux., \$30.40; Little Compton, \$1; Pettaconsett, M. C., \$23; Newport, Children's M. C., \$12, \$208 17

Total, \$208 17

CONNECTICUT.

Hartford Branch.—Miss A. Morris, Treas. Bristol, Aux., of wh. \$100 const. L. M's Mrs. Arthur Anderson, Miss Lucy Beckwith, Mrs. Lucy B. Camp, Mrs. Austin Wilcox, \$110; Burnside, Long Hill, M. C., \$10; Columbia, Aux., \$10; Hartford, South Ch., Aux., \$51, S. S., \$50; Thank-off., \$5; Plainville, Aux., \$34; Suffield, Y. L. M. C., \$5; Unionville, S. S., Primary Class, \$5; Dobb's Ferry, N. Y., Mrs. O. Allen, \$4, \$334 00

New Haven Branch.—Miss J. Twining, Treas. Bethel, Willing Workers, \$5; Bridgeport, Aux., \$135, South Ch., M. C., \$10; Brookfield Centre, Aux., \$8.62; Cromwell, Aux., Mrs. Geo. Gillum, const. L. M's Mrs. Sybil A. Penniman, Mrs. Andrew N. Pierson, \$50, Y. L. M. C., \$2; Danbury, Aux., \$121.61; Darien, Busy Bees, \$26; Haddam, Aux., \$13; Higganum, Shining Stars, \$12; Kent, Mission Workers, \$7; Litchfield, Daisy Chain, \$110; Monroe, Aux., \$16.50; Morris, Aux., of wh. \$25 const. L. M. Mrs. Samuel A. Whittlesey, \$28; New Britain, First Ch., Aux., of wh. \$25 const. L. M. Miss Eliza Farrar Clary, \$62.30, South Ch., Aux., of wh. \$25 by Miss Jennie E. Case, const. L. M. Miss Belle E. Whapples, \$45; New Canaan, Aux., \$30; New Haven, Davenport, Ch., Aux., \$43, S. S., \$70, West End Inst., \$12; Norfolk, Y. L. M. B., \$80; Hillside Gleaners, \$45.60; Prospect Gleaners, \$37; Saybrook, Aux., const. L. M's Mrs. Laura C. Clarke, Mrs. Mary W. Granniss, \$50; Sharon, Aux., \$13; Busy Bees, \$50; Stratford, Y. L. M. C., \$44.53; Westchester, Aux., \$7; Winsted, Aux., \$91; Woodbridge, Aux., \$20, 1,245 16

Sharon. Mrs. Mary Louise Peck, 5 00

Total, \$1,584 16

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, South Ch., Ladies' Benev. Soc'y, const. L. M's Mrs. A. J. Lyman, Mrs. Jeremiah Crowell, Mrs. S. S. Marples, Mrs. J. H. Swift, \$100, Park Ch., Busy Bees, \$5, Central Ch., Aux., \$10; Gloversville, Aux., \$17; Suspension Bridge, Penny Gatherers, \$23.20; Jamestown, Aux., \$30.85; East Smithfield, Pa., Aux., \$4; Morristown, Aux., \$10.25; Pitcher, Mrs. Warner and Daughter, \$2.50; Thank-off. at Annual Meeting, \$48.55, \$251 35

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J.: Bound Brook, Aux., prev. contri., const. L. M's Mrs. Gertrude Roundey, Miss Mary Roundey, \$45, Y. L. M. B., \$15, M. C., \$15; East Orange, Grove St. Ch., Aux., \$53; Proctor, M. C., \$20; Montclair, Aux., of wh. \$25 by Mrs. Edw. Sweet, const. L. M. Mrs. Israel Crane, \$106.05, Y. L. M. B., \$11, M. C., of wh. \$25 const. L. M. Mrs. John S. Lamson, \$60; Newark, First Ch., Aux., \$65.37; Orange, Trinity Ch., Aux., \$49.95, Junior M. C., \$60.79; Orange Valley, Aux., \$6; Paterson, Aux., \$7.38, Falls Ch., Aux., \$8; Jersey City, Aux., \$50; Vineland, Aux., \$15.35; Woodbridge, Aux., \$19; Va., Herndon, Aux., \$12, M. C., \$18, S. S., Cl. of Boys, \$2.25; Md., Baltimore, Aux., \$37.20, Benefit Jug, Miss Halsey's desk, \$4; Mrs. H. C. Hinds, \$10, \$690 34

Total, \$690 34

TEXAS.

San Antonio.—Ella F. M. Williams, const. L. M. Miss Mabel B. Williams, \$25 00

\$25 00

ILLINOIS.

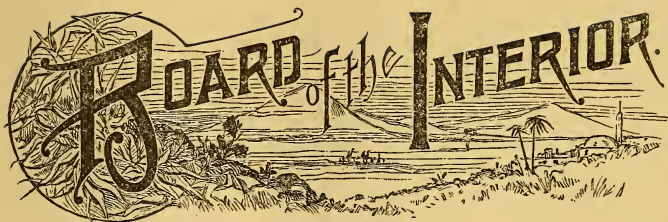
La Grange. Cheerful Givers, \$5 00
Tabor.—Rainbow Band, 9 00

Total, \$14 00

General Funds, \$10,685 65
Leaflets, 28 91

Total, \$10,714 56

MISS HARRIET W. MAY,
Ass't Treas.



THE EIGHTEENTH ANNUAL MEETING.

BY SARAH POLLOCK.

THE Eighteenth Annual Meeting of the W. B. M. I. was held in Plymouth Church, Cleveland, October 27th, 28th. The regular sessions of the Board were preceded by a missionary mass-meeting, held Tuesday evening. Dr. Leavitt, pastor of Plymouth Church, welcomed the Board, and addresses were made by Rev. C. A. Stanley of China, Mrs. S. L. Winters, who with her husband and daughter has recently made a tour around the world, and Rev. J. D. Davis of Japan.

At nine o'clock on Wednesday the meeting was called to order. "Love divine, all love excelling, joy of heaven to earth come down," was our glad opening note. Then our beloved President, who for sixteen years has only once failed to read the opening chapter, turned our thoughts to Psalm xlviii., "sure that the note of praise and courage will find response in every heart in looking over the work of the year. 'Walk about Zion, tell the towers thereof'—just what we shall do to-day as we note the points of the work." After a moment of silent communion, Mrs. Dickinson led in prayer.

Mrs. Cowles, in an address that sparkled with wit, bade us welcome to the five square miles of dense, black smoke that hangs over the "large village of Cleveland," and to its varied institutions. Then in serious words she urged upon the "women of the village and country churches, who do not live among the perils which environ the great cities," an especial care for the foreign work. "We trust you have come girded with spiritual power. We implore you to kindle an enthusiasm in these two days that shall arouse all Ohio." To the beautiful church she welcomed us, in which was expressed so much of the thought of their departed pastor, Mr. Collins, who desired that those who entered its walls should not only hear, but "see the gospel." Mrs. Moses Smith made fitting response to this welcome, on behalf of the Board. Greetings were then received from the Woman's Board of Missions, the Baptist Woman's Missionary Society, the Friends' Missionary

Society, the Woman's Union Missionary Society, from the Woman's Presbyterian Board of the North-West, and the Woman's Presbyterian Board of Philadelphia. "We have received help and inspiration from the W. B. M. I.;" "Our hearts are with you in this great work;" "We shall be with you in spirit," were some of the cheering messages; while our neighbor on the opposite corner of Dearborn Street wrote, that, "Like the letter of the little girl, they were 'just the same as when they wrote last.'" Mrs. Blatchford, the senior Secretary, made appropriate response to these pleasant words.

THE TREASURER'S REPORT

was presented by Mrs. J. B. Leake. In view of the call for new missionaries, "We must advance," had been the feeling at St. Louis. The total receipts were \$43,768.23, being \$99 less than last year. From the home report we learned that the pledges had been met, only because enlargement in some of the missions had been postponed. The Committee on Treasurer's report said, "We do not think the 90,000 women of the Congregational Churches of the twelve States covered by the W. B. M. I. are fairly represented by the \$43,768 of this report." They urge "that, with prayer and thoughtful heart-searching, we renew our submission and consecration to God, and hold ourselves ready to give time and strength to mature and carry out plans for the efficient prosecution of our work."

"Rock of Ages, cleft for me," was sung before Mrs. Blatchford presented a

REVIEW OF THE FOREIGN WORK.

"The band of missionaries adopted as daughters beloved by our Board of the Interior numbers forty-five." Asking us to summon our imagination, and to "make the missions vivid for ourselves," she showed us in brief space, at San Sebastian, the Mt. Holyoke of Spain, almost under the shadow of the glorious Pyrenees," then the two wives of native pastors at Santander and Zaragoza, going about among the families with their Protestant Bible. Next, in Mexico, we have a glimpse of Mrs. Crawford, in her loving efforts among the Spanish mothers, and Miss Haskins, building up her school at Guadalajara. Thence to Micronesia, on the Morning Star, where Miss Cathcart was alone for months, and which she has been compelled by failing health to leave. Miss Fletcher has continued her work at Ponape. Next, in India, we see Mrs. Harding, of the Mahratta Mission, visiting "more women than ever before," and the nineteen Bible-women assembled at Ahmednagar, to take counsel over their work; Miss Swift, in Madura, presiding over her ninety-three boarding and twenty-three day pupils; and Miss Houston, just arrived from Denmark, Iowa.

In Ceylon is Mrs. Hastings, in the Oodoopitty School, a training-institution for teachers; and our five Bible-women, to whom work opens on every side. In Africa, Miss Day and Miss Houseman in Zulu Land, and Mrs. Stover in West Africa, "sitting on the rocks beside the women as they pound the corn," are rejoicing in the work God has given them.

Fifteen of the missionaries are in the Turkish Empire, scattered from Constantinople, as the "strong central station," to the Balkans on the north, and beyond the Euphrates on the east. In Japan, Miss Brown and Miss Searle, "as associate principals, are holding the Kobe Home to a high ideal. Like all living things, the Home is growing, needing more land and added space." The other four missionaries find "grand opportunities everywhere opening to missionary endeavor." To their number Mrs. Sarah Craig Buckley has just been added.

In China, we were given glimpses of Miss Diamant and Miss Murdock, in their new home in Kalgan; of Miss Chapin and Miss Haven, in "labors abundant" at Peking; of Miss Evans and her "boys," and of Mrs. Pierson with her wee Ruth, at Pao-ting-fu. The report closed with the words of Miss Newton, who, writing of her girls, says, "I do very keenly feel the need of the Spirit in my own heart and in theirs to do the work I cannot."

Miss Williams, formerly of Marash, Turkey, in a brief but very interesting address, brought before us something of the Christian life developed in the hearts of the women. "I am glad," she said, "that you do not know what they suffer in their early Christian life." Of one widowed Bible-reader, who had begged to be sent to a distant point, the people said: "She must have a debt, she saves so. She keeps no fire in her house, although her child is sick." But it was that she might give the money to the Lord that she saved. The topic for thought at the

DEVOTIONAL MEETING,

that closed the forenoon session, was, "By my Spirit, saith the Lord."

The leader, Mrs. Case, read Zechariah, fourth chapter: "The angel waked him as one wakes out of sleep." Do we not need to awake, and hear the voice of God? Our missionaries have been brought before us, but all is useless without the power of the Spirit. Pray that, beginning with this church, the influence may go out to all our missionaries, even while we are praying.

One of the solemn thoughts called out by that meeting came from Miss Porter. We think of the Holy Spirit as a Comforter. But if we ask him to come, we must be ready to *serve*, ready to do what he asks. Can we say, "Here am I; send me?" Can

mothers say, "Here am I, with my daughters around me; send them." In connection with this topic mention was made of Miss Haven's little book on the Conference held in Peking by the missionaries of the China Inland Mission.

The afternoon session was opened by singing "Awake my soul, stretch every nerve." The interest centered first in the reading, by Miss Wingate, of the

HOME REPORT.

Life and Light never proved more helpful. The *Mission Studies* has doubled in size, to make room for the increased number of missionary letters and helpful articles. The *Mission Day Spring* has, by the courtesy of the editors, become the medium through which we can address the children of the Interior. The "Column" in the *Advance* has called forth expressions of interest from friends East and West. Leaflets and other matter published, amount to 776,000 pages.

The whole number of auxiliaries is 1,365, of which 146 are new. Fifty-six societies have become "dormant." Of these, 30 are juvenile, and it is hinted that "30 leaders have forsaken the willing-hearted children, for the children themselves are always loyal." The young ladies' record is gratifying, their rallying-cry "Onward and Upward," their work to provide for their Bridge,—a highway for their King. The children have been "marching on," and have continued their interest in the Bridgman School, Hadjin Home, Umzumbi Home, and the Morning Star Mission.

"Priscilla" (named Miss Pinkerton) has been doing good work in the churches; and Miss Porter has been serving in the same way.

Four young ladies from the Interior have gone forward; but more are needed. Every pier of the Bridge needs strengthening. Let prayer be made unto God for an obedient spirit to the will of our Lord and Master.

A telegram of sympathy was sent to the Secretary, Mrs. G. B. Willcox, who was absent at the sick-bed of one beloved. The Nebraska Branch and the Rocky Mountain Branch being both in session at their annual meetings, a telegram of greeting was sent to these "far-away daughters."

"How to have every woman asked for a contribution," was the practical question next answered by Mrs. R. D. Harrison, Mrs. J. L. Patton, and Mrs. Lyman Baird, embracing plans for reaching the small, the larger, and the large church. The papers were full of pith, of bright hits, and practical suggestions. All agreed that a personal canvass was needed. "A good solicitor followed by a good collector. Twelve ladies to take charge of the twelve meetings," said one. "Collectors to canvass the whole church,"

women forbearing and long-suffering in the superlative degree. "Let them work with simple list, or pledge-card, or dainty mite-box, or monthly tea-party, as may to them seem best," said another. For large churches let there be "a committee of three discreet, close-mouthed women to plan the whole matter, and make out the lists for the collectors, who should be women of sanctified common-sense and personal magnetism," said a third.

A prayer by Mrs. Blatchford for the leaders of mission bands, ushered in

THE CHILDREN'S HOUR.

After singing "My faith looks up to Thee," Mrs. Latimer read "*Mrs. Tyler's Experience*," the practical outcome of which was that to "feed my lambs" means not fairs and entertainments, in which children can scarcely find a trace of missionary work, but intelligent instruction and spiritual food, which will make their annual meetings red-letter days indeed. "*The Practical Work of Mission Bands*," a paper by Miss Jones, of St. Louis, was read by Mrs. Merrill. That the leaders must have "convictions," "purpose," and "will," that they must be "thoroughly furnished," was the first requisite in acquainting "the children of to-day, the church of to-morrow," with the great need. Helps should be furnished by the church,—maps, models, books, missionary papers. She calls upon the mothers to help and cheer the leaders, and upon those "who have the gift of writing, to consecrate it in part to the children." It was a paper which only one loving and beloved of children could have written.

We older ones had been asked to vacate the center of the church, and while the hush of expectation fell upon us, Mrs. Leake read an exquisite little story, which is credited to a lady in Wisconsin. The organ sounded, and the doors on each side of the pulpit opened to admit 400 children, "an army with banners," singing "Onward, Christian Soldiers," marching in two columns, which united in the middle aisle, and were seated in the center of the church.

They listened with keen interest to the story of "Ralph's Temptation," written by Mrs. Millard, of Milwaukee. Mrs. Smith, "the children's President," spoke to them of their work in the Bridgman School, the Umzumbi and Hadjin Homes, and the Morning Star mission, and then introduced the Pundita Ramabai, from India, in her white robe, with the star of the high-caste woman in her forehead.

Mrs. Ament, of China, made very clear to the children the painful difference between our beautiful Christian worship and heathen worship, in a small and very dusty temple with holes in the roof,

and rain dripping down upon idols, some of them of such a "deathly blue, the children are frightened, and have to be quieted by sweetmeats." Her vivid picture of child-life and child-doings was deeply interesting to old and young.

Miss Porter, of China, told, in her inimitable way, of how the children helped to build the only pretty chapel in Shantung, earning their money by learning hymns. Some were "half-cent hymns," and some "2-cent hymns." One could fairly see the blind, forlorn little girl, with the baby brother, bringing her 400 cash, and saying she wanted to "give it all."

THE EVENING SESSION.

The audience that filled the beautiful church must have been inspiring to the speakers on Wednesday evening. The opening services were by Dr. Leavitt, pastor of the Plymouth Church, and a stirring lesson was drawn from Psalm lxxii. Rev. Judson Smith, Secretary of A. B. C. F. M., gave an address — "Insight into the Signs of the Times Constitutes Christian Statesmanship." It is not possible to meet the needs of to-day with the methods of the fathers. The epoch when an outburst of love aroused the churches to begin the work is past. A new exigency has arisen. The fields are open. The part allotted to us contains 120,000,000 people. We have one missionary in the field to a million souls. The number of missionaries is no greater than it was twenty-five years ago, though the work has trebled. The gospel might be preached throughout the world in twelve months if the voices were ready. God lays this supreme burden upon this generation.

Mrs. Moses Smith, before introducing the Pundita Ramabai, told briefly the story of her life; and then this sad-eyed woman, so far from her sunny home, stood up and pleaded with an alien race for her countrywomen. Out of her own experience she told the bitterness of a widow's life in India. "We must be always moaning." Pleading that some from among them might have a medical education, which would enable them to gain admittance into high-caste homes, she said: "God's way is to raise Saviour from despised people. Christ did not come from kings and queens. Will it not be so in India? Will he not call from among her women those who shall bring light and liberty to the homes?"

THURSDAY MORNING.

The opening hymn, "All hail the power of Jesus' name," was followed by the reading of that wonderful vision in which Ezekiel, 500 years before Christ came, saw the growth of the gospel. "The touch of Christianity changes even the face of Nature." And the

vision which John saw a century after the coming of Christ, "Blessed are they which do his commandments." Prayer was offered by Mrs. Davis, of Michigan. A message of sympathy was sent to Mrs. Robert West, in her affliction. A telegram was received from the Woman's Board of the Cumberland Presbyterian Church, and greetings by telegram were sent to the Woman's National Home Missionary Society of the M. E. Church.

This forenoon was largely devoted to the reports of State Branches,—our field-glass, by which we see the growth in distant States. These papers, with one accord, report increased interest. Four have sent a missionary to the front the past year. Two faithful secretaries, who have done long service, gave in their reports for the last time,—Miss Metcalf of Ohio, and Mrs. Scales of Missouri. These reports, full of suggestion, are published in full with the Annual Report.

The closing hour of Thursday forenoon, of which Miss Porter had charge, might be called the "missionary hour." All who ever had been in foreign missionary work were invited to the platform. Turkey, India, Ceylon, China, and Japan were represented. Mrs. Thomas Smith, of Ceylon, forcibly set before us the work of the Bible-readers, whose education gains them admission to the high-caste homes, and who thus have opportunity to make known the gospel to their sisters. Miss Mary H. Porter made an appeal for the work in Japan, setting forth the *special need* of teachers there at this time. Mrs. Wallace Taylor also spoke of the dangers which the rapid overturn of old ideas in Japan brought to the people.

Then came the half-hour of prayer, when Miss Porter dwelt upon those wonderful verses in Ephesians that embody the thought of one "family in heaven and earth," knit one to another in blessed fellowship, because united to Christ. "How shall I make this little company of women understand *anything* of this wonderful union of the saints?" was her inward cry once when about to present this theme in China. How could a handful, who knew no Christians but themselves, look over and beyond the wall of heathenism and see the great multitude to which they had joined themselves? But as she talked the thought grew upon her, and the answering tears, trickling down the cheeks of one and another, showed that they comprehended and rejoiced in it. Miss Andrews and others, who had seen the great need, offered earnest prayer for those afar off and for them that are nigh.

THURSDAY AFTERNOON.

Very needful was the opening prayer offered by Mrs. Fisk for help. It was a busy session. Reports of the committees on the Home and Foreign, and Treasurer's reports, followed each other in quick succession. The Committee on Election of Officers reported few changes; and when it was announced that Mrs. Moses Smith had agreed to withdraw her resignation and to serve a little longer, a rising vote of congratulation was taken. Mrs. Baird, in tender words, spoke of the burden of anxiety that had rested upon the Executive Committee in view of this resignation, and the sense of relief experienced by her consent to serve.

Silent prayer was offered that strength might be given her.

"MISSION STUDIES."

How can we make it self-supporting without giving too much space to advertising? "By getting 8,000 subscribers," was the prompt answer of the Home Secretary. Mrs. Taylor, of Rockford, Ill., told, in a well-condensed paper, her reasons for believing in *Mission Studies*. A lively discussion followed, which took a practical turn, and pledges for subscriptions came in by tens, by fifties, and by hundreds.

The question-box contained queries both spicy and practical; and the answer-box must have been equally well furnished with wit and wisdom. But we must hasten on. The singing of "A charge to keep I have" preceded the crowning hour of the meeting,—

THE YOUNG LADIES' HOUR,

of which Mrs. Geo. M. Clark, chairman of the Committee on Young Ladies' Work, had charge. First came "A Hundred-Fold," a bright story, written by an invalid lady in Detroit, well read by Miss Stewart, of Oberlin. A discouraged pastor, groaning over his small and chilly monthly concert, finds, long after, one of the fun-loving girls of the back seat leaving for the Foreign field, and her companions earnestly working to sustain her.

The poem, "Heaven Behind the Clouds," read by Miss Pitkin, of Akron, Ohio, infolded the thought of a child that it must be behind the dark clouds, for if it were beyond the blue sky we should "see in, somehow."

Miss Carrie Bell, from Indiana, soon to sail for Madura, and who is to be one of "our girls," was introduced to the "other girls" by Mrs. Smith. A prayer of consecration was made by Miss Mary Evans, of Painesville.

"How the Kingdom Comes," a paper by Miss Florence Homer, represented the coming of the Kingdom as a book in two volumes, to which new chapters are always being added. How best to read it, and how to interest others in reading it? was answered in a fresh and beautiful way: "Reading in its letters of glory our great motto, let us make it, above all other requests, our all-inclusive, constant, and uplifting prayer, 'Thy Kingdom come!'"

Miss Andrews, in earnest, burning words, set before the young ladies China's need of workers. She told of a poor little servant-girl, too sick to do the work required of her, who received Jesus as soon as she heard of him. When married, she went out alone among the heathen, trembling for the persecution before her. But she lived a Christian life. To-day the whole family are Christians, except her husband's father. "This is one life. I could tell you of many homes made bright. The Lord Jesus is seeking the lost, and he wants help."

Mrs. Clark brought a message to the young ladies from their own missionaries, and spoke deeply earnest words to her girls before closing. "Make yourself responsible for the success of your auxiliary. Be not enthusiastic with the enthusiasm that tells your neighbor what to do." Prayer fitly closed the hour.

The resolution, in which one expressed in words the thanks of all for the cordial and abundant hospitality which had provided for all our wants, was adopted by a rising vote. "We would make it more expressive if we could," said our President.

Mrs. Smith's closing words were full of solemn meaning. Quoting the Master's words, "Behold, I send you forth; salute no man by the way," she charged us not to be diverted from this work of the Lord by side issues. "We almost see the beginning of the twentieth century. 'In the present the future lies folded.' Press on to the close of life filled with the one thought that souls are to be saved by your living."

The Doxology closed a meeting devoted not so much to the consideration of the needs abroad, as practical methods at home. Thursday evening was spent in social intercourse, during which Miss Parmelee told us of Sawayama, the Japanese pastor, once so filled with burning zeal, now wasting slowly in a hospital.

Home Department.

STUDIES IN MISSIONARY HISTORY.

A GLANCE AT THE MISSIONARY WORK.

Political Aspect.—What is the situation in Bulgaria? What is the attitude of the chiefs in the new African missions? Is the missionary work anywhere throughout the whole world retarded by war?

We direct attention this month especially to the work of our own Woman's Boards, reported in 1886.

WOMAN'S BOARD OF MISSIONS.

Africa.—What work are the two Bible-readers doing at Mongwe? How much of the New Testament is translated? **LIFE AND LIGHT**, July.

India.—How many hearers have the Bible-readers of the Maratha Mission had the past year? What conversions at Rumbhari?

Survey of the Foreign Work. See **LIFE AND LIGHT**, September. In how many missions has this Board undertaken work? What schools in the Western Turkey Mission? Describe the commencement exercises in the Constantinople Home. What is the religious condition of the school at Marsovan? How many girls graduated from the Aintab Seminary in June? How many pupils converted at Bitlis? How many united with the church in Euphrates Seminary? How many in Ahmednagar, India? How many in the Madura School?

ANNUAL REPORT OF THE W. B. M. I.

Home Report.—How many executive sessions held during the year? Were the appropriations met? What publications during the year? What use has your auxiliary made of them? How many societies in all? How many State Branches? Did the Young Ladies' Societies meet their pledges?

Treasurer's Report.—Total of Receipts? How as compared with last year? Which State leads in contributions? Which is third? Which five Branches have advanced? Did yours?

Foreign Report.—How many missionaries at work? In how many missions? How many Schools? How many pupils at work in San Sebastian? What change in Mexico? How many pupils in Miss Fletcher's school in Micronesia? Sum up the work in Japan; in China. What of Mrs. Stover's school in West Africa? At what points are new laborers especially needed?

Annual Meeting.—What missionary addresses? What papers read, covering what points? What reports of Committees on Reports? Compare the State Reports, and note growth and methods.

WOMAN'S BOARD OF THE PACIFIC.

Where are their missionaries? Where their schools?

DIED, at Atlanta, Georgia, Nov. 24, 1886, Mrs. M. R. Eddy, aged sixty-three years.

. . . Mrs. Eddy was born in Springville N. Y., Feb. 22, 1823. In childhood she showed the same spirit of love, the same desire to reclaim the erring, as characterized her maturer years. . . . She became greatly interested in the Seneca Indians, whose reservation was very near her father's residence; and so won upon them by her love, that they adopted her into their tribe, giving her a name which means "A Shining Light." At ten years of age she sought, and consciously found, Christ as her Saviour. Those who knew her in her youth, speak of her with unbounded admiration. Vivacious, witty, beautiful, enjoying all youthful pleasures, she even then found her highest enjoyment in Christian work. She early became a teacher. . . . She early manifested her love to the cause of missions, by giving her sympathy, devotion, and her teacher's salary to assist her brother Joseph while preparing for his life-work in Persia. In 1848 she married the Rev. Zachary Eddy, and with him entered an active mission-work, as the wife of a home missionary in what was then the far West—Mineral Point, Wisconsin. . . . Those who remember her in all the churches to which her husband has ministered, will recall how entirely she gave herself to the work of the church, not only supplementing, but, in reality, multiplying the results of his labors. Many have thus felt her influence, and by many is her memory gratefully cherished in their various fields of labor in Warsaw and Brooklyn, N. Y., Northampton and Chelsea, Mass., and, in the later and more ripe perfection of her life, Detroit, Mich., and Atlanta, Ga. In 1873, Dr. Eddy became pastor of the First Congregational Church of Detroit, and from the first day of her arrival to the close of his pastorate, she so thoroughly identified herself with the work of the church, that it became, in reality, her work. She was specially active and successful in creating, not only in her church, but throughout the State, an earnest, working missionary spirit among the women of the churches. While in Brooklyn she had been present and assisted at the organization of the first *Woman's* Missionary Society in the country, and from that time she bore with her such a sense of the duty of Christian women to send the gospel to their sisters in the darkness of heathenism, as inspired her in her efforts to enlist others for the work. She organized, in Detroit, the first Young

Woman's Missionary Society in the State, and by her counsel and sympathy aided in making it a permanent working society. . . . While her chief labor was given to the church in Detroit, she also had charge of the Woman's mission-work in the Eastern Conference of Michigan, and personally visited most of the churches to awaken the women to a sense of their responsibility in the cause of missions; and to her agency is due, in a great measure, the prosperous condition of the Woman's Missionary organization in our branch of the Christian Church. . . . In 1884 Dr. Eddy went to Atlanta, to take charge of a Home Missionary church which had just been established in that city; and there, as elsewhere, her presence was a benediction, not only to the church, but to the whole community. While her labors for others were thus abounding, Mrs. Eddy established and maintained a model home. A loving, helpful wife, a wise and tender mother, she was busy with hands, and brain, and heart to secure the welfare of her God-given treasures. Of her it is emphatically true that "her children rise up and call her blessed," and the heart of her husband safely trusted in her. The hospitality of her home was unbounded. . . . The months of the summer just passed she spent with her husband and daughters at their home in Detroit, and though while here she was active to the full extent, and even beyond the extent of her strength, she seemed to dread taking up again the responsibilities of the work in Atlanta. The wearied body and brain would fain have rest, but her husband's work called him to return, and her place was by his side; so with the promise of "manifold more in this present time, and in the world to come life everlasting," she girded herself as courageously as ever to enter on what she supposed would be another year of service on earth. But in less than one month from her return her loving Father called her from service to glory, from toil to everlasting rest. With only a week's severe illness, and in less than four days from the time her friends apprehended danger, she passed away, so peacefully that the moment of her departure was almost unperceived. "For so He giveth his beloved sleep."

H. B. H.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 21 TO NOVEMBER 18, 1886.

ILLINOIS.			
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Alton</i> , Ch. of the Redeemer, Thank-off., 22.60; <i>Chicago</i> , Union Park Ch., of wh. 2 is Thank-off., 20; <i>Champaign</i> , Thank-off., 19; <i>Forrest</i> , 6.55; <i>Glen-coe</i> , 26.95; <i>Ontario</i> , 10; <i>Shab-bona</i> , 14.25; <i>South Danville</i> , 10, Southern Asso., 8; <i>Udina</i> , 7, 124 35		King's Daughters, 7; <i>Waver-ly</i> , Earnest Workers, 21.30,	68 30
		JUVENILE: <i>Chicago</i> , South Ch., Coral Workers,	16 46
		Total,	229 11
INDIANA.			
BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Elkhart</i> ,			7 65
		Total,	7 65

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Cherokee</i> , 8.00; <i>Council Bluffs</i> , 31.82; <i>Dunlap</i> , 12; <i>Davenport</i> , 33.05; <i>Hartan</i> , 5.60; <i>Le Mars</i> , 7; <i>Magnolia</i> , 4.25; <i>McGregor</i> , 7.08; <i>Mitchelville</i> , A Friend, 5; <i>Osage</i> , 3.20; <i>Red Oak</i> , 10; <i>Waverly</i> , 10.85; A Friend at the Ladies' Meeting in connection with A. B. C. F. M. at Des Moines, 5,	142 85
JUNIOR: <i>Dunlap</i> , 8; <i>Cresco</i> , Willing Workers, 13, Miss Jennie M. Baird, 10,	31 00
JUVENILE: <i>Cedar Rapids</i> , Pilgrim Workers, 13; <i>Eldora</i> , 12,	25 00
THANK-OFFERING: <i>Davenport</i> , 50 cts.; <i>Le Mars</i> , 1.50,	2 00
Total,	200 85

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Alamo</i> , 8.25; <i>Ann Arbor</i> , 16.78; <i>Charlotte</i> , 25; <i>Cooper</i> , 1.06; <i>Detroit</i> , Woodward Ave., of wh. 50 to const. Mrs. Marie A. Kelsey and Mrs. F. A. Hubel L. M's, 90; <i>East Saginaw</i> , 100; <i>Grand Rapids</i> , 15; <i>Romeo</i> , 6; <i>Stanton</i> , to const. Mrs. Adeline G. Fenn L. M., 25; <i>Summit</i> , 6.40; <i>Tyrone</i> , 13.25,	306 74
SUNDAY-SCHOOLS: <i>Lansing</i> ,	16 30
Total,	323 04

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Lebanon</i> , Mrs. B. F. Bickford, 5; <i>Webster Groves</i> , for M. B. M. Fund, 13,	18 00
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L. Soc., 62.50; <i>Springfield</i> , Central Cong. Ch., Y. L. Soc., 5;	67 50
Total,	85 50

NEBRASKA.

<i>Plymouth</i> ,	5 00
Total,	5 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Atwater</i> , 19; <i>Ceredo</i> , W. Va., 3; <i>Chagrin Falls</i> , 10; <i>Charlestown</i> , 7; <i>Conneaut</i> , 10; <i>Lyme</i> , 20; <i>Medina</i> , 8; <i>Painesville</i> , 27; <i>Pittsfield</i> , 10.03; <i>Twinsburg</i> , 17.38;	
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<i>Wakeman</i> , of wh. 25 to const. L. M. Mrs. Mary Strong, 40,	171 41
JUNIOR: <i>Hudson</i> , Y. L. Soc., 20,	20 00
JUVENILE: <i>Aurora</i> , M. B., 5; <i>Elyria</i> , Little Helpers, 5,	10 00
SUNDAY-SCHOOLS: <i>Cleveland</i> , First Ch.,	10 00
	211 41
Less expenses,	3 50
Total,	207 91

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>De Smet</i> , 3; <i>Vermillion</i> , const. L. M. Mrs. Minerva R. White, 25,	28 00
Branch total,	28 00
<i>Redfield</i> , Thank-offering,	3 47
Total,	31 47

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, of South Pueblo, Col., Treas. <i>Boulder</i> ,	20 00
JUVENILE: <i>Highland Lake</i> , S. S. Miss'y Soc.,	28 17
Total,	48 17

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>British Hollow</i> , 5; <i>Fort Atkinson</i> , 6; <i>Stoughton</i> , 5,	16 00
JUVENILE: <i>Milwaukee</i> , Grand Ave., for Morning Star,	11 30
	27 30
Less expenses,	55
Total,	26 75

MISCELLANEOUS.

Income from LIFE AND LIGHT, year ending Oct. 15, 1885, 9.50; contribution for printing, 25; collections at Cleveland, Annual Meeting, const. L. M. the Pundita Ramabai and Miss Caroline S. Bell, 117; leaflets, etc., sold at Cleveland, 11.30; sale of "Coan's Life," 1; "Orient, etc." 2; leaflets, charts, etc., 18.71; contributed for Miss Pinkerton's traveling expenses, chiefly by L., 30; donated for special purposes, 38,	252 51
Total,	252 51
Receipts from Oct. 21, to Nov. 18, 1886,	\$1,417 96



TURKEY.

Mrs. Baldwin writes from Broosa, Sept. 18, 1886:—

OUR school seems to be attracting more and more attention outside, and, if more fully equipped in the line of teachers, I am sure more would seek its advantages, and thereby its influence for good be much increased. The older class, in addition to advanced lessons in the native language, had French this year, and, while continuing their Bible courses in English, had two new English branches,—grammar and astronomy. These six girls won many expressions of approbation by the modesty of their demeanor, as well as by the promptness and thoroughness of their answers; and when, at the close of the exercises, they formed a semi-circle round the organ and sang the parting song, their voices blending sweetly in the chorus with three parts, soprano, alto, and tenor, the effect was very tender and touching, especially in the last part, when, with hand joined to hand, they came to the words:—

“Then to clasp our hands forever,
May we meet on Eden’s shore,
Walking by the crystal river,
There to part, oh, nevermore!”

This time, by omitting some of the studies of each department, we were able to get through in two days, and I think it gave much better satisfaction to all concerned. Interspersed with the lessons, to give relief and variety, we had singing, recitations, dialogues, and instrumental music; and one piece in particular was very pretty, as three Greek girls, one holding a wreath of laurel, the second a bunch of roses, the third sprays of cypress, set forth, in Greek poetry, the claims of their respective emblems.

The exercises revealed both solid and ornamental acquirements, and were in Greek, Armenian, Turkish, and English. The fancy-work department showed fifty pieces of finished work, notwithstanding we have given less time to it than formerly; and mothers and sisters, cousins and aunts, crowded round afterward to see what had been done by *hand*, for many of them cannot appreciate the mental results shown. In the music-room the girls had spread out on a table the fruit of their spare moments, in the shape of stockings, tidies, slippers, mitts, crotched or knit lace, etc., and which they sold to friends for the benefit of their missionary society, the

proceeds amounting to about twenty-eight dollars. They were more united and enthusiastic about this than about any other one thing. We thought of sending this contribution to Japan; but another worthy object having presented itself nearer home, they may possibly change their minds, and help in building the church in Yenije, which project we have been personally much interested in this summer. As friends and parents, one after another, said good-bye, they expressed, in unmistakably kind tones, their appreciation and thanks for the labor and care bestowed on their girls, while at the same time their sympathy for me made them earnest in reiterating that some one else must come to help in the work. . . . We expect, unless something unforeseen occurs, that Miss Willard will come with Mr. and Mrs. Crawford, who have been appointed to Broosa, and may be actually starting when this reaches you. . . .

A vacation was never more welcome than this last has been,—possibly because never so much needed; and I have been glad that a place was found where I could rest without being a hindrance to my husband's work,—for until I took such an active part in the school, we have not felt that we could take a regular vacation.

The next morning after school closed, even before all the girls had started for their various homes, Mr. Baldwin mounted his horse and was off for Yenije, seven hours' ride from here. The brethren there, after waiting for years, had received the firman, or official permission signed by the Sultan, to proceed with their church-building, and they were impatient to begin, and needed instructions. To save expense, Mr. Baldwin had made plans and measurements, and he was as ready for work as they were. He stayed a week, and set them to work clearing the ground and digging for the foundations, and, meanwhile, found a quiet little Turkish village up on the mountain-side, an hour from Yenije, where he saw I could find rest and refreshment, and yet be quite near our people and our work. Last year we were in an olive-growing region; but "Baba Sultan" is quite differently situated, being literally imbedded in a great forest of chestnut-trees, many of them of immense size,—at least they seemed so to us, for we have not visited California yet. The two rooms we had rented were quite on the edge of the village, and a few minutes' walk gave us our choice of many delightful spots where we were undisturbed, except by the squirrels and birds, or, very rarely, some one passing with a load of brush or wood from the steep slopes beyond. These carriers were mostly girls of twelve or thirteen, for the place is quite depleted of men, owing to the severe drafts that Turkey imposes on its subjects.

Never having stayed so long in a purely Turkish village, I had

not realized the truth of the stories I had heard about such places; for where the nationalities are mixed the disproportion is not so great, Mussulmans alone being subject to military duty. It seemed as if only old men and young boys were left, and, necessarily, the main workers were women. They drove the oxen over the threshing-floors; carried the wheat to mill; pounded with heavy wooden mallets boiled wheat, which, cooked with butter, is their main dependence for more than half the year; irrigated, in native fashion, the chestnut groves, cornfields, or gardens; gathered the fruit and vegetables—took them to the market-towns Thursdays and Saturdays; and, in fact, did the work in-doors and out. And everywhere, as I sat among them, I heard sad stories of the ravages of war— young wives left widows, with little children to care for; aged mothers deprived of sons, often their main support; and most of them never hearing from the absent ones from the time of their leaving home. When my husband was at home, we spent most of our time out under the trees; but the days he went to Yenije I had full opportunity to visit among the women, or they felt free to come to the house. Seeing that my fingers were generally busy, they began to make remarks about it; and when I showed them how much could be accomplished by using the spare minutes, they begged me to teach some of their girls how to crochet, which, of course, I gladly did. They were very strict Mohammedans, and religious truth seemed to make but little impression on them; but it may be that simply going among them was an entering wedge. The Christian population all about them stands in great awe of these neighbors, and they had many a story of highway robbery, and even worse crimes to tell us; and to some of our native friends it seemed as if we were taking our lives in our hands when we went among them. But they have submitted so long to the oppression of the Turk (the leading race) that they have no spirit left, which is one reason why they are so easily bound and robbed while on the road from one place to another; whereas we, going among them, and showing no fear, were treated as honored guests of the whole village. The month spent there will always be pleasantly remembered.

A visit of ten days to our out-stations of Yenije and Jerrakh, in each of which we have a preacher, and a good work is going on, gave us pleasure of another kind. In the former place all interest was concentrated in the church-building, and it was refreshing to see the enthusiasm with which the work was being pushed on: men giving labor if they could not contribute money; women hurrying to finish home duties that they might help in some way, even to carrying stones and mortar, not seeming to heed at all the

hot August sun. The story of their self-denials, and the opposition they have encountered from enemies of the truth since they began to raise their half of the expense (the Board granting them the other half), would fill many an interesting page, and be an incentive to those whom God has blessed with prosperity, to give liberally and cheerfully for his work.

Mr. and Mrs. Baldwin returned invigorated to their "loved work," and during the closing days of vacation the school-building was repaired, white-washed, and cleaned, under their supervision. Mrs. Baldwin continues:—

I think I told you of the marriage, at Easter, of our assistant Greek teacher, Eothalia, to a preacher, who is now stationed at Talas, near Cesarea. She writes pleasantly concerning her new home and work, and the attentions received from missionaries at different places where they stopped on their journey thither, and her letters are overflowing with thanks for the benefits enjoyed here in the school. May she give even in fuller measure than she has received!

One of the girls, writing in vacation to tell me that her father would not be able to send her to school another year, expresses her gratitude also, and adds (I quote her own words): "Of course I will come often to see you; and please, dear Mrs. Baldwin, receive me again as when I was at school,—like your own daughter, as you have called us all,—and pray for me, for I see the temptations outside are greater than those we had in school." If you could be with these girls a little while, you would soon see how they love the school.

. . . We hope to begin again next Monday. Many details are still undecided, but I think it will all come out right, and soon I trust we shall have others to help us plan, even if they cannot execute immediately. How my heart beats at the mere thought of having associates this winter! How will it seem to have some one to share the burdens and joys? . . .

A few days later she adds:—

I was able to take one day this week for a visit to Demirdesh, to see our pupils from there in their new homes. I had an opportunity to go to two other houses besides, and everywhere the welcome extended was as warm and cordial as any one could wish, and I regretted not being able to spend a week instead of a day. One is constantly wishing to double or treble time and strength in order to be able to enter the open doors and those ready to open. Pray for us, that our strength fail not, and that we may have a gracious outpouring of the Holy Spirit here in our midst and in our out-stations.



VOL. XVII.

FEBRUARY, 1887.

No. 2.

I N D I A .

LINKS.

BY MRS. W. B. CAPRON.

The following is from a letter written to my honored father, dated Mana Madura, South India, Aug. 6, 1870:—

AN incident occurred last week which has been much in my thoughts. I was making daily visits at a Brahman's house to see a very sick child. One evening a messenger met me as I was coming out, with, "There is a woman whom you know who asks if you will call and see her sick child."

Now, I am rather cool about such invitations, generally replying that if I am wanted, some member of the family should call on me and invite me. The caste of Brahmans in this neighborhood is exclusive, and a woman who claimed that she knew me, must be one who had at some time called upon me; so I at once consented to go.

It was a nice large house. The father met me at the entrance. He is a lawyer, and his imperious manner impressed me. There were three or four leading men of the town sitting on the veranda, but they all rose and followed me into the large, airy inner room. I at once recognized the house-mother. She called on me just before I went to the hills, in April. Her daughter came with her, who was a beautiful woman with costly jewels, but evidently sinking

in consumption. I had scarcely greeted her when she clasped her hands in sorrow and pointed to a cot behind me. I was entirely unprepared for such a sad sight. Everything about the cot was snowy white, but on it lay a young man utterly wasted with consumption. He stretched out his hands imploringly.

"What can I do?" I responded.

"Tell me whether I shall live," was the faintly-whispered reply.

"You are very near death," I answered. "It is hard to tell you so."

He gave his mother a look which plainly said, "There's the truth."

I asked about the daughter, and was told that she had died while I was at the hills. After a word of sympathy I left. The father followed me out, and thanked me for calling, adding: "I hoped to die in this son's house. He has just been admitted into court as a lawyer."

On my way home the thought came upon me: "Death — and not a word about immortality brought to light through the gospel! Death — and not one word about victory through a risen Lord!" I would have turned back, but it was already dark. There was the river to cross, and the little ones and their papa had been waiting for me. I resolved, if spared, to go in the morning. Again and again, during the hours of the night I saw those outstretched arms, and tried to make up my mind what should be the saving truth spoken to that dying man. I knew that the words must be few and simple, and very clear. Then would come to my remembrance, as if bidding my thoughts be still, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

I was glad to see the morning light. I gathered some roses and beautiful white cape myrtle for the imprisoned sufferer. I was to call and see the little sick child, and in the street I met one of our schoolboys whom I sent to ask if, on my way back, I might come in and see the young man. The father came to the house where I was calling to walk with me to his own house. We were joined on the way by several others, all following me into the room. Going to the bedside, I said, "I have brought you some flowers."

Receiving them, he put them to each eye, and said, "Roses How beautiful! I thank you very much."

"Think," said I, "how, last night, when you were tossing wearily here, and all were sleeping quietly, how the great Father was busy preparing these flowers — every one perfect, and though they are all to wither to-day, every one perfect. Would He not care even more for you and me?"

He looked up at me with great, black, piercing eyes, but said not a word. I went on.

"Of course He can do more than this. He has built a golden city."

"Yes, I know; I have heard about it," he whispered.

I had sent some of my little tracts into that street by our school-boys. He had undoubtedly read it.* I continued: "It is a beautiful city. As soon as our spirits leave these frail bodies, which we lay by as we do our clothing, He wishes us to go to that glorious home. Do you understand me?"

"Perfectly; you speak very plain. Go on."

"It is a holy city, and no one with a load of sin can go inside the pearly gates." It was just here that the great thought flashed into my heart, Jesus has paid the debt. Glorious thought! It is perfectly adapted to this debt-burdened people. I went on very slowly.

"Your load of sin and mine! What can be done? Millions of rupees are of no use, because the world and all in it belongs to the great King. He has given to your father a little more, and to some others a little less—all, only little portions all around. Do you understand me?"

"Every word; it is very plain." Those piercing black eyes—they seemed to be reading my thoughts. I continued, "What is to be done! A king's son could pay the debts of many poor people, could he not?"

"Yes, surely he could—and easily, too."

"But supposing the King's son made himself poor to pay your debt and mine."

"That would be enough," was the reply in a tone of uncertainty.

"Then supposing the King's son was sent away from the golden city to live with these poor people, and they should cruelly kill him, and afterward you and I should think about it, and feel distressed at the treatment of such love; the King would love us for this, would he not? He would say that our debt was all paid, would he not?"

Just here, and not a word had been spoken in the room, a woman who had stood haughtily at the foot of the bed exclaimed,

*The tract referred to is a link. While at the Hills, during several seasons, Rev. T. B. Penfield conducted an interesting Sabbath-school for the missionary children and children of English residents. Quite a little sum of money having been collected, it was voted to ask me to prepare a little tract on heaven, to be given from them to Tamil children. There was money enough to print 5,000 copies. I translated an article written by Mrs. Kingman, sainted daughter of Dr. Anderson, entitled, "Our Father's Home." It has since been adopted by the Madras Religious Tract and Book Society, and, with the title, "The Golden House Story," it is still on its mission.

angrily, "What's this vain show? What are we all wasting our time here for?"

The father, advancing, said firmly, "No rudeness. She has come in kindness, and let her alone."

Now I knew that the same blessed Lord of old had come, and that he it was who was saying again, "Why trouble ye the woman? for she hath wrought a good work upon Me. . . . Me ye have not always."

The large eyes had not turned from my face, and I said further: "You and I, when we come to such a time as this, to lie down to die, can say to Him who made us, 'Jesus has paid the great debt of my sin. I may enter into the city.' Jesus is a sweet word. All in heaven know it. Jesus will hear you if you tell him what you want him to do for you. Will you say after me, Jesus has paid the great debt of my sin?"

With a smile, as if he was doing it to gratify me, he said, "Jesus has paid our debt."

I left him then to the Saviour of sinners, and on leaving the room, I found that not less than twenty persons had been listening to all that had been said. The father thanked me for my kindness in bringing the flowers. I was thinking of the great gift of salvation, how gracious and free, and how easy to receive! Three days after came the end.

(To be continued.)

THE STORY OF THE AMBLI-WADGAW SCHOOL.

BY REV. ROBERT HUME.

As many of our auxiliaries and mission circles are especially interested in village-schools in India, we print the following account of one such school, written by Rev. Robert Hume, for the society that supports it. As he says, it is a specimen of similar ones in all parts of the Mahratta Mission, and we presume, also, of all India. The number of girls in these schools is small as yet, but, as they are constantly increasing, a portion of the expense, one half or one quarter, as the case may be, has been assumed by the Woman's Board. As they often prove an entering wedge for other Christian work, and in many cases form the only center of Christian influence in a village, they are a very important part of missionary efforts, although, from the nature of the case, they must be more or less uncertain and fluctuating. There are quite a number of these schools in the Parner District, on our list, whose support we should be glad to have assumed by some auxiliary or mission circle.

AMBLI-WADGAW (pronounced something like Ahmbleewurdgow) is a small village ten and a half miles west of the city of Ahmednagar, in Western India. It is in the Pärner district (corresponding to a county), which is the most western part of the Ahmednagar collectorate (about the size of a small state). Recent Christian

work began in Ambli-wadgaw about the year 1878, in the following manner: A Christian who formerly lived there, but who now lives in Ahmednagar, asked me to go there whenever I went that way. Since the village is half a mile from the road, I should not have gone there soon but for the Christian's earnest request. The first time that I visited the place, when a company had gathered to hear what the missionary had to say, I asked, "Can any of you read?" A man named Kushaba replied, "I can read a little." When I asked if he had any books, he went into his house and brought out a few books which were tied up in a cloth. One of the first which I took up had the title which in English means "Examination of Religions." On opening it I found on the first page, in my own father's handwriting, "Presented to Bhagoba (Kushaba's father), "by R. W. Hume, 1852." I said to Kushaba, "Why, this book was given by my father twenty-six years ago. He was a missionary in Bombay, 150 miles away, and never came to this village. How and where did you get this book?" He replied, "Bhagoba was my father. He is not now living; but he occasionally went to Bombay, and doubtless received the book there." This incident interested all the people, and that book gave a text for a talk about Christ and his religion. The village was visited again and again, and after awhile Kushaba confessed his faith in Christ, and was baptized; then others were baptized, and now there are seven or eight heads of families and a few women who are members of the church, and some have fallen asleep in Jesus. The church of which these people are members has its chapel at Jambgaw, five miles farther west. Not infrequently some of these Christians, and occasionally most of them, walk these five miles to church, and then five miles home again, on the Sabbath. Once a week or a fortnight the native pastor of the church visits Ambli-wadgaw and holds a service. By and by there will be a church organized in this village, and Kushaba will probably be its first deacon.

Wherever people become Christians, they desire some education for their children. When a school is organized some of the heathen also send their children to it, and the school becomes a center of Christian influence in the town. There was no school in this village; and if there had been a heathen school, the Christians, who belong to a low caste, called the Mahars, would not have been allowed to send their children to the school which only the higher castes attended. Therefore, in 1879 or 1880, a Christian school was begun there by the mission, and it has been conducted most of the time since. The people are poor; they often feel obliged to make their children work, to help eke out a subsist-

ence. Sometimes they have to go away to find work; and the heathen often do not appreciate the value of even a little education for their children. Therefore, sometimes the attendance on the school is small, and once or twice the school has been temporarily closed. The attendance now is probably from 12 to 18 children, of whom from 3 to 5 are girls. The studies begin with the alphabet and numbers, and are, reading, arithmetic, geography, writing, grammar, Bible stories, and history, catechism, memorizing Christian hymns, and singing. When any pupil has advanced as far as the fourth reader, and has made corresponding progress in other studies, he or she is eligible for promotion to a boarding-school in Ahmednagar. The hope of promotion is a spur to faithfulness in this village-school.

The name of the present teacher is Nana Dagadoba (pronounced something like Nahnah Duggurdoba), who is a good and faithful man. In addition to the regular work of the school he frequently holds religious services, and is expected to do all he can to exert a Christian influence over Christians and heathen in Ambli-wadgaw and in the adjoining villages.

The school is held in what is called the rest-house of the *Mahar wada*—i.e., the section of the town in which the Mahars live. This rest-house belongs to all the Mahars in common. Since some of them are still idolaters, they have not yet given permission to cast out of the building the little idols which have been there for many years. But the idols will all go before long. When some of the townspeople of higher castes realize that their children are remaining ignorant, while those of the lower class are being elevated, they will wish to send their children also to school. Then a schoolhouse must be built in a better quarter of the village, and this will be both the village schoolhouse and, for some years, the village church.

Once a year a government inspector visits the school, examines the pupils in secular studies, and makes a grant of money toward the expenses of the school, depending in amount on the number of pupils and the excellence of the examination.

This school in Ambli-wadgaw is a specimen of similar schools in all parts of the mission. These schools cost from \$50 to \$75 a year, and the American Board desires mission circles and Sabbath-schools to undertake the support of many of these schools. Sometimes interesting items can be reported from them, and sometimes not. Sometimes a missionary can and sometimes cannot write an annual letter about the school. Sometimes a school has to be temporarily discontinued. But the way in which the book that was given to Kushaba's father became a blessing to the son and to

others, in a distant place, twenty-six years after it had been given, should be an encouragement to those who may not hear of the results of their gifts. Whatever is given to missions should be given first to Christ, for love to him. Then the givers can feel certain that he will accept their offering, will bless them for having made it, and will use it to hasten the coming of his kingdom in some part of the world. Perhaps the results will begin to appear soon,—perhaps only after many days. Perhaps a glad report may come back on earth,—perhaps only in heaven, when the redeemed shall come from the east, and the west, and the north, and the south, and sit down together at the marriage supper of the Lamb.

To this we add extracts from a journal letter from Miss Sarah Hume, who writes of her visits to village-schools in the same district, as follows:—

After early breakfast this morning I started for the villages in my district. Lidoba Dagadoba, a teacher whom I have recently employed, Lukubai, one of the inmates of the “Chapin Home,” go in the *tanga* (similar to a dog-cart) with me, while in a bullock-cart are my bed, cooking-utensils, food, lantern, bag, and other articles. . . . Our first stop was at Zuccangaw. We have a school there, but seeing the rest-house full of men, it seemed a good opportunity to preach the Word; so we went in and spent an hour or more in trying to lead the thoughts of our listeners to the hour of death and the life to come—but oh! they are so very ignorant. We next came to Hingangaw, where the school was in session. I heard several classes, and spoke to the children; then school was dismissed, and we held a service. After that there was opportunity for conversation with individuals, and for a call upon the teacher’s family. At such times I long for a little money to distribute among these very poor Christian people. I have brought a spool of thread, a paper of needles, and a piece of soap for the wife of each of my agents.

We next reached Ambli-wadgaw, . . . and from there went on to Dabitne. The people here, some days before, sent me a petition not to allow the Mahar (a very low caste) children to come. That I could not do, and I told them the school was for all. The decision caused some discussion among the people. On reaching the village, I called the head man of the village and others together, to whom I talked a long time, explaining that our school was like the trains, where no food was served, and all the people sit together; but the higher castes refused to send their children if the others came. We looked forward with faith, however, to the time when a change will take place. After this company dispersed, I strolled about a little with the stars overhead; then going into the

schoolhouse, I spread my bed, and committing myself to the care of Him who never slumbers nor sleeps, I laid me down to rest.

In the morning the teacher had a dinner for some fifty or sixty of the village people, as a house-warming. I distributed fried cakes, two each, after the rice and curry. The entire cost of the feast was two dollars and a half. The men were so nearly nude and the children so ragged, it was not a pleasant sight to see them even in the midst of their enjoyment. These are not yet sitting at the feet of Jesus; but when they had finished, the teachers of the district and a few other Christians sat down to eat, and there was a marked difference, for all were tidily dressed. While the first dinner was being served, Pastor Ramajee read the story of the seven loaves and two fishes, and I spoke awhile to the people, and prayer was offered.

. . . Fourteen villages were visited on this tour, and besides the frequent repetition of the story of Christ's love, many matters were looked after, such as the changes in teachers, the repairing of schoolhouses, and other details. The poor people in these villages look upon us as possessed of absolute power, and implore all manner of favors. One man wanted me to ask the highest native official of the district to make his brother give him his share of the property; another, who had been summoned to Ahmednagar for contempt of court, wanted a note from me, asking for leniency in his behalf; a third wanted me to repair his house; a fourth wanted me to let him come and live in the Ahmednagar poor-house; a fifth begged me to take and educate his child; and a sixth asked for a new garment. Some wanted clothes, and others money. Many asked when the "Sahib" (Mr. Robert Hume) would come back, and sent him their respectful greetings and salams.

As I look back upon the tour, I see much to be thankful for. Some seed, I believe, has been faithfully sown, and now I must leave it to the care of Him who giveth the increase. Perhaps it may be months and years before any fruit will appear. He only knows whose Spirit watereth and blesseth; and whatever be the result, to him be all the glory.

TURKEY.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

BY MISS EMILY WHEELER.

The following letter from Miss Wheeler to the Secretaries of the American Bible Society shows a remarkable record of Bible study in the Eastern Turkey Mission.

THE Twenty-Third Annual Meeting of the Eastern Turkey Mission was held in Van this year, and was an occasion of cheer and profit to all attending. Though the dark side of the work, the extreme poverty of the people, the lack of work, governmental oppression, and denominational divisions appear, it serves only as a background on which is seen more clearly the bright news of the progress made the past year. Church-members have increased, and from some places comes the good news of revivals, and the consequent increase of the amounts paid to the church, educational, and benevolent purposes.

The increase of pupils in the schools has been unprecedented, and thus the Bible has been carried into many more Gregorian houses. Misses Seymour, Bush, and Ely have made extensive tours in Turkey, and Miss Van Duzee, from Persia, reports many tours made on the plain of Salmos, where the word of God is listened to with joy and fixed attention. . . . From the Bitlis field comes news that in the village of Capshen — where last year during the visit of Miss Ely and the Bitlis teacher, the Bible was struck to the ground by the priest — a school of forty pupils is established, and many crowd to hear the words of that same dishonored book, while sixteen copies of the Scriptures have been sold.

A Koordish sheik has bought a Bible; and when the people of a village on Moosh Plain complained of a colporteur to a Bey, the robber of Mr. Knapp and Dr. Reynolds, the Bey turned the books over eagerly, and finding an Arabo-Turkish Testament, exclaimed, "That is what I have sought for years;" and after buying it, he shook it in the face of the Armenian priest, saying, "You will see what I will do with this." He is said to be practicing polemics with the priests on the plain. Other Moslems were led to purchase till the supply gave out.

In the school, the girls found over five hundred names applied to God and Christ, and Miss Ely tells of a little Gregorian girl who objected to reading the account of the crucifixion, saying, "I cannot read it, for it makes me cry too hard." The past year there have been eleven classes for catechism or Bible study, and the people speak enthusiastically of the Bible examinations of the school, which are famous all over the country.

In Erzroom, Miss Powers, by giving out questions to be answered by Bible references, and inviting questions by the pupils on Bible verses, has rejoiced in seeing a very decided deepening of religious interest. A young man who was imprisoned on a political charge occupied his time in teaching his fellow-prisoners to read and write. After his release he began to read the Bible, was converted, and having been persecuted and turned out of his

home, has been received into the missionary school, and is fitting for a preacher. So great was his desire for an education, that he worked at his trade at night to gain the means for carrying out his desire, and slept but two or three hours daily.

At a place in Russia, where the first Bible was carried from village to village, hidden in a pack, and read only at dead of night, one of the brethren was threatened with banishment to Liberia. He asked the Governor to read his Testament; and in a few days the official returned the book, saying, with tears in his eyes, "You are right and I am wrong."

In Harpoot the Bible classes have increased in size and numbers, and the power of God's truth has been seen in many instances in the school. The Sabbath-school lessons have seemed specially well adapted to the school-pupils since the awakening in February. In the girls' school a verse is often placed upon the wall to serve as a motto for the week, and the mere pointing at this is a reprimand or encouragement. The usual enthusiasm—we may say even more—has been felt for Bible study in all departments of the college. Much use has been made of charts, maps, illustrated Bible and pictures, while oral instruction for the little ones has never proved so successful. Much might be said of the large number of verses recited by the girls on Monday mornings; of the clubs of Gregorian girls for Bible-reading, which meet every noon and read various books of the Bible in turn; or of the verses given to each to be written out and pinned on the wall; or of the new habit of speaking in the daily prayer-meeting of some verse read that day which had proved helpful in Christian growth. A boy from a neighboring village was not allowed to remain over the Sabbath at the college, because his uncle said, "He is our peace-maker; we always quarrel, and he takes his Bible and reconciles us. He must return on the Sabbath, or our large home family will quarrel and separate, and it will be a disgrace to us."

From Mardin, Mr. Gates reports an unprecedented attention to the Word of God among the Moslems, and that circle of the followers of Islam meet at stated times to read the Bible. A Koor-dish sheik in that field has also purchased a Bible. At a place on the Euphrates a large colony of Jews was found by the colporteur, and after purchasing a Hebrew Testament, the chief man of the settlement invited the Bible-seller to read it in public. Mrs. Ainslee and Mrs. Gates have large Bible classes, and the former gave an interesting account of faithful labors of a Mardin Bible-woman. She once refused to leave the house of a pupil when ordered to do so by the priest, and would have entered into a discussion with him had he allowed her to do so. Sometimes her

pupils begin to read in the Testament two weeks after beginning their lessons.

In Van, every Monday morning finds each pupil in the girls' school reciting a portion of Scripture, and not the most superstitious of the Gregorians can object to the truth thus inculcated. Every girl is an enthusiastic member of the three Bible classes, where the Old Testament, or the Gospels, or the Acts of the Apostles are studied. In the boys' school is a pupil who was taken out by his father for some little time. One day he reappeared, and Dr. Raynolds learned that several priests had come to the house, and the pupil in discussion with them, with the Bible as a weapon, had gained the victory. The father said to the priests, "Well, if my boy has learned enough to confute such priests as you, I shall send him back to the Protestant school."

From Oroomiah, Dr. and Mrs. Cochran, delegates from the Western Persia Mission, brought encouraging reports of revivals and increased church-membership.

MICRONESIA.

LETTER FROM MRS. LOGAN.

RUK, MICRONESIA, July 20, 1886.

A SPANISH man-of-war is here to take formal possession of the Islands, and the opportunity to send a letter is a good one, so I drop work in general and sit down to write.

You will remember that a German man-of-war came last fall and took possession for Germany; but we heard later that the matter was in arbitration between Germany and Spain. Five or six weeks ago the German vessel came again and took down their colors. We did not know of their second visit until after they had gone, but the commander left a letter for Mr. Logan to say that they formally renounced their possession, and now the Spaniards have come. Their large vessel is at anchor nine or ten miles from here, but a steam-launch, with an officer and interpreter, came early this morning asking Mr. Logan to go with them as interpreter to the chiefs, whom they were desirous of assembling on board ship. . . . Soon after lunch they were off on board ship, and I suppose Mr. Logan will not be home till night.

Now I must try to tell you something about our everyday lives. It has been very quiet since the Star left us in March,—no opportunity to send or receive a mail, except that a German trading-vessel came in last week bringing letters from Ponape.

We had a term of school of thirteen weeks, and now, after a

vacation of two weeks, have commenced another term. Our scholars number about the same as last year, and the interest is good. In April, Mr. Logan chartered a small schooner belonging to a trader who has been here since last January, and sent Mr. Worth and Moses to Mortlock, to visit the churches there. It involved much labor and responsibility, but it seemed a wise thing to do. Our faithful Caleb has gone to his reward, and Obadiah is now the only man left at Mortlock. . . . We feel that we must work on with our training-school as fast as possible, and get some teachers ready. The fourteen who came from Mortlock to the training-school are doing well—some of them very well. We have about the same number of boys as last year, so that we have between twenty-five and thirty people on our hands to feed and clothe. We do not like to ask for an appropriation until we see what we can do. Most of their food grows on the mission premises, although we do have to buy some for them. Our cloth is holding out very well, but there will scarcely be much left when the *Star* comes. I look after the making of the clothes, and it seems at times as though some one was needing shirt or pants most of the time. The Mortlock women of the training-school do considerable sewing.

We are hoping to start a new feature in our training-school. Our boys have been building a native house near our own, and in it we hope to have four or five girls to train and help into good women. Karoline, a Ponape woman, will live with them, and I shall have the oversight of them. It is a work that very much needs to be done, and we hope that the Lord's blessing will rest upon it.

We do not know whether to look for any one to come and help us when the *Star* arrives. We need help. I am constantly amazed at the amount of work that Mr. Logan accomplishes. The strain and the responsibility are very severe. There are now five stations in the lagoon, and the care of all the churches comes upon him. No troublesome question comes up that he does not have to decide. . . .

We have also included in our work the preparation of three new books for our people,—a geography, an arithmetic, and a reader. We want to have them all ready to send away by the *Star*. The people are buying books much more than we anticipated, so we must make more. With this new government comes in a new mail route, from which we hope something.

The same mail brought also a letter from Miss Smith, who went out with Dr. and Mrs. Pease in June, in which she writes:—

Our voyage so far has been pleasant, with favoring winds and

beautiful weather much of the time. On the eighteenth day out from Honolulu we reached Tapiteneā, the first of the Gilbert Islands, at which we stopped; none of our party, however, went ashore until we reached Tararva, and there, on a Sabbath afternoon, we held a little service with singing in English and prayers in native, and a little talk from Capt. Turner, which was interpreted by the daughter of the Hawaiian teacher. As we watched the stolid faces of the dusky people who sat upon the matting and listened to us, it seemed as though we must help them, and it was very hard to have our tongues sealed.

In pleasant contrast to this meeting was one held on Saturday last at Mille. Here the good Jeremiah conducted an exhibition of his school, with four or five hundred neatly dressed, intelligent, interested natives to take part, making the fine church ring with their songs.

. . . We are a happy party here on the Star; there is much to be enjoyed together, even if life on shipboard does lack any possible degree of romance. This island world is a revelation to us. The low coral islands have a beauty and fascination all their own, with their white, shining beaches fringed with feathery, tufted coconut palms, and thatched native huts nestled in their shade, all set in the exquisitely changing waters of the lagoon; and yet I cannot imagine living on one of these little strips of land as brave Mr. and Mrs. Bingham did for so many years.

We are looking forward with eager hearts to our work as it waits for us. We hope to see Kusaie before Monday.

Young People's Department.

LETTER FROM MISS SUSIE TYLER.

UMZUNDUZI, SOUTH AFRICA.

MY DEAR FRIENDS: This afternoon I visited our daily school, taught by a native man — my father's helper. Five minutes before the close I noticed that he called the scholars to order, and then put the question, "Those of you who prayed in secret this morning I should like to have raise their hands." Instantly a large number of little black hands went up, and their eyes fairly shone with interest and eagerness as to what came next. The teacher carefully noted the half-dozen whose hands had not gone up, and

whose eyes were bent upon the floor, and said a few words to them in a sorrowful voice. Then to one bright little girl, who, like Peter, is always ready to speak, and whose hand was raised first, he asked:—

“Well, what did you pray for this morning?”

“That I may enter heaven when I die,” was the quick response.

“Was that what you asked for? To-morrow ask for something more than that, won’t you?”

To the next scholar he turned and put the same question, receiving the timid reply, faintly uttered, “I prayed that my sins might be forgiven.”

A thoughtful boy in the first class said, “I prayed this morning that I might show a kind, merciful spirit during my walk on earth.” A sweet-tempered little girl of seven years, whose name means “Fire,” quietly and soberly said, “I asked for righteousness.” Gracie, a dull but conscientious, sturdy little damsel of ten years, said slowly, “I prayed that I might be made a good girl, and love to obey my mother.”

A boy whose parents are living in the Zulu country north of Natal, and whose name is Reuben, said he prayed his sins might be forgiven, and that God would take care of his parents, for he had just heard there was fighting in that country. One girl of twelve asked the Lord that he would help her to live right; another, that she might overcome all anger.

After a few helpful, simple words to those who had spoken, the teacher asked another question, “*Why* do you pray?” No one replied at first, but by and by it came out; and the illustration of each child going home hungry and asking his mother for something to eat, seemed to please them greatly. Some grasped the idea at once, and the teacher asked them to explain it to those who did not comprehend. One point was especially dwelt upon—that they should not pray just as a matter of habit, but ask for specific objects. To illustrate, he said:—

“If you go home to-day and ask your mother for a new coat or dress, for a shawl, for a gun, for some potatoes, corn, milk, etc., all in one breath, she will very likely say to you, “Go away and think; and then, when you have decided upon what you need most, come to me and ask for it.”

When we got so far, the little clock on the schoolroom shelf had passed the hour for closing by a few minutes; and although the interest had been so well kept up that there was no sign of restlessness, the teacher promptly gave the notice to close by repeating the Lord’s Prayer in concert. Then the children filed out in line, and were soon on their way home.

Have you been able to see us this October afternoon? There we were in the one room, seated on benches with the long desks before us; the thatched roof, whitewashed walls, cemented floor; the cupboard in the corner, containing books; small, square blackboards on the walls; the four windows, two on each side of the room. There sits the teacher at his desk, and here is the large stone to step down from the one door as you go out. There is the map of Africa and the world; "for the first class study geography," they will grandly tell you. Here are the alphabet-cards, for beginners; and there hangs the colored Bible picture-roll—a gift from an American Sunday-school. I find the small plank blackboards are not sufficient for so many, and the slates are few and far between, this term. Hard times make it difficult for the children to earn much, and it is all the parents can do to clothe their little bodies.

As we look around we see some almost entirely destitute. Here is one, and we begin at once to see what can be done by such a little mite as she. How can she ever earn even a simple little dress? It seems as though it would take a year! But by degrees she learns to sweep our verandas (corners and all), grinds the pepper-corn, brings in a handful of chips, shells corn, pulls up weeds in our flower garden, etc., until we think she has "done what she could," and will value the dress far more than if we had given it to her at once. This also prevents any jealousy among her mates, who regard themselves as almost as destitute as she. So the dress sewed by her own little fingers, with such glad anticipations, is at last donned; and who knows but what her earnest little prayer for "a new dress" may be but the beginning of a desire to possess Christ's robe of righteousness.

I feel sure you will not forget in your daily prayer these Zulu boys and girls, who are just beginning to really pray.

MICRONESIA.

FIRST GLIMPSES IN THE MICRONESIAN ISLANDS.

BY MISS E. T. CROSBY.

We are permitted to make the following extracts from a private letter from Miss Crosby, written just before reaching Kusaie, and sent back by a chance vessel. It is dated August 11, 1886.

. . . A WEEK ago last Sunday we crossed the line, and in consequence had two days in one. It was Sunday till twelve o'clock noon; then it was Monday till twelve o'clock at midnight, when Tuesday

began; so we had half a Sunday and half a Monday during that day we crossed the equator. We had a fine breeze, and did not feel the heat very much. Last week, on Thursday, we reached Tapituea. We anchored near the shore, as there were supplies to be left there, and we were very glad to see the land, even if we could not go on shore. We were obliged to anchor four miles from the mission station, because of the reef. We had used steam when approaching the island; as we anchored, the whistle was blown, and soon we saw canoes leaving the shore. This was our first glimpse of a coral island, and soon we were to have our first sight of the natives of these Gilbert Islands.

In a very short time the canoes were close to us, and in another moment the deck was crowded with natives in various costumes, or want of costumes. Many of them had simply the native fringe; many had two yards of print tied around their waists; one or two had shirts on; one man had a pair of pants, but he wore them with the upper part hanging down apron fashion, and the legs tied around his waist. They were very bright, intelligent-looking men, and were much cleaner than I expected to see them; those who came on board were not at all fierce-looking. They brought mats, shells, necklaces, and other articles, to barter for calico, food, horns, handkerchiefs, and other things.

I had just seated myself to write, when they came swarming over the sides. I had on my blue spectacles, to protect my eyes from the very bright reflection on the water. As they came flocking over the deck several eyed me curiously. Finally one, more daring than the rest, came and sat at my feet. The others waited a moment; then seeing nothing happened to him several more came, until there was a large circle sitting about me. I never wanted to be able to talk so much in my life as I did to those men. I knew their salutation, "*Con a mond*," so I said that, and they laughed as gleefully as children as they answered me.

Finally one of them, who had been gazing steadily at me, suddenly reached his hand up and touched my glasses very carefully with one finger. I took them off, and their looks of astonishment were so ludicrous that I could not help laughing. I suppose they thought I had two sets of eyes. I motioned to him to put them on, and he did; then the others wanted to try them. They handled them very carefully, and gave them back to me with undisguised astonishment and satisfaction. Then they wanted to examine my dress, kept feeling of it, and at last one old man capped the climax by wanting to trade a shell for my dress! He looked quite disgusted when I shook my head.

The men all had holes in their left ears large enough to put a cent through easily, and some of them had bunches of flowers in them. I had on a bow of red ribbon, and one of the men kept touching it and patting it; so finally I took it off and gave it to him, to see what he would do. He immediately slipped the ribbon through the hole in his ear, and wanted me to tie it. I did, in as pretty a bow as I could, and off he went, the envy of all his friends. Another wanted to trade a mat for a Japanese parasol I had. I gave it to him, and he opened it and promenaded the deck a few times, mincing like any dandy of a civilized nation.

When we went down stairs for prayers, a crowd collected round the windows of the saloon, and were very quiet all the time; they could hardly restrain themselves when Mrs. Pease played the organ. Dr. Pease was sitting directly under the window; I was sitting opposite, and noticed the natives at his window looking down at his head; after awhile one of them could restrain himself no longer, but put in his hand and gently felt of the Doctor's bald head, the others stretching their necks to see the effect. It was electrical; the Doctor jumped nearly into the middle of the room; we could not keep from shouting, and the natives jumped up and down in an ecstasy of fun. It is needless to say that Dr. Pease did not sit under a window again. We stayed at anchor there till toward night, and canoes were coming and going continually. I enjoyed this first experience among the islands of Micronesia very much.

Friday we reached Miami, where we remained only a short time. The Hawaiian missionary came on board (there are only Hawaiian missionaries among these islands), and brought some natives with him. These knew a little English — that is, they could say "Missionary," "America," "What," and "She," so as to be understood. We tried to have them say our names, but "Crawfish" was as near as they could come to "Crosby." From Miami we came to Tari-tari, where we anchored over Sunday. There we went into the lagoon. I have often heard of the beautiful waters of the lagoons, of the coral islands, but they are far more beautiful than any one could imagine them to be. The missionary and his wife came on board, and Sunday some of our party went on shore, taking the baby organ with them, and services were held. They had never seen or heard an organ before. Mrs. Pease played, and she and Miss Smith sang several pieces. Captain Turner talked to them, the Hawaiian missionary interpreting for him. Altogether they had a successful meeting, and thought they made some impression.

Our Work at Home.

ENTHUSIASM.

BY MRS. JOHN L. SCUDDER.

Read at the Sixteenth Annual Meeting of the Philadelphia Branch W. B. M.,
Newark, N. J.

WE live in a pre-eminently enthusiastic age. Every department of this great land teems with life and enterprise. If the good, easy-going fathers of a century ago could appear on the earth to-day, they would stand bewildered in the midst of our modern activity. The whistle of steamboats, the rattle of elevated trains, the scream of locomotives, the whiz of electric bells, and endless other signs of life, would convince them that these are vastly different times from those in which they lived.

Mankind is everywhere on the hop, skip, and jump. An exhilaration seems to pervade the atmosphere, and society is wide-awake and progressive. Our churches, also, have caught the spirit of the age, and are carrying on their work with briskness and enterprise. Defunct, traditional methods have been dropped, and there is a manifest eagerness to adopt anything that will insure success. A new enthusiasm characterizes the Church of God, and this is as it should be, for enthusiasm means God in us.

In this particular age *women* are remarkably enthusiastic, and there is reason for it. For centuries they have been checked and repressed. Only of late have they come into possession of some of their rights, and been allowed to exercise their powers. They have become a recognized factor in the work and administration of the Church. Women far outnumber men in the sanctuary, and are by nature more religious. It is not, however, to tickle the vanity of woman that these facts are presented, but simply that she may realize her power, and spur herself on to fresh endeavor.

The power of *one* enthusiastic person cannot be overestimated. Had it not been for the enthusiasm of Queen Isabella, Columbus would never have discovered a new world.

Agnes Hedenstrom's enthusiastic work for her Master turned five thousand dirty, ragged sailors into well-dressed citizens, who despised the low haunts of vice they used to frequent.

Mary Livermore so fired the workers for the Sanitary Commission, that they raised thousands of dollars to give comforts to our sick and dying soldiery; and the deep soul of Frances Willard has

poured fresh life into the cause of temperance, and waked new zeal in many sluggish breasts.

In a little village in France, there lived a peasant family which numbered among its children a girl of sixteen summers. This little maiden was not honored by social station, nor could she boast of learning, for she could neither read nor write. Her chief beauty lay in her devotion to the religion she professed and a spotless life of purity.

One day she thought she heard voices that called her to save her loved country, France. The words she heard were, "Come and help us." Repeated again and again, they inspired her with courage and enthusiasm, and she offered herself to the French army, saying, "I am Joan the maid, sent by God to save France." They laughed her to scorn, and sent her home. It did seem absurd! A large, well-trained English army, who already had conquered many of the best cities of France, to be vanquished by a maid of sixteen!

The Governor had sent her home, but the "God in you" spirit could not be subdued. Again the voices call, and again she goes and pleads with the great military leaders; and such was her enthusiasm, and their desperation, that they let her lead them forth. One victory succeeded another, until England was vanquished, and Charles VII. wore his crown as King of France.

This thrilling episode of history is but an image of the times in which we live. To-day a heathen world sits enslaved in sin and degradation, and the worst slave of all is — *woman*. Our sisters in heathen darkness are crying, "Come and help us; come and help us!" and shall we, who live in the full light of gospel glory, refuse to hear their call? Shall we not rather go forward, from victory to victory, until every knee shall bow, and every tongue confess that Christ is King?

Enthusiasm in its full meaning signifies work. It is not a spark of inspiration caught in a stirring meeting, which goes out with the first breeze from the world; it is rather the kindling of a purpose, which shall show itself in active labor. Momentary gush is not enthusiasm, any more than letting off steam is propelling a train. Enthusiasm must be tested; "By its fruits ye shall know it." If a lady can sufficiently enthuse her husband about missions to have him say, "Mary, here is a dollar, or five dollars, for your mite-box," then she is of the right spirit, and should not hesitate to turn her zeal upon her neighbors and friends. When making calls, instead of talking at full length on the trials in her kitchen, or the latest fashion, or possibly the flaw in last Sabbath's sermon, she should use her womanly tact and switch off the conversation

upon the *greater* trials borne by women in *heathen* lands. There is a dear, good lady who achieves great results working in this way. She can so quickly arouse those with whom she comes in contact, that a group of ladies said of her, "Whenever Mrs. W—— calls on me and talks a few moments about missions, I always give her the contents of my purse, no matter how much I have in it. And more than that, she always makes me feel it to be a great privilege to do so." The Church of Christ should be full of such enthusiasts.

With the command of our Saviour, "Go ye into all the world," with millions dying in sin and suffering, dare we be indifferent? Shall we, in this Christian civilization, take our talents and, like faithless servants, hide them in the ground? Nay, rather let us use every power that God has given us, remembering that "unto whomsoever much is given, of him shall be *much* required."

In Memoriam.

MRS. WM. S. HOUGHTON.

DIED, December 31, 1886, Mrs. S. I. Houghton, wife of Mr. Wm. S. Houghton, of Boston, Mass.

Once more the Woman's Board is called upon to mourn the loss of a loved and honored Director, Mrs. Wm. S. Houghton. Being made a member of the Executive Committee of the Board early in its history, for fourteen years she was an ardent lover and promoter of its interests, sparing neither time nor effort when she could be of assistance in any of its departments. As a member of the financial and other sub-committees, her sterling common sense, good judgment, and frank expression of opinion were invaluable wherever she undertook responsible service, especially when purchasing for the missionaries, and in financial matters her carefulness was extreme. Board and missionary money were sacred trusts to her, and must be made to accomplish their utmost.

Another strong characteristic was her large hearted, systematic benevolence. Blessed with abundant means, her purse was always open to the claims of the suffering and the sorrowing everywhere, and she was a liberal giver to both Home and Foreign Missions, and there are few of the missionaries of the Board who have not received more than one token of her generous thoughtfulness. Her loss will be deeply felt on almost every mission-field. Her generosity in the Board and in her church, among her poor, and in

her large circle of friends, was as unobtrusive as it was lavish. Many anonymous gifts, and the sudden appearance of needed comforts at the Board Rooms or among her friends, were traced to her.

To her energy and executive ability were added remarkably strong affections, a genial, sunny, cordial temperament, a bright humor and attractive presence, that made her a welcome visitor in many a circle; yet the one desire of her life was to be a true servant to her Lord, and a faithful steward of what he had given her. A year of illness sorely hampered her body, but her energy still remained, and mind and heart lost none of their activity, and the same thoughtfulness sent forth kindly messages and gifts from her sick-room as in health.

In the earliest hours of the last day of the old year she fell asleep; at dawn her spirit took its flight. The glad new year found her in the other world, every longing of her intense nature satisfied, entering into full, unhampered service for her Lord.

Her faith is sight;
Her hope is full delight;
The shadowy veil of time is rent in twain.
Her untold bliss,—
What thought can follow this!
To her to live was Christ; to die, indeed was gain.

Her eyes have seen
The King, no veil between,
In blood-dipped vesture gloriously arrayed.
No earth-breathed haze
Can dim that rapturous gaze;
She sees Him face to face on whom her guilt was laid.

MARANATHA.

BY MRS. H. ROSCOE EDGETT.

Watch now the gray of this marvelous dawning!
See His inheritance, washed and redeemed!
Toil we in tears? He gives joy for our mourning;
Even now the wheels of His chariot gleamed!
Look ye! The hills of the Orient are white!
Riseth the day! Past forever the night!
Joy! for the King cometh, glorious in might!
Behold, now, Maranatha!

Cometh the Master! All drooping and golden,
Reaper, the grain waveth close to thy hand;
The dial's high-noon mark thy heart shall embolden:
Work till the sheaves are well folded in band.

Wielding the ploughshare, the sickle, or flail,
 Reaper, the work of thy hand shall prevail;
 "Seed-time and harvest" — His word *shall not fail!*
 Behold, now, Maranatha!

Precious the souls that are falling and dying,—
 Dying eternally,— even at thy feet;
 Strengthen thy zeal! Lo, the moments are flying:
 Weariness bows thee, but rest shall be sweet.

Woman, thy place with the gleaners may be,
 Yet surely rich portions are waiting for thee;
 For He whom thou lovest thy strivings doth see.
 Behold, now, Maranatha!

Rise we, then, cheerily lifting our burdens;
 Grateful, our lips can but frame a new song;
 Souls are redeemed,— precious souls for our guerdon;
 Saviour, *to thee* doth the glory belong.
 Henceforth may we labor with hearts all aflame.
 As Ruth to the harvest in quietness came,
 Woman working for woman in Jesus' dear name.
 Behold, now, Maranatha!

FAIRPORT, Dec. 11, 1886.

WOMAN'S BOARD OF MISSIONS.

Receipts from Nov. 18 to Dec. 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Bath, Central Cong. Ch. and Soc'y, \$28;	
Bethel, First Cong. Ch., Aux., \$15; Yarmouth, First Cong. Ch., Buds of Promise, \$50;	
Gilead, Y. L. M. C., Mountain Rills, \$5; Albany, Mrs. Lovejoy, \$5; Portland, State St. Ch., A Friend, \$5,	
	\$108 00
<i>Bangor.</i> —Central Cong. Ch.,	10 00
<i>Castine.</i> —Desert Palm Soc'y,	20 00
<i>Wells.</i> —Ladies of First Ch.,	18 40
Total,	\$156 40

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Bedford, Thurston Band, \$33; Centre Harbor, Aux., \$9; Concord, Wheeler Circle, \$60;

Dunbarton, Hillside Laborers, \$3, Mrs. Inez Dickey, \$5; Exeter, Mrs. Woodbridge Odlin, of wh. \$25 const. L. M. Miss Mary H. Black, \$26; Hanover, Aux., \$55.05; Lyme, Aux., \$20; Northwood, Mrs. E. E. Wiggin, \$25; West Lebanon, Aux., \$11,	
	\$247 05
<i>Franklin.</i> —Cong. Ch. and Soc'y, 10 00	
Total,	\$257 05

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. C., \$5; Bridport, Aux., \$10; Burlington, Aux., \$25; Hartford, Aux., \$53; Middlebury, Aux., \$84; Newport, Aux., prev. contri., const. L. M. Mrs. Carrie D. Ranney, \$7.50; Orwell, Aux., of wh. \$50 const.

L. M's Mrs. Gideon Abby,
Miss Kate Thomas, \$68.16;
Quechee, Aux., \$13; Spring-
field, Aux., \$23; St. Johns-
bury, So. Ch., Little Helpers,
\$5; No. Ch., Aux., \$19.66, \$313 32

Total, \$313 32

MASSACHUSETTS.

Acton.—Cong. Ch., \$15 00
Amesbury and Salisbury.—
Members of Union Evangelical S. S., 1 60

Andover and Woburn Branch.—
Miss E. F. Wilder, Treas.
Maplewood, Aux., \$16; Mel-
rose, Aux., \$91; Methuen,
Aux., \$30; Winchester, Open
Door M. C., \$12; Woburn,
Aux., of wh. \$25 by Mrs.
Clara Parker, const. self L.
M., and prev. contri. const. L.
M. Miss Esther Richardson,
\$115; Woburn Workers, \$30;
Malden, Aux., of wh. \$25
const. L. M. Miss Mary Louise
Stevens, and \$25, Thank-off.,
const. L. M. Mrs. Abby F.
Pease, \$110, 404 00

Barnstable Branch.—Miss A.
Snow, Treas. East Falmouth,
Aux., \$8; Truro, Aux., \$5;
Wellfleet, Aux., \$4.75, 17 75

Berkshire Branch.—Mrs. S. N.
Russell, Treas. Dalton, Young
Ladies' Soc'y, \$99; Great Bar-
rington, Aux., \$57; Hinsdale,
Mountain Rill, \$62.50; Lee,
Junior Aux., \$127; Monterey,
Aux., \$20; New Lebanon,
Aux., \$10.39; Pittsfield, First
Ch., Aux., \$28.69, South Ch.,
Aux., \$9.69; Stockbridge,
Aux., \$20; Williamstown, In
His Name, \$80, 514 27

Edgartown.—Chloe M. Coffin,
const. L. M. Miss Sarah A.
Coffin, 25 00

Essex North Branch.—Mrs.
A. Hammond, Treas. Brad-
ford, Aux., \$112; Haverhill,
North Ch., Aux., \$46; Pen-
tucket, M. B., \$100; Newbury-
port, Aux., \$75; Salisbury
Point, Aux., \$10, 343 00

Essex South Branch.—Miss
S. W. Clark, Treas. Lynn,
First Ch., Aux., of wh. \$25 by
Mrs. Cobb, const. L. M. Miss
Caroline A. Bancroft, \$30;
Lynn, North Ch., M. C., \$5;
Beverly, Dane St. Ch., Aux.,
\$155; South Peabody, Do
What We Can M. C., \$7.53, 197 53

Franklin Co. Branch.—Miss L.
A. Sparhawk, Treas. Green-
field, Aux., \$13.35; Whately,

Aux., prev. contri. const. L.
M. Mrs. M. Howes, \$8; Shel-
burne Falls, Morning Star
M. C., \$6.81, \$28 16

Hampshire Co. Branch.—Miss
I. G. Clarke, Treas. East-
hampton, Emily M. C., \$15;
Northampton, Aux., First
Ch. div., \$70; So. Hadley,
Aux., \$36; Southampton,
Aux., \$50.80, 171 80

Huntington.—First Cong. Ch., 2 00
Mansfield.—Ladies' Miss'y
Soc'y, 10 00

Middlesex Branch.—Mrs. M. W.
Warren, Treas. Thank-off., 10 00

Middlesex Union Conf. Asso.—
Mrs. E. D. Sawin, Treas.
Acton, Aux., \$17; Concord,
Aux., \$40, Trinitarian Ch. S.
S. Miss'y Asso., \$40, 97 00

Norfolk and Pilgrim Branch.—
Mrs. F. Shaw, Treas. Ply-
mouth, Pilgrim Stepping-
Stones, of wh. \$100 const. L.
M. Mrs. Lydia G. Bradford,
\$150; Holbrook, Torch-
Bearers, \$25; Little Lights,
\$14; Quincy, Aux., \$20, 209 00

Springfield Branch.—Miss H.
T. Buckingham, Treas.
Agawam, Aux., \$40; South
Hadley Falls, Aux., \$15; Lud-
low Centre, Aux., \$8; Spring-
field, South Ch., Aux., \$6.35;
Westfield, Second Ch., Scat-
tergoods, \$25, 94 35

Suffolk Branch.—Miss M. B.
Child, Treas. Boston, Cen-
tral Ch., Aux., \$241; Berkeley
St. Ch., Aux., \$185.25; Rox-
bury, Highland Ch., High-
land Messengers, \$9.66, Im-
manuel Ch., Aux., of wh. \$25
by Mrs. Ariel Low, const. L.
M. Mrs. Mary W. Caffrey, and
\$25 by Mrs. James Fisher
const. L. M. Mrs. Mary L. Pear-
son, \$61.38, Eliot Ch., Aux., \$15;
West Roxbury, South Evan-
gelical Ch., Aux., \$38.50; Dor-
chester, Village Ch., Aux., \$50;
Charlestown, Winthrop Ch.,
Aux., \$102; Chelsea, First Ch.,
Aux., \$117.50, Central Ch.,
Aux., \$9; Somerville, Pros-
pect Hill, Aux., \$30; Newton,
A Friend, 50 cts., Eliot Ch.,
Y. L. Aux., \$60; Newton
Centre, Aux., \$63.79; A Friend,
75 cts., Maria B. Furber M.
C., \$10; Dedham, Chapel Rays,
\$20; Wellesley Hills, Aux.,
\$70, 1,084 33

West Cummington.—A Friend, 40

Worcester Co. Branch.—Mrs.
C. A. Lincoln, Treas. Ash-
burnham, Aux., \$15; Athol.
Aux., of wh. \$50 const. L. M's
Mrs. Caroline Sawin and Mrs.

Etta Kendall, \$55, Busy Bees, of wh. \$75 const. L. M's Mrs. B. L. Staples, Miss Anna Allen, Miss Jennie Turner, \$76; Fitchburg, Aux., C. C. C. Ch., \$53.20, Rollstone Ch., Aux., \$65; Grafton, Aux., prev. contri. const. L. M's Mrs. T. T. Griggs, Mrs. Katie Allen, Mrs. Joseph Dodge, \$50.25; Leicester, Aux., const. L. M. Miss Hannah Chilsen, \$100; Strawberry Hill Gleaners, \$5; Leominster, Aux., \$50; Primary Dept., S. S., \$10; Millbury, Aux., First Ch., \$50.40, New Braintree, Aux., \$10; North Brookfield, Aux., \$14.98; Oxford, Woman's Miss'y Soc'y, \$5; Saunderville, Aux., \$12; Spencer, Aux., of wh. \$50 const. L. M's Mrs. L. H. Upham, Mrs. E. E. Stone, \$53; Riverside Helpers, \$25; Winchendon, Aux., \$92.85; Worcester, Pilgrim Ch., Aux., \$10, Piedmont Ch., Miss'y Gleaners, \$20, Plymouth Ch., \$58.25; Shrewsbury, Aux., of wh. \$25 const. L. M. Mrs. S. H. Johnson, \$27, \$857 93

Total, \$4,083 12

LEGACY.

Legacy of Catherine P. A. Lillie, Roxbury, \$400 00

CONNECTICUT.

Hartford Branch.—Miss A. Morris, Treas. Buckingham, M. C., \$5; Columbia, Apple Blossoms, \$15; Hartford, Centre Ch., Aux., of wh. \$25 by Miss Louise Root, const. L. M. Miss Emma Bunce, \$362.40, Pearl St. Ch. Aux., of wh. \$100 const. L. M's Miss Lucy O. Mather, Miss Lilia H. Prentice, Miss Emma L. Rood, Miss Nellie K. Stevens, \$130.25; Hebron, Aux., \$20.50, M. C., \$5, \$538 15

New Haven Branch.—Miss J. Twining, Treas. Bridgeport, North Ch., M. C., \$10; Cheerful Workers, \$10, Infant Cl. S. S., \$15, South Ch., M. C., \$50; Chester, Aux., const. L. M. Mrs. Orrelia Watrous, \$25; Colebrook, Aux., \$17; Darien, Busy Bees, \$5; Goshen, Buds of Promise, \$5; Litchfield, Y. L. M. C., \$130; Madison, Aux., \$110; Middletown, First Ch., Aux., \$75.40; New Britain, First Ch., Aux.,

const. L. M. Mrs. Emma F. Plumley Burroughs, \$25; New Haven, Centre Ch., \$5, College St. Ch., S. S., \$20; Fair Haven, First Ch., of wh. \$25 by Mrs. Burdett Hart, const. L. M. Miss Fannie M. Bigelow, \$130.35, Humphrey Street Ch., Aux., \$22.40, Davenport Ch., Aux., \$1; United Ch., Aux., \$41, Yale College Ch., Aux., \$125; Norfolk, Mountain Wide-Awakes, \$45.60; Northford, Aux., of wh. \$25 const. L. M. Mrs. Henry S. Snyder, \$55; North Haven, Mrs. E. B. M. Page, const. L. M. Mrs. Cornelia B. Page, \$25; Norwalk, Y. L. M. B., \$10; Plantsville, Y. L. M. C., \$5; Salisbury, Aux., by Mrs. A. H. Holley, const. L. M. Mrs. J. C. Goddard, \$25, A Friend, const. L. M. Miss Julia F. Hopson, \$40, \$1,027 75
North Stonington.—Aux., 30 00

Total, \$1,595 90

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Jamestown, M. C., \$25; Fairport, M. C., \$36; Gloversville, M. C., \$70.22; New Haven, Aux., \$16; Buffalo, Aux., \$25; Fairport, Aux., \$26; Lockport, Aux., \$33, \$231 22

Schenectady.—Ladies of Cong. Ch., 10 00

Total, \$241 22

NEW JERSEY.

Stanley.—Helping Hands, \$5 00

Total, \$5 00

CANADA.

Canadian W. B. M., \$499 50

Total, \$499 50

CHINA.

Tung-cho.—Miss'y Soc'y, \$18 00

\$18 00

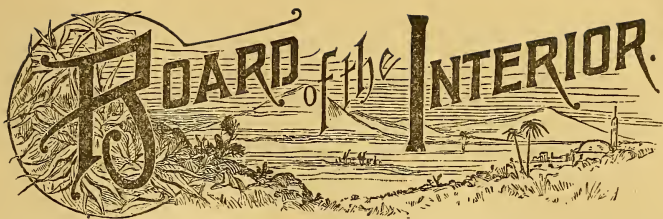
General Funds, \$7,169 51

Leaflets, 25 69

Legacy, 400 00

Total, \$7,595 20

MISS HARRIET W. MAY,
Ass't Treas.



“THE MASTER IS COME, AND CALLETH FOR THEE.”

BY MISS ADA HAVEN.

A CALL has been issued for six young ladies for North China. Now, whom does China want?

In the first place, China wants the one whom God wants. But you will ask, “How is one to know that?”

Now ask your soul candidly whether you have ever thought of the question at all? Are you sure that God does *not* want *you*? If you have never done so, then let me ask of you to think of it soberly, sincerely, prayerfully, without a mind already made up to one course or another, and you will get the right answer, whatever that may be. It never occurred to me that God might want *me*, until I had the question thus brought up to me for consideration. From that time it became the ruling desire of my life. Talk it over with God. Lay your life in his hands.

In the next place, China wants the one who wants to come. If, after committing your all to him in this way, you still can remain contentedly at home, then probably your place is there. If you do not feel it your privilege to go, then probably it is not your duty. If you feel God’s will taking hold of both your will and inclination, you can go with thankful heart. But do not let your own will drive you against your inclination, “like a quarry slave at night, scourged to his dungeon.” China wants *missionaries*,—those who are *sent*; not exiles,—those who are driven out. If you cannot feel you are called to go, then probably you are called to stay.

But, on the other hand, China wants the one who is wanted at home. If the work will get along just as well at home without a person as with her, then probably the work abroad can get along without her equally well. China needs a person who cannot well be spared from the home work. But you will ask, “Why rob Peter to pay Paul?” That would be a pity indeed! But suppose Paul were dying of want, and Peter should freely and generously give him something which would, perhaps, cost him a little self-sacrifice; what then? Would not both Peter and Paul receive a

blessing? It is surely something to be very thankful for that God has given you a place to work for him at home, a work of your own, which no one did before you came, and no one feels as if they could take from you. But what if some such thing as this should happen: what if you should feel it your call to lay down this work, while those who before have never put their hand to such employment should feel that they could not see it fall to the ground—should, for your sake and the Master's, carry it on for you? Would you not in this way be doing a double service? Or, supposing your work at home has hitherto laid in other directions, and you have never done public work for the Master; it would not necessarily be a reason for staying at home, provided you feel that the Master calls you. He can teach you all that you do not know: "Follow thou me, and I will make thee a fisher of men." I cannot tell you how much this has helped me, and still helps me, this blessed promise, with its one equally blessed condition,—following Jesus.

So much for what China wants. It may be your heart may cheerfully say, "Here am I, Lord; send me," and yet your friends may have objections. For instance, they may say such talent as yours should not be wasted on a heathen-field. People of talent who are not Christians, are very apt to act like spoiled children with their gifts, as if the very fact that they had received so much were a reason why they should be unwilling to share it, using it only for their own pleasure or glory. They will find it hard to understand *why* you feel glad to use for the Master *all* he has given you, and just where he appoints. They will, perhaps, say something to you about hiding your light under a bushel. Now, there are two ways of rendering a candle's light utterly useless. One is to put it under a bushel; another is to put it in the blaze of the noonday sun. There is one way of rendering the candle useful; that is, to light it and carry it into a place otherwise dark, and the darker and more dangerous the place, the more blessed will be the shining. I have met many men and women of rare refinement on the mission-field, but I have never yet met one who felt as if these gifts were being thrown away. But I know of one missionary, at least, who wishes she had some gifts.—who wishes she were very much more in every way, that she might do more efficient work for the Lord. One cannot have too much to give to the Master.

Or, it may be, you may have objections of your own. Perhaps you think you are too old. Well, perhaps you are. Those who come out over forty usually find it hard to acquire the language. But many of exceptional usefulness have come out over thirty. The younger the better, of course, so far as the acquisition of language is

concerned ; but the wisdom and experience of years might make up for the quick tongue of youth. One often hears the remark that it is fortunate that new missionaries are dumb, that they may find out what to say before they try to say it. It requires hard digging to learn the Chinese language, but it is still more difficult to learn the Chinese people!

Now let us revert to this subject of the language. That may be a bugbear to you. Well, it is a hard language, to tell the truth, and I suppose there are not a score of adult foreigners in all China who speak like natives; but there are hundreds who are proclaiming the truths of the kingdom of heaven in language perfectly intelligible. What a pity that there are not thousands! No case is on record of any one who, after a fair trial, went home because unable to learn the language. Some one on being asked what three qualifications were requisite in a missionary to China, laconically replied, "Grace, grit, and gumption." And it is certainly true. Furnished with these three, the language will not seem the hardest part of the work. There is one thing that is harder than to see yourself surrounded by those who have never heard the gospel, and to be dumb before them, though your heart is all on fire to speak to them. That harder thing is to find your burning words fall on cold ears, till finally you feel yourself chilled, too. Here is where the grace, grit, and gumption are going to be most needed.

Or you will say, If the work is so hard in China, we prefer Japan. That is natural. The secretaries tell us that they have many applicants who desire to go to Japan, but almost none willing to be sent to China. We are glad for the first clause,—sorry, very sorry for the second. God forbid that any one whose heart is fixed on Japan, should be turned aside to come to China! While our whole hearts are set on the salvation of China, we can but say to Japan, "Thy need is greater than mine." Yet, on the other hand, when there is so much water in the wells of salvation, is it not a pity, a shame, that any one should die of thirst, simply because there were not people enough to carry the water? Are there not men and women enough in the Christian Church to supply the need of both Japan and China? Just as sure as God is God, there is a glorious future in store for China. How soon it is to come will depend on the Christian Church.

But you will say. We do not believe they are all dying of thirst. We believe in annihilation, or restoration, or some other ation leading up to salvation. Now, *do* you believe? Do you really know? I *know* almost *nothing* with respect to the future state of the heathen. It is one of the subjects which I am wholly content

to trust to One wiser than I. The Christ who died for them is their judge. But this *I do know*, that He who died for us and them, our risen Lord, when he left the earth, left this message for us: "Go ye into all the world, and preach the gospel to *every creature*." And how nobly that command was fulfilled by those who heard it! And what a glorious line of martyrs laid down their lives before the gospel was brought down to us! Well was it for us that, instead of stopping to theorize about Eschatology, they considered the finished work of Christ as the beginning of the work of the Church.

Or you may say, When we think of all that Christ has done for us in purchasing our salvation, and of the noble army of martyrs who have brought the news down to us, it is easy to be impelled by a gush of enthusiasm and a glow of zeal, and, sustained by this to leave all. But when one has fairly gone; when the drudgery of the preparation work abates the gushing enthusiasm; when the coldness with which the message is sometimes received quenches glowing zeal; when the dark days begin to settle down,—what then? Well, it is a good thing that enthusiasm and zeal give out as soon as they do, for it is only after one has ceased to depend on them, and has learned that all the strength must come from Christ, that the true joy of the missionary life begins. That joy I cannot write about; you must come and try it for yourself. You ask about the *dark* days, do you? Well, Jesus understood all about that. I really think one needs to obey the command, "Go ye into all the world, and preach the gospel to every creature," before one can fully know in one's own life the truth and the sweetness of the blessed promise, the very last words of the ascending Lord, "Lo, I am with you all the days."

That this question of supply of laborers is resting on the hearts of home workers as well as missionaries, is shown in the following, received from one of them:—

"WHERE ARE THE LABORERS?"

MOTHERS, let us ask ourselves that question in our closets on our knees, and see if the answer will not come. They are even now within our own homes. That gifted son, for whom we have ambitious hopes of earthly fame and success; that daughter, whose culture and accomplishments you hope will fit her to shine in any circle; even these the Master may be calling to the harvest-field. While we pray, "Lord, send laborers," and are holding back from his service our own sons and daughters, are we not keeping back part of the price of our own consecration? But we say, How can we willingly allow them to go and bury themselves among a peo-

ple whose degradation makes them incapable of appreciating those gifted by nature and education? Let us ask ourselves another question: Wherein should we differ from the most degraded heathen, if Christ had not left the glories of heaven to take up his abode amid poverty and ill-treatment, and finally suffer the most shameful and painful of deaths, that he might bring the gift of salvation to us? Shall we not be willing to have our children follow in the footsteps of our Master?

O happy mother, whose son or daughter is counted worthy to labor in the harvest-field of the King of kings!



LETTER FROM MISS EVA SWIFT, OF MADURA.

FIRST on the list in my affections and in my prayers is the Boarding-School; second, the Compound Day-School in connection with this; and then the four Hindu Girls' Schools in the town. It seems hardly fair to make this division, but it is natural to give the most of one's thoughts and time to the more responsible part of one's work. I find that the attention I must give to the Normal School is much greater than that I find it necessary to give to the other schools.

In all the schools there are twenty teachers, besides the others who are necessary to the school, but do not teach: such, for instance, as the conductresses, who go from house to house to call and bring the children to school; Santiago, the Maistry; Arulanthu, a sharp young boy who cuts wood and brings supplies from the bazaar; Packiam, the cook-woman; a lordly old Mohammedan and his son, who come twice a week to take the wash, and who, by the way, impose upon my patience dreadfully by being so irregular; then, last and not least, a woman whom we call the sweeper. The Maistry takes my orders, and buys supplies from the money which I advance when he presents his accounts all duly balanced. He carries a long, blue account book with him for my school account; and when I see Maistry stalking around the compound with that blue book under his arm, I immediately get out my money, for I know that before many minutes will have passed he will present his book, and say, "Money, madame!" Then follows a careful investigation of every page and every item, and a consultation about the price of red pepper and turmeric, and coriander seed, etc., etc., until I am satisfied that my last installment has been carefully expended, and then another is forthcoming, and that blue book is seen no more until this rs. 5,000 are all gone. Maistry

pays the lordly Mohammedan, the sweeper, and the boy, thus saving me that trouble. All the others come to me for their salaries, and very careful must I be in keeping my accounts, in order to avoid getting them "all mixed up." . . . Arulanthu, the boy, has just rushed in with a large basket of plantains, which he deposited under the table, and rushed out again. This basket of plantains is the Sunday-noon treat to the girls,—an established custom in the school.

Mary Rajanayagam, my head-mistress, is a very slight, fair, pretty girl, about twenty years of age, who wields a strong influence among the girls. I value her very highly, and am sorry that I shall lose her soon, as she desires very much to take an unusual stand for a Tamil woman, and study medicine. She has a higher certificate than any other female teacher employed by the mission. She works hard, and accomplishes a great deal. Her sphere is in the day-school, which finds room on the verandas of the depository across the compound. Then she superintends the Normal School pupils as they teach, and between times she looks after the little A B C classes. My belief is that the foundation must be good, so I put my very best teacher to work at that. There, also, under Mary, my young teacher Samathanam works. (Samathanam means peace.) Last year Samathanam was a pupil in the school.

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This little day-school is a most cheerful little place. As Dr. Root said one day to me, "Your children do have just the nicest time of any school-children I ever saw. They seem to be singing nearly all the time." Just then teacher and children were spending their recess in pulling up the weeds which had sprung up around the house, and they were chattering and laughing so merrily that our attention was attracted by it. They were having a jolly good time over a very necessary and troublesome job. After our two Normal pupils have finished their week's work in teaching, before the next two pupils take charge of the classes an examination is conducted, and once a month I give little prizes, perhaps fifteen cents' worth of pencils and pens, and to some the native cakes that they are so fond of. This sounds very small, but my little pile of prizes makes their bright young eyes brighter, and they go away afterward very happy indeed.

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At the beginning of the year the number of boarders was 93, and this with the teachers made up 100 souls to be provided for. Notwithstanding this large number of girls admitted, I was obliged to refuse many who applied. I had enough money then to carry them

through successfully, thanks to the generosity of the Board and to the help of the Government. At the beginning of last year three classes were reorganized as "normal school," and a certain grant was promised by the Government. But this year the "Educational Code" was revised, and several rules laid down which make it impossible to earn so much grant. These rules caused great trouble in every "normal school" throughout the Presidency; and mine was no exception, for I found myself very much embarrassed financially, for it was entirely too late in the year to ask aid or expect it from home. So after consulting with the mission on the subject, I decided that there was only one thing to do, and that was to send the surplus number of girls back to their homes. This I was very sorry indeed to do, and it required all the moral courage I possessed to dismiss them, for they wanted to remain, and I was anxious to keep them; but to do so meant debt, and that I could not think of. I dismissed more than 30 girls, bringing the number down to 70. The children of the day-school really belong to the boarding-school, but have never been included in the number in any report. My head-master, Daredason, is the training-master, and has charge of the normal class of 17 pupils. He has, of course, the general supervision of the upper classes, and has charge of my school correspondence, which he does under my direction. . . . My assistant-master is working very hard this year over his class of more than 30 girls. I have just prepared, with his assistance, a course of Bible study in Kings and Chronicles for his class. . . . Of Simon, second assistant-master, I have written at some length before. I am afraid I shall lose him entirely, as he will probably be called away for a place as catechist or pastor. He has been absent for more than a week now, on account of a sudden illness. Of my boarding-school there is much of interest to tell, if there was time to speak of individuals.

I wrote, some weeks ago, about the revival in the school. This is by no means finished. After the time of which I wrote, when many of the girls were under deep conviction of sin, there has been an uninterrupted season of prayer and praise. The scenes among the girls at night, after the lessons for the day were over, rival anything I ever saw at home, and are beyond description. Many of the girls who had been thus under conviction were afterward troubled with doubts and fears, and what they called temptations. So many of them came to me with their sorrowful stories of struggle with these temptations, that I called a meeting one afternoon for the whole school, and took as my theme the subject of temptations. After the meeting, those girls who had been so troubled went away to the prayer-rooms, and remained

there for some time in prayer and meditation, and late in the afternoon they came out, calling to all the girls as they went that the Lord had delivered them from all their unbelief and from their fears; and "now we are so happy," they concluded. As soon as this was made known quite a number of the smaller girls, who had been comparatively untouched up to that time, rushed into the prayer-rooms, and there, with tears and cries, confessed their sins and implored pardon. After the evening meal the whole school was one scene of rejoicing. In one corner a large group of girls were talking and praying with one or two girls who had not yet come into possession of such joy and peace as the others knew they could have. In another place a number of girls were singing, and their songs would now and then be interrupted by some girl repeating, in a clear, happy voice, some passage of Scripture; then they would begin again with their accompaniment of clapping hands. Just outside the door was another group of girls kneeling in most perfect unconcern or disregard of those coming and going around them, praying in most earnest tones for a still greater blessing upon them all. In still another room a lot of girls were crying, "More, more, more of thy Holy Spirit, O Lord!" In short, the whole number of girls had given themselves completely up to this one thing. The excitement ran so high that I began to fear for them; but I had not the heart to stop them from their prayers and singing, and when the clock struck nine they heeded the signal, and began to prepare for bed, where they are all expected to be by half-past nine. Like all Orientals, these children are excitable; but with all the excitement I know there is depth and strength to their convictions. We have begun a noon prayer-meeting, which is well sustained. This meeting was not begun as a school-meeting, but one to which any girl could come if she desired; but there was to be no compulsion about it. All the girls are anxious to come, and feel it very hard to be unable to be present if it happens that extra lessons prevent them from coming.

Miss Wright, under date of Oct. 23d, says:—

THE new building for the new college—"Anatolia College"—is nearly done. There is much enthusiasm shown by native friends in raising money toward it.

In the girls' school, too, we have a new departure in the addition of a Greek teacher from Smyrna. We shall now be able to offer some inducements to come to us to the many Greek girls in our field. We begin with eight Greek pupils. We have some hopes of a few Turkish girls, too. Two are already promised us,

but I fear their parents will shrink from the opprobrium of doing so unusual a thing as to give their children to be taught by Christians. Custom is a wonderfully strong force here. Turkish women peering into our houses, opening drawers and boxes, and gazing with awe into our mirrors, and asking "Why do they do this?" "Why do they not do that?" are always perfectly satisfied with the reply, "It is their custom."

OUR NEW MISSIONARY.

THE meeting at our rooms of Friday, December 10th, was of marked interest to those accustomed to gather there, as being the one in which we bade "good-bye" to Miss Lucy M. Ingersoll, M.D., who has gone to San Francisco, from which point she will start for Micronesia, about May 1st. The following facts, which were given in answer to questions, will enable our readers to know her somewhat personally, and to follow her work with intelligent interest.

During her early life her father was a minister in Kansas, and she became fully acquainted with the hardships of pioneer life. In 1875 she entered a training-school for nurses in New Haven. Returning after six years to Chicago, she took a full course of study in medicine, working beyond her strength, and bringing on a severe illness. Her anxiety on recovery was to devote herself to work wherever the Master might call. At first her thought turned to India; but upon applying to the A. B. C. F. M., she was induced to accept a place in Miss Fletcher's school in Ponape,—a position calling loudly for an efficient and earnest worker. Though not her first choice, she has come to regard Micronesia as "her field," and her interest in it has strengthened as her preparations to enter upon her work have progressed. She is fond of teaching, and her medical preparation will be a valuable instrumentality in her service.

We give the parting word of one who was present, that all our readers may do their part to verify its promise, and so "enter into" the labors of our new missionary: "Scattered all over the land are those who will bear you on their hearts."

Home Department.

TO THE YOUNG LADIES.

THE plan of work for the Junior Societies calls for \$8,500.

The work in Mexico is to continue in the form of Miss Haskins' salary. In Micronesia you are to have Miss Fletcher for your

missionary, and in Japan, Mrs. Gulick. In China, your "beloved physician," Miss Murdock, will still be yours, with her dispensary work. In India, Miss Emily Bissell is commended to your care, in addition to the boarding-school in Manamadura, and the boarding-school for girls in Dindigul. The children are to take from you the eight village-schools, which have been on your list, but this loss will be made up by some extra items in Turkey, where you still are asked to aid Marash College. The building in San Sebastian for Mrs. Gulick's school is still your charge.

Miss Gilson, of Africa, must come home for awhile, but you are asked to provide the salary for her successor,—an act of faith on your part, which, we doubt not, will meet its appropriate reward.

As new needs are constantly springing up in your immediate neighborhoods, a generous provision in form of a general fund is most earnestly recommended by your Committee.

MISSION BANDS OF THE W. B. M. I.

\$4,500 FOR 1887.

COURSE OF STUDY.

JANUARY AND FEBRUARY.—China, and the Bridgman School.

MARCH AND APRIL.—Africa, and Umzumbe Home.

MAY AND JUNE.—Micronesia, and Morning Star Mission.

JULY AND AUGUST.—Turkey, and the Hadjin Home.

SEPTEMBER, OCTOBER, AND NOVEMBER.—India, and eight village-schools.

DECEMBER.—Review and Christmas offering.

MRS. S. S. ROGERS,

MRS. CHAS. LATIMER,

MRS. J. N. STEEL,

Committee on Children's Work.

To all who have tried and succeeded, and yet more to all who have tried and failed to make a missionary meeting interesting, we earnestly recommend Miss Pollock's spicy account of "That Missionary Meeting," published in the January number of the *Mission Studies*, read at the Annual Meeting in Cleveland. It gave instruction to the new recruits, inspiration to the faint-hearted, and a new purpose to even the most faithful and successful of the great missionary army gathered there.

STUDIES IN MISSIONARY HISTORY.

JAPAN — No. 1.

Opening of Japan. Beginning of American Board Mission. See *Mission Studies*, February, 1887.

Stations. Location. When occupied? See *Mission Studies*, February, 1887.

Missionaries. Locate the missionaries supported by the Woman's Boards at their stations. Are any engaged in evangelistic work instead of in schools? See Annual Reports of the Boards.

The Kobe Home. When built? Its graduates; present needs. Back numbers of *Life and Light* and *Mission Studies*, February number.

Biography: Miss Barrows. *Mission Studies*, January, 1887.

Missionary Letter: Mrs. Gulick, *Life and Light*, October, 1886.

Incidents: "The other cheek," *Life and Light*, 1886, p. 398; "A child shall lead them," *Life and Light*, p. 434; Miss Dudley's party, p. 36; Brought by a boy, p. 320.

Items of News. *Mission Studies*, February, 1887.

What need of workers? Okayama? Kobe? In other schools? *Mission Studies*, November, 1886.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Aurora</i> , First Ch., 86 20; <i>Chenoda</i> , 5; <i>Chebanse</i> , of wh. 8 is Thank-off., 9.30; <i>Chicago</i> , Union Pk. Ch., Mrs. H. E. Morton, to const. L. M. Mrs. S. F. Hinckley, 25; <i>Hinsdale</i> , to const. L. M. Miss Maude L. Walker, 25; <i>Geneva</i> , 7; <i>Kewanee</i> , 30.04; <i>La Harpe</i> , 15.75; <i>Morton</i> , 4; <i>Oak Park</i> , 110.73,	318 02
JUNIOR: <i>Elgin</i> , Y. L. S., 25; <i>Geneseo</i> , First Ch., The Zenana, 2.25; <i>Galesburg</i> , Brick Ch., The Philurgians, 10; <i>Lyonsville</i> , Y. P. Soc., 10,	47 25
JUVENILE: <i>Geneva</i> , Morning-Star Band, 15.78; <i>Providence</i> , Workers and Gleaners, 53.50,	67 28
Total,	432 55

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Indianapolis</i> , Mayflower Ch., Aux.,	25 00
Total,	25 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> ,	
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7.50; <i>Cedar Rapids</i> , 8.50; <i>Cherokee</i> , 6; <i>Grinnell</i> , 13.14; <i>Le Mars</i> , 15.55; <i>Muscatine</i> , 71; <i>Monticello</i> , 12.10; <i>Newton</i> , 20; <i>Ottumwa</i> , 6.60; <i>Quasqueton</i> , 5.93; <i>Toledo</i> , Mrs. E. N. Barker, 15.50; <i>Warren</i> , 6.18,	248 00
JUNIOR: <i>Stacyville</i> , 6,	6 00
JUVENILE: <i>Atlantic</i> , 1; <i>Raceville</i> , Busy Bees, 5,	6 00
Total,	260 00

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Atchison</i> , 6; <i>Brookville</i> and <i>Bavaria</i> , 11; <i>Downs</i> , 3.15; <i>Emporia</i> , 30; <i>Ford City</i> , 1.35; <i>Garfield</i> , 2, Mrs. Hoddle, 1.50; <i>Junction City</i> , 6; <i>Kinsley</i> , 2; <i>Manhattan</i> , 1.25; <i>Maple Hill</i> , 6.15; <i>Olathe</i> , 3.20; <i>White City</i> , 3.75; <i>Wellsville</i> , 3,	80 35
Less annual expenses,	22 60
JUNIOR: <i>Manhattan</i> , Helping Hands,	57 75
JUVENILE: <i>Maple Hill</i> , Willing Workers,	15 00
Total,	2 35
Total,	75 10

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Ann Arbor</i> , of wh. 2.50 from Mrs. Hemingway, 20.30; <i>Douglas</i> , 60 cts.; <i>Greenville</i> , 30.80; <i>Lansing</i> , 2.27; <i>North Dorr</i> , 8; <i>Pontiac</i> , 4.35; <i>Richmond</i> , 10; <i>Three Oaks</i> , 25.85,	102 17
JUNIOR: <i>Galesburg</i> , Y. L. Soc., 15; <i>Port Huron</i> , Y. P. Asso., 20.21,	35 21
JUVENILE: <i>Greenville</i> , Morning-Star M. B., 5.29; <i>Laingsburg</i> , Girls' Miss. Soc., 13; <i>Stanton</i> , Hibbard Mission Band, 5,	23 29
SUNDAY-SCHOOLS: <i>Detroit</i> , Trumbull Ave., Infant Class, 12; <i>North Dorr</i> , 3.34; <i>Salem</i> , 5; <i>South Haven</i> , 7.75,	28 09
Total,	188 76

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Lake City</i> , 10; <i>Minneapolis</i> , Como Ave., Ch., 18.13; <i>Plymouth Ch.</i> , 128.97; <i>New Richmond</i> , 1.50; <i>New Ulm</i> , 3.15; <i>Northfield</i> , 25.70; <i>Preston</i> , Mrs. H. E. Armstrong, 1,	188 45
JUNIOR: <i>Austin</i> , Jun. Miss. Soc., 7.03; <i>Minneapolis</i> , Plymouth, Y. L. Soc., 25.36,	32 39
JUVENILE: <i>Huntley</i> , Miss Loosemore's S. S. Class, 4; <i>Minneapolis</i> , Plymouth S. S., Infant Class, 3.25; <i>Second Ch.</i> , Bees, 6; <i>Waterford</i> , Children's Band, 1.57,	14 82
Total,	235 66

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 60 cts.; <i>Carthage</i> , 27; <i>Springfield</i> , 20; <i>Webster Groves</i> , 12.50; <i>Vinita</i> , <i>Indian Territory</i> , 25,	85 10
JUNIOR: <i>Amity</i> , Jewels,	25 30
JUVENILE: <i>Amity</i> , Juveniles, 22.70; <i>Lebanon</i> , Children's Soc., 10,	32 70
Total,	143 10

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cincinnati</i> , Central Ch., 57.20; <i>Oberlin</i> , 68; <i>Toledo</i> , First Ch., 110; <i>Steubenville</i> , 10,	245 20
JUVENILE: <i>Medina</i> , Boys' M. B., 1.30; <i>Ripley</i> , M. B., 10;	11 30
THANK-OFFERING: <i>Bellevue</i> ,	4 10

LEGACY: <i>Sandusky</i> , Susan B. Caldwell, by J. M. Roalt, Examiner,	200 00
Total,	460 60

NEBRASKA.

<i>Lincoln</i> .—Y. L. Soc.,	25 00
Contributed through Miss Pinkerton,	56 47
Total,	81 47

NEW HAMPSHIRE.

<i>Hanover</i> .—Mrs. S. C. Bartlett, const. L. M. Miss Julia Katherine Stimson,	25 00
Total,	25 00

SOUTH DAKOTA.

Contributed through Miss Pinkerton,	17 36
Total,	17 36

TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux.,	6 75
Total,	6 75

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 2; <i>Baraboo</i> , 5; <i>Fond du Lac</i> , 35; <i>Milwaukee</i> , Plymouth Ch., 20.63; <i>Milwaukee</i> , Grand Ave. Ch., 58.19; <i>Ripon</i> , 3; <i>Sparta</i> , 8.50; <i>Union Grove</i> , Birthday Gift of Mrs. Ben Smith and Daughter, 1,	135 32
JUNIOR: <i>Janesville</i> , Y. L., 25; <i>Ripon</i> , Y. L., 2 of wh. for Aux., 7,	32 00
JUVENILE: <i>Milwaukee</i> , Children's Band,	25 00
FOR MORNING STAR: <i>Ripon</i> , Fair Association,	5 00
Less expenses,	197 32
Total,	13 44
	183 83

MISCELLANEOUS.

Sale of articles donated, 10.25, of "Coan's Life," 4; leaflets, 11.40; envelopes, 5.25; chart, 60 cts.; leaflet, "China," 2,	33 50
Total,	33 50
Receipts for month,	2,148 73
Previously acknowledged,	1,417 96
Total since Oct. 21,	\$3,566 69



REPORT OF RECORDING SECRETARY.

READ AT THE ANNIVERSARY MEETING AT WOODLAND.

WE come to our brethren and sisters of the Association with the presentation of our thirteenth annual report. Year by year, as the tribes come up to this our annual feast, we have come before you to enlist your sympathies and co-operation in this work.

. . . The ship in full sail on the broad, trackless ocean, all landmarks passed, has but little to record of stir, and incident, and novelty. God's sunlit sky overhead, and his boundless ocean beneath, and the chart on deck, and the one unvarying purpose impelling it, leaves but little to be said of the daily progress. So we — the moorings we left behind some dozen years since — are on the broad ocean of God's unchanging will and purposes. We cannot go back; we cannot be diverted from our course; we would not if we could. Each month about the same number, averaging forty-five, and the same faces, are seen at our regular monthly meetings. The Scripture is read, and the hymns are sung — sometimes those grand hymns of triumph, which the Church loves; sometimes those which look into our own incomplete lives, as seen by the light of our great opportunities. Whatever they are, we always find our souls uplifted and refreshed, and by so much is the kingdom of God advanced in our own hearts. And we know of the mighty courage of prayer, which, weighted by faith, is all-powerful to remove the greatest difficulties and hindrances to any work. At each of our meetings we usually have the stimulus of fresh letters from our missionaries, with their budget of hopes and fears, failures and successes. We can all testify to the fact, so often noted, of the loving, hopeful spirit and unvarying devotion to their chosen work, as shown in these letters: no sighing for past pleasures and delights of social life of the homeland; no regrets over the deprivation of accustomed comforts and luxuries left behind. Occasionally we are favored by the presence of the missionaries themselves, and the kindling eye and earnest tones tell of their love and tender remembrance for those for whom they have labored.

After noting many details of our work, Mrs. Smith alludes to the formation of the Young Ladies' Branch, which was such a delightful event of the past year. She then gives our appropriations, and continues:—

Some degree of faith is required each year to enable us to assume these amounts. In faith, the \$3,283.60 was pledged, and the additional \$500, if possible. And now we wish to record God's goodness to us, in that the money to meet our pledges has come into our treasury without noise or undue effort. To his name be the praise! In his name it has been given, and to his dear cause it is consecrated. We have not only the full amount of our pledges gathered in, but more than one half of the extra sum also. This we have felt is a "token for good" from our Heavenly Father—this seal upon our work. . . .

The school in San Sebastian, to which we contribute, has been wonderfully successful in the development of what has seemed to us the rare natures of these Spanish girls. In this land of romance, and of poetry, and of song, as well as of the grossest superstition, and of the cruel deeds perpetrated under the guise of religion, how refreshing to see the seeds of truth taking root in the hearts of these dear girls, who are to be the mothers and teachers in this beautiful but benighted land. Sixty-four girls are in this school, learning the simple "truth as it is in Jesus." From Japan, where Miss Gunnison is teaching, in Kobe, come the most cheering words. This school of girls has long been a most successful one, and from time to time Bible-readers and teachers are sent out who are fully prepared to tell the story of Jesus and his love in the homes of the people. At Broosa, the school which, perhaps, has lain nearer our hearts than any other, as it was established by our Board under the fostering care of Miss Rappelye, has been especially blessed, from time to time, by the influences of the Holy Spirit on the hearts of the pupils in these later years. Miss Rappelye labored for it with unfaltering devotion in the poor little room where, from the cracks overhead, *descended* the gentle rain and snow, and from the cracks below *ascended* the investigating rat. Now, the school has a fine building, in a neat, pleasant garden, on one of the beautiful heights of Broosa. . . .

In Zulu-land Mrs. Holbrook is laboring both in her home with her little children, and among the girls of the mission, also. If any are looking for miracles in this our day, let them go to the Dark Continent, and see the wonderful transformation of these "wild kraal girls into gentle Christian maidens." These rude children of nature, who are but little above mere beasts of burden, become, under the patient training of these our teachers, intelligent Christian girls. The mission of the *Morning Star* is well known to such an audience as this. How indispensable its visits to our missionaries, isolated as they are from home and friends, will be readily seen.

These, then, are the objects for which we work and pray. . . .

J. C. SMITH, *Recording Secretary.*

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

TREASURER'S REPORT

FOR THE YEAR ENDING SEPTEMBER 1, 1886.

RECEIVED FROM

Antioch, two years (\$22.50, \$21.10),	\$43 60	\$9.70; Sunday-school, for Morning Star, \$3.35,	\$13 05
Benicia, two years (\$7.50, \$10.)	17 50	First Congregational Church, S. F., Cephas Society,	537 00
Berkeley,	72 45	Plymouth Church, S. F.—Auxiliary Society, \$135; Sunday-school, for Morning Star, \$38.10,	173 10
Cloverdale—Auxiliary Society, \$55; Sunday-school, for running expenses of ship <i>Morning Star</i> , \$6,	61 00	Third Church, S. F.—Auxiliary Society \$75; Alpha Kappas, to constitute Miss Nellie Beck with a life member, \$25; Sunday-school, for Morning Star, \$2; Miss Gray's class, \$3.10,	105 10
Eureka Auxiliary Society,	17 00	Fourth Church, S. F.—Centennial Band, \$37.50; Sunday-school, \$38.60,	76 10
Grass Valley—Auxiliary Society, \$44; Sunday-school, for <i>Morning Star</i> , \$15 65,	59 65	Bethany Church, S. F.—Earnest Workers, for Miss Gunnison, \$60; Bethany Sunbeams, for Morning Star, \$10; Bethany Cadets, for Morning Star, \$5,	75 00
Houghton,	2 40	First Congregational Church, Oakland—Auxiliary Society, \$675.40; of which \$25 from Mrs. McLean, to constitute Mrs. John Rea a life member; \$100 from Mrs. S. Richards, and \$100 from Mrs. G. M. Fisher, to constitute Mrs. M. M. Hardy, Miss Sarah M. Hardy, Miss Nellie Rowell and Miss Sadie Harris life members; Young Ladies' Missionary Society, \$175,	840 40
Los Angeles—Auxiliary Society two years, \$23.50, \$35; to constitute Mrs. Clara E. Bosbyshell a life membership, and \$10 toward a life membership for Mrs. H. L. Howard; Sunday-school for <i>Morning Star</i> , \$25.50,	84 00	Plymouth Avenue Church, Oakland—Auxiliary Society, \$28; Sunday-school, for Morning Star, \$28.51,	56 51
Lodi—From a few friends, \$6.50; Sunday-school, for Morning Star, \$7.00,	13 50	Market Street Branch, Oakland—Auxiliary Society, \$24.50; Sunday-school, for Morning Star, \$7.65,	32 15
Prescott, A. T.,	73 40	Golden Gate—Auxiliary Society, two years, \$14, \$15; Sunday-school, for Morning Star, \$5,	34 00
Petaluma, \$25 of which from Mrs. Marty, to constitute her daughter, Sarah M. Marty, a life member; and \$25 from Mrs. Case, to constitute her granddaughter, Hattie Hooper, a life member,	104 00	Ventura County Woman's Missionary Society,	19 00
Rio Vista—Auxiliary Society, \$31.40; Sunday-school, for Morning Star, \$10.05; chain fund, \$5.50,	46 95	Oregon and Washington Branch, since September 1st, 1885,	195 90
Riverside—Auxiliary Society, \$51.70; Theodora Society, \$5,	56 70		
Redwood—Through Mrs. Johnston, \$12.50; Sunday-school, for Morning Star, \$1.55,	14 05		
Sacramento—Auxiliary Society, \$55; Sunday-school, for Morning Star, \$50,	105 00		
Santa Cruz—Auxiliary Society, \$35; Cheerful Workers, \$40, for scholarship in Broosa school, and \$10 for Young Ladies' Branch,	85 00		
Saratoga Auxiliary Society,	25 00		
Stockton Auxiliary Society,	25 00		
San Bernardino Woman's Missionary Society,	28 25		
Santa Barbara—Auxiliary Society, \$114.75; Sunday-school, for Morning Star, \$10.25,	125 00		
Sonoma—Auxiliary Society, \$23.75; a sincere friend, through Mrs. Dwinell, \$10,	33 75		
San José—Auxiliary Society, \$18.70; Sunday-school, for Morning Star, \$6,	24 70		
Woodland—Auxiliary Society,			

ADDITIONAL SUNDAY-SCHOOL CONTRIBUTIONS FOR "MORNING STAR."

East Highland,	\$1 90
Reno,	6 00
Tulare,	5 00
Lewiston,	2 00
Eva Maurice (10 cents monthly),	50
Oroville,	5 00

Weaverville,	\$6 50	Collection at anniversary meet-	
Bethany,	1 50	ing, Berkeley,	\$54 20
Marysville, Chinese class,	5 85	CONTRIBUTIONS FOR THE GOLD	
Crockett,	2 50	CHAIN.	
Lincoln,	1 00	At anniversary meeting in	
Lorin,	3 00	Berkeley, shares \$1 each,	\$103 00
Gold Hill Sunday-school and Band		Hamilton Hawley,	1 00
of Hope, New Year's offering,	2 00	Jennie Graham, Aspen, W. T.,	1 00
Second Cong'l Church, Oakland,	8 00	Miss Ames,	1 00
Pasadena,	8 00	"Aloha," from the Isles—	
Martinez,	3 00	Mary, Henry, Harriet Springs	
National City,	8 00	(in heaven), Caroline, Rhoda,	
Hydesville,	2 00	Emeline Rea,	6 00
Douglas Flat,	1 70	Jefferson, Texas—Sadie Clark,	
Forestville.	2 15	H. P. Clark, Fred J. Clark,	3 00
Gilroy,	3 00	Young Ladies' Branch,	465 00
Byron,	1 00	Pictures of Mrs. Thoburn,	3 00
Ferndale,	2 40		
Westminster,	5 00	Total receipts for the year,	\$4,133 64
Etna,	2 00	DISBURSED.	
Galt,	2 00	Printing programmes, envel-	
Lugonia,	6 68	opes, etc.,	\$19 75
MISCELLANEOUS.		Counterfeit coin,	1 00
Mrs. Judge Searles, Nevada,	\$5 00	Paid debt remaining on ap-	
Miss M. E. Vance, Rosebud, M. T.,	10 00	propriation for 1885,	511 23
From a friend, through Mrs. S.		Exchange and expense of	
S. Smith,	11 00	sending,	6 10
Mrs. Davis, Mt. Shasta, to con-		Paid appropriation for 1886,	3,283 60
stitute herself a life member,	25 00		
Ferndale, Mrs. Coombs,	2 50	Total expenses,	\$3,821 88
Mrs. Nelson, Merced Falls,	5 00		
Mrs. Chaplain Blake,	2 50	Cash on hand at date,	\$311 76
Mrs. Jeremiah Porter,	5 00	Mrs. R. E. COLE, Treas. W. B. M. P.,	
N. C. Pitcher, Los Angeles,	5 00	Oakland, Sept. 1, 1886.	
Collection at annual meeting,			
September 2, 1885,	42 25		

ANNUAL REPORT OF YOUNG LADIES' BRANCH.

Following is the first annual report of the Treasurer of the Young Ladies' Branch, for the year 1886:—

At the beginning of the year the young ladies pledged themselves to raise \$650 for the support of Miss Effie Gunnison, missionary in Japan. The following are the sums that have been received from the different societies:—

Plymouth Mission Circle, Ply-		Young Ladies' Society, River-	
mouh Church, San Francisco,	\$75 00	side,	\$50 00
Bethany Sunbeams, Bethany		Young Ladies' Society, Santa	
Church, San Francisco,	25 00	Barbara,	10 00
Southern Gleaners, Los Angeles,	20 00	Young Ladies' Missionary So-	
Cloverdale Gleaners,	10 00	cietv, First Cong'l Church,	
Alpha Kappa Society, Third		Oakland,	175 00
Congregational Church, San		Santa Cruz Cheerful Workers,	10 00
Francisco,	40 00	Young Ladies' Society, Green	
Bethany Gleaners, Bethany		Street Cong'l Church, S. F.,	25 00
Ch, S. F.,	75 00	Young Ladies' Branch, through	
Therdora Society, Berkeley,	50 00	Miss Lee,	20 00
Young Ladies' Society, First			
Congregational Church, San		Total receipts for the year,	\$652 30
Francisco,	22 30	Cash on hand Sept. 27, 1886,	2 30
Young Ladies' Society, Ply-			
mouh Avenue Church, Oak-		GRACE E. GOODHUE,	
land,	45 00	Treas. Y. L. B.	



VOL. XVII.

MARCH, 1887.

No. 3.

I N D I A .

LINKS — No. 2.

BY MRS. W. B. CAPRON.

The following I have taken from my portfolio, written in lead-pencil, and dated July, 1875:—

FIVE years ago, as I was one day visiting a sick infant, I was asked to go to a Brahmin lawyer's house and see his sick child. I consented, and found that the "child" was a young man about twenty-five, in the last stages of consumption. I have often recalled that visit, and wondered if the world's Redeemer, in his need of some one to carry a message of his saving love and power, had responded to the weak faith of that dying man, and kindled it into saving faith; and if somewhere among the eternal hills I should ever see him again,—would he ever tell me that Jesus had paid his debt, and had met him on his very dying day with salvation and heaven?

What if I had not gone that morning? One day, two months after our return from America, a young brother of the consumptive called. I had not seen him for three years, and had been wondering why he had not given us a welcome. He gave the reason.

"I have been away from this place, having been employed as a clerk. My father sent for me to come home. Do you remember," he continued, "coming to our house some years ago to see my brother, who soon after died?"

"Certainly," I replied; "I could not forget that visit if I would."

"Now," he went on to say, "my only other brother has come to the same age, and has been brought home from the Cumbum Valley, and is just as he was. He has sent me to ask if you will come and see him this afternoon."

"I can come," I replied; "but if he is like your other brother I could not hope to help him get well."

Speaking very rapidly he continued: "My brother knows a great deal—I mean that he has read many of your kind of books. It is not medicine, but to see you, that he wants." .

So I went. It was the same house—the same dignified father at the door—the same mother bursting into tears as she saw me. A young sister had grown into beautiful womanhood; but that young man, very like his brother, wasted and panting, with large, searching eyes, was not, apparently, so nearly through with life.

I sat down on a couch beside him; I had never seen him before. "Well, my young friend," I said, "I have been here before, on very much such an errand."

"I know it. I remember it well. I have always remembered it. You did not see me. I stood out of your sight, behind that pillar there, and I heard every word that you said. Your visit did my brother great good. I knew that you would come and see me if I asked you. I want you to come often."

I told him frankly that nothing could save him from ere long making that great change called death, but what might be to him, if he would, an entrance into immortal life. If I came often, my one purpose would be to make him know a free salvation and a living Saviour ready to save. His "Thank you," and an expressive smile, were the only responses.

It was most trying to endure the restraint of his mother's presence, and especially that of his grand father. He was a polite old man, but sat directly in front of me, and was looking at me all the time. I could not expect much, if any, response from my listener before such an audience. His time was short, and whether he revealed his feelings or not, I must, with my own clearer light, see Him who is invisible, and see him then and there, and try to lead a blinded soul to feel after him.

Dear child of God, where were you then with your prayer of faith that could bring the blessing down? The Lord would have answered it. I needed it. Surely this soul reaching out for help needed it.

He was a rare listener, and often said, "True;" "I understand you;" but the lips revealed nothing more. When I arose to leave, he eagerly asked when I would come again. The daughter called the father, who, with the usual ceremony, brought in a large brass salver with rock-candy, areca nut, and betel leaf, which I duly honored, and left.

I had made two more visits, and had been fettered by the same group, when one morning he was announced as being at our own door. In his restlessness he had fancied going to a village five miles up the river, where his father owned a house, and where, on higher land, the air would be more dry. His family gratified him, and were going with him. He was on his way, but wished to see me, to know if I would come so far to see him should he send for me. I promised to do so, and two days after his brother brought his message and carried back the promise that I would come on Friday afternoon.

A mere cart-path on the uneven bed of the river is the usual way to the village. The thoughtful villagers, knowing that this would be a hard ride, had proposed that I take the road along the side of the river until I came to the crossing opposite the village, from which they would send a native cart to meet me, as better adapted to the rough road than the slender wheels of my conveyance. This was done; and not only were men sent to ease the wheels over the places of jolting, but festoons of leaves were hung across the street; "for this," they said, "is your first visit."

I took note of this with much hopefulness, for it assured me that I should not suffer interruption in what I had determined to do. I felt sure that this would be the last meeting on earth, and nothing that I could do must be left undone. The journey had been too much for him, and he was evidently aware that he was near death.

In trying to show him how to give himself to Christ, I asked him if it was any rest or comfort to him that I was in the village.

"Rest and comfort!" said he. "How can I tell what a rest!"

If I could only have such a bright response should I ask him if he had found rest in Christ, what a load of anxiety would be taken away. I told him that the One whose presence in that village, in that house, by our side, I had longed for, was my Saviour, and would be his Saviour. I was now going to tell this very Saviour what I wanted for him, and thus he would be better able to ask for himself.

"Do, do; I want that!" was his reply.

We were in a wide passage-way leading from the front to the back veranda. Six or eight men were talking softly on the front

one, and I gently pushed to the door; some women were on the one behind, and I asked the mother to partly close the door. She only was with us.

I said, "I am now going to ask the Lord Jesus, sent from heaven, to save us from our sin, and bring us safely to God and heaven, to save you."

"A great comfort," was his response. So I prayed; and after every sentence he would say, "Lord, this is what I want;" "Do so, O Lord;" "Yes, yes, even so;" "For me, also;" "True, true."

Mediator I have found to be a favorite word among my Hindu friends, and using the expression, "A Mediator between God, so holy and awful in his glory, and us, even this soul here, art thou, and we cling to thee," he fervently responded, "I do! I do!"

I never was in such a scene in my life. So long as this voice sounded in my ears, so long I felt as if I were holding him by the hand, and as if every step were bringing him nearer the waiting Saviour.

When I arose from my knees, his eyes were closed and his hands folded. Both doors had been opened, and all who were without had come in. As I looked at the row standing behind me, and recognized those between whom and myself had been a special experience, I thought of the words, "And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God."

Not a word was spoken. I laid my hand upon the forehead of the precious young friend. He opened his eyes and looked intently at me, and then closed them.

I was guided across the river in silence, and a quiet *salaam* ended the visit to that village. Sunday noon he died.

(To be continued.)

TURKEY.

EXTRACTS FROM A LETTER FROM MISS M. E. SHELDON.

Miss Sheldon, who sailed for Turkey in September last, gives her first impressions as follows:—

It has occurred to me to write you of my first impressions. I hardly know where to begin. In the first place, I am surprised at the natural beauty of the place; for around the collection of tile-roofed houses and poorly laid streets is a circle of hills, with their constant variation of light and shade, upon which I delight to look. Again I was surprised in the house itself. Our rooms

are pretty, comfortable, and American-like. I wish you could look into our sitting-room, where I am writing, and see the effect of the new carpet. The other furniture consists of two divans, wide and comfortable, a book-rack, an organ, tables, our two rattan rocking-chairs, easy-chairs, etc. The walls are smooth and white, and prettily ornamented with pictures and brackets, gifts from Miss Farnham's friends in America. On the balcony opening from the room are rows of plants, several still in bloom. Our own rooms are also pretty, and the schoolroom is very cheerful, with its American desks, etc. I have been much attracted to the girls, who seem bright and lovable. Those I have in organ lessons are doing well, and the whole school is making good progress in singing. Of other studies, which as yet I cannot understand, I have good reports. The people are very friendly and cordial, doing their share toward making me feel at home. Every one in America and along the way had spoken in ways that prepared me for hardships, and I have been agreeably surprised on every side. I think I must guard against being too comfortable, rather than being uncomfortable.

Doubtless you have heard that my journey ended safely November 2d. It was a delightful experience from beginning to end, rich in opportunities for seeing and hearing those things of which we read.

My welcome here was very cordial, from Miss Farnham herself to the smallest child in school. My goods all arrived two or three weeks before I did, and Miss Farnham, Mrs. Parsons, and Miss Lizzie had unpacked, so that I found everything ready to my hand when I went to my room to change my dress upon arriving. From the very first I have felt at home, and have been very happy. My content has doubtless been the greater, because in a very few days I was able to begin regular work in music, both with the school for singing drill, and with the pupils who take organ lessons. The hours which are devoted to study form a pleasant change from the other work, which is restful in its turn, so that neither drags. I can imagine it would be very hard to be surrounded with work, and yet have nothing to do except study, because of the need of a medium of communication.

WEST CENTRAL AFRICA.

LETTER FROM MRS. WM. E. FAY.

(Concluded from the January number.)

THERE are many things I would like to tell you about our journey,—of my *tepoia* men, their names, and what they are like;

of their kindness to me, and their various ways of entertaining me, like bringing me wild flowers and singing to me; but I might tire you. . . .

Bailundu, July 24th.—O how delightful it is to be in Bailundu, and to be in the very house Mr. Fay built, years ago! It seems so pleasant to be in a house again; for, though made of mud, it does not seem like a mud house. The Stovers have taken a great deal of trouble to arrange it for us. We found matting on the floors, curtains up, a cupboard, and a stove set up with a fire in it. Wasn't that delightful? Yes, and a table and some chairs, so that all we had to do was to make ourselves at home immediately. It seems too good to be true! Now for work: here are our dishes, and I will have the pleasure of unpacking. My husband and myself had our first supper to-night at our own table, and in honor of the occasion I took out our prettiest dishes; and as we hadn't much to put on them we feasted on the pretty designs. I opened a can of cherries, and with bread they were delicious. We shall try to make our house as much like home as possible, opening many of the pretty things we brought with us, which will, in a measure, serve to take away some of the longings for the home I have left, that will come over me sometimes, in spite of all I can do. I wish all the dear friends could see us comfortably settled here for the present; but as that cannot be, think of us, and pray for us.

August 17th.—Mr. Saunders and Mr. Fay have returned from their trip to Bihé a whole week earlier than we expected*them. The scene changes now, and it means pack up in a hurry, bake bread enough for a week, and be off in four or five days. I will tell you the result of the visit to Bihé. The gentlemen reached there Thursday the 12th. They went first to King Jamba Yamina, who would not listen to their going to Kapakos, a part of Bihé, neither would he allow them to go to Sakagala. They left the king much disappointed. The next day they were no more successful. The king seemed determined they should go no farther than Kanondongo, which is the same place where they attempted to settle before. They preferred not to build there, as timber is scarce, and there are fewer people, but it was decided best to occupy it. In three days we shall move on, and then for two months of tent-life, while our houses are going up. We shall begin work as soon as possible with the children, as the king and several head-men have intimated their wish to send their children to the school. This will retard our building, but Mr. Saunders feels it very important to work with the people at once, teaching and

preaching; and as soon as it is best, they will go out on preaching tours.

Before we leave Bailundu, I should like to have you take a peep at our present home. You enter our kitchen, dining-room, sitting-room, and parlor as soon as you cross the threshold, and I hope it will seem as pleasant to you as it did to me when I first entered it. Look down, and you will find a reed matting on the floor; look up, and you will find the same overhead. Do not criticise the walls if they are uneven, for they are of mud, and the masons used their hands for trowels. Don't be alarmed if you see a spider the size of half a dollar, for this is something you must get used to, and you are at perfect liberty to use your slipper or a broomstick in retarding its progress. These are not the only ornaments on our walls, for here on a palm-rib pole is suspended our indispensable kitchen furniture,—anything of tin or wooden ware that will hang; and if you find it dusty, don't blame our faithful boy, but rather the living creatures overhead, who seem to delight in making nocturnal visits; whether snakes, or rats, or lizards I am not sure, but it is something that visits my pantry and runs off with my food. Do you wonder what our food is? Sometimes canned oysters, sometimes codfish; chickens, when we can get them, and eggs; and we have a very nice plum, called by the natives *olohingo*, which serves as a relish. Our salmon, that we thought would taste so nice, did not come; and our tea and small-groceries were coolly dropped on the way by a man who suddenly decided to return to Benguela, but would bring the box whenever he came back. We think it doubtful whether we ever see it again; and as our coffee and tea are in the box also, we must at present live by eating, rather than drinking. One reason why we wish to be settled is, to be housed before the rainy season; another is, to prepare our garden, so that while you dear ones in the home-land are shivering in winter, we will be enjoying our peas, green corn, new potatoes and tomatoes, and perhaps lettuce and cucumbers.

Later.—Since last writing I have attended two Sabbath services, our evening service being one of prayer for special guidance, help, and protection; for though we are not in any present or personal danger, much wisdom must be used in dealing with the people.

Young People's Department.

THE WORK OF THE MISSIONARY COMMITTEE.

BY MISS A. R. HARTSHORN.

The following paper given at a convention of Christian Endeavor Societies in Eastern Massachusetts, is so suggestive as to the relation of these organizations to the foreign missionary work and to the Woman's Board, we give it entire for the benefit of our readers:—

OUR Constitution says, "It shall be the duty of this Committee to provide for an occasional missionary meeting, to interest the members of the Society in all ways in missionary topics, and to aid in any manner which may seem practicable the cause of Home and Foreign Missions." Here is a broad field of labor. Surely this Committee has abundant opportunity for work.

The question is often asked, "How can we interest our members in missions, and how can we make them *want* to come to missionary meetings as much as to any of the others." In the brief time allotted to this paper, only a few suggestions can be offered. Give just as many a part in the meeting as possible. Some can read a selection here who find it hard to say a word of their own. This is a good time for such to learn to use their voices, when they do not feel special responsibility for the selection made. Give information as well as entertainment at these meetings, but put the information in an interesting form. Have a good, bright missionary story read. Sometimes have a question-box started at one meeting, the answers to be given at the next. Let the Missionary Committee talk up the meeting with the members as they meet from time to time. If they know of any who make it a practice to stay away when the missionary evening comes, send them notes of invitation; give just those something to do. If they have a part, they cannot help but feel some interest in that one meeting at least. Use all the legitimate ways you can think of to draw the young people of the church to these meetings.

Perhaps I cannot do better than to give a brief account of a Christian Endeavor missionary meeting I once attended. The subject was China. After the opening exercises some one asked, "What route do we take in going from Boston to China?" From the opposite side of the room came the answer. Then followed in rapid succession, as if the persons had just thought to ask a dozen or more questions, such as, "How large is China? Have the people strange customs? What is their home life? Are they a relig-

ious people? What has the Christian world done for China? When did China first hear of Christ?" These questions and answers had been prepared by the Committee, and given out beforehand. It took time, but it paid. A set of Chinese pictures was shown illustrating the manner and customs of the Chinese. A very entertaining letter from a lady missionary in Foochow was read, that told of the formation and growth of a Christian Endeavor Society there. A quartet rendered two beautiful songs, and one young lady sang a solo. The meeting ended with the reading of a story, called "The Other Girl's Work." It was an interesting meeting, and I am sure no one could have gone away thinking otherwise.

As the company lingered for a talk after the meeting, one of the Committee was heard to say to another, "Now what shall we do for our next meeting; it comes in five weeks, you know?"

It is good and profitable to have these interesting meetings, but this is only a small part of the duty of this Committee, as set before them in the constitution. They are not only to hold missionary meetings, but they are to "aid in any manner which may seem practicable, the cause of Home and Foreign Missions." Just how are they to do this? The answer seems to be, through the missionary work of the Church. Are the churches doing all they can in the way of missionary work? And are the Christian Endeavor Societies doing their part in the missionary work of their own churches? Is there a Mission Circle in your church? If there is one, is it in a flourishing condition? Is the Christian Endeavor Society helping it in all the ways that it can? How many members of the Society are members of the Circle? Do all the Missionary Committee belong to it? If not, here is just the chance for this Committee to work. Join the Circle, and give it your enthusiastic support. Do not try to engineer it, for it is probably well organized already, but do all you can to induce those in the Society who are not already members to join it with you. If there is no Mission Circle in your church, start one. Do not let it be said that there is a Christian Endeavor Society satisfied with its work, while there is no Mission Circle in their church. Do not try to make the Endeavor Society into a Mission Circle, for that Society has work to do in many directions, but form one from any young people in the church, whether in the Society or not, and take this as part of the work that the Society gives you to do for the church.

Make the Mission Circle auxiliary to the Woman's Board of Missions or the Woman's Home Missionary Association, and you will be more interested and enthusiastic if you are a part of one of these large missionary societies.

Let me tell you what one Missionary Committee did to increase the interest in their church. We felt here, in Phillip's Church, South Boston, that we might do a good deal more; and so our Missionary Committee consulted with our pastor's wife, and with her consent and approval an invitation was given to all who would like to be doing more missionary work to meet at the pastor's house. A large number gathered on the evening appointed, and after a little talk it was voted to organize a Mission Circle. Then came the question, "What shall we work for?" A good many were strongly in favor of Home Missions, and felt that while there was so much to be done at home, they need not do much for Foreign Missions; but the Committee felt they were trying to do the Master's work according to his directions, and they could not find any verse in the Bible that said, "Go ye into all the United States and preach the gospel, and there will be time enough for all the rest of the world afterward." It was finally agreed that they should work for both. The question then came up, "How can we be auxiliary to both the Woman's Board of Missions and the Woman's Home Missionary Association?" After a little inquiry we found the following plan to be the easiest and best. First, we chose our officers, President, Vice-President, Secretary, and Treasurer, for the Foreign Society, and made our plans for work. After this was arranged satisfactorily to all, we voted to adjourn, and were at once called to order again to organize our Home Missionary Society.

We chose a new set of officers, and as the same young ladies were members of both Circles, there were no conflicting plans. We arranged that the Home and Foreign Circles should hold their meetings alternately once a month. We have a membership fee of ten cents for the Foreign Society, which will bring in the money necessary to make us auxiliary to the Woman's Board of Missions, while our Home Missionary fee will come in some other way.

The Home Missionary Society has sent one of its members South, to see something of the work among the Freedmen, and she will tell them all about her visit at the next meeting. The Foreign Society sent some one to Ceylon, to see what our missionary, Miss Leitch, was doing. Although these young ladies will only take the trip on paper, we expect such interesting stories of their visits that our hearts will be stirred, and we shall be more anxious to help in the work than ever.

We are delighted with our plan, and with the perfect harmony which it assures us in the two distinct Societies, and we rejoice in the prospect of increasing interest in the needs of our own country and of the whole world.

WORK FOR YOUNG PEOPLE FOR 1887.

THE officers of the Woman's Board wish to propose that the young ladies connected with it, both as societies and as individuals, shall undertake the following work in 1887:—

Enlargement of the Kioto Home, at a cost of	\$1,100
The running expenses of the Training-School for Nurses in Kioto	900
Medical Work in Bombay, under the care of Miss Condict, <i>Finishing Rooms in Enlargement of Inanda Seminary.</i>	1,000
Four Lower Rooms, at \$150 each	600
Eight Upper Rooms, at \$125 each	1,000

The Kioto Home, it will be remembered, was built in 1876, with centennial offerings from the children, and there has been a Christian girls' school within its walls from that time to the present. About a year ago this school was reorganized, with Miss Clarkson, —now Mrs. Cady,—so well and pleasantly known to so many young ladies in this country, at its head, and Miss Hooper as assistant. Under their joint management the school has had a most successful year, and a very pressing call has come for enlargement, at a cost of \$1,100. This is an absolute necessity for the health and comfort of both teachers and scholars, and the provision for the many who are applying for a place in the school. Those who were children eleven years ago are young ladies now, and we wish to ask them for another offering for this work in Kioto, one of the largest and most influential cities in Japan. The amount will be divided into shares of \$10 each, so as to place it within the reach of all, and we feel sure of a response from the young ladies. We feel sure also that those who have contributed to the building for the Training-School for Nurses in the same city, will be glad to help in the running expenses; while those who have been so much interested in medical work, will be glad of the opportunity afforded by the providential opening in Bombay. We are happy to state that five hundred of the thousand dollars needed have been already pledged by the young ladies in our Worcester County Branch.

Of Inanda Seminary we need not speak at length. Its history and remarkable success are well known to the regular readers of LIFE AND LIGHT. Is it not sufficient to say, that the missionaries fear an epidemic similar to the one which so injured the school two years ago, if the over-crowded state of the rooms should be continued? We should be glad to have the rooms named in any way desired by the donors. We can think of no better memorial for a loved daughter, mother, or sister than in a building where African girls may be taught the way of life. Africa needs Christian

mothers and teachers. Are there not many who will do something, however small, to supply them?

We propose that the remainder of this enlargement shall be provided for by the children who have done so well for the building at Kusaie the past year. Mr. Kilbon, one of the missionaries of the American Board, has kindly made out a schedule of the different parts, which we hope will be taken up as rapidly as possible. We know that many little Light-Bearers will wish to have a part in sending gospel light into the Dark Continent, and in helping little African girls to know and love our Lord and Saviour Jesus Christ.

The schedule is as follows:—

GRANT FOR EXTENSION OF INANDA SEMINARY.

<i>Bricks.</i> —75,000 bricks at \$15 per M.	\$1,125	\$1,125
<i>Brick Layer.</i> —16 2-3 square yards foundation at 60 cts.,	10	
160 square yards 9-inch wall, at 50 cts.	80	
100 square yards 14-inch wall, at 60 cts.	60	
Chimney	5	
	<hr/>	155
<i>Carpentry.</i> —6 window frames at \$5	\$30	
12 new windows and frames at \$10	120	
20 doors and frames at \$10	200	
150 square yards roofing, lumber, covered iron, and work, \$1.50 per square yard	225	
Stairway	30	
<i>Plumbing.</i> —Eave-spouting, and leaders to tank	15	
	<hr/>	620
		<hr/>
		\$1,900

Our Work at Home.

ANNUAL MEETING.

THE Nineteenth Annual Meeting of the Woman's Board of Missions, was held in the Church of the Redeemer, New Haven, Conn., Wednesday and Thursday, January 12th and 13th. For the third time in its history the Board accepted an invitation to hold its annual gathering with one of its Branches, and again rejoiced in the cordial welcome from those thoroughly awake to promote its interests, the large hospitality afforded to nearly two hundred delegates and missionaries, and the unflagging attention to details that add so much to the real success of a meeting. The "familiar snowstorm" had spent itself on the previous Sabbath, and the bright skies and crisp winter air were all that could be desired.

WEDNESDAY MORNING.

The devotional meeting on Wednesday morning, led by Mrs. Wilde, President of the Vermont Branch, was largely attended, and formed a fitting preparation for the exercises of the day. The regular session was opened at ten o'clock by the President, Mrs. Albert Bowker, who gave as the key-note of the meeting the words of the Prophet Daniel on the coming kingdom — the everlasting dominion which shall not pass away, and his kingdom which shall not be destroyed — a prophecy in whose fulfillment we are privileged to have a part. After devotional exercises, and the reading of the minutes of the last annual meeting, a very graceful welcome was given by Mrs. Burdett Hart, President of the New Haven Branch, with a cordial response by the President of the Board. Miss Stanwood then gave a message from Rev. Dr. Clark, of the American Board, who said, "Please present my cordial salutations to the ladies at the meeting, and tell them there was never greater need of work and workers than there is to-day. The chief advance that has been made the last three years has been through the Woman's Boards. I do not think any work is dearer to the heart of our Lord himself than the work of the Woman's Boards." The annual report was presented by the Recording Secretary, Mrs. S. B. Pratt, of Boston. After a brief reference to the home department, she invited the audience to attend with her the annual meetings of the different missions. With great skill and interest she brought out the salient points in each, making a record of unusual progress, wonderful openings, and a loud, in some cases an almost despairing, cry for reinforcements. The report of the treasury, given by Miss H. W. May, Assistant Treasurer, showed the receipts of the year to be \$106,509.57.

The missionary address of the morning was given by Mrs. S. M. Schneider, of Constantinople, who began by contrasting the state of things during her early missionary life and the present. In 1848, when she first went out, there were no schools, no colleges, no teachers, no women who could read. Now, in 1887, there are 33 churches, 4,300 church-members, 4,325 scholars in schools, colleges, and seminaries. Then, superstition and ignorance, ridicule, and hatred of Christian missionaries; now, schools, churches, quiet behavior, and pleasant welcome of missionary or teacher. In 1880, after a visit in America, Mrs. Schneider returned to Constantinople for city missionary work. She began by engaging a house in Gedik Pasha, and picking up a few little waifs in the street, and singing, talking, and praying with them. Soon these children drew others, and through them their parents became

interested; and it was not long before not only one house was filled, but it became necessary to hire another; and in these two houses, every Sunday, were gathered over one hundred people, old and young, of various nationalities — Turkish, Armenian, Bulgarian, and Greek. Besides the Sunday services, Mrs. Schneider, and her associate, Miss Gleason, spent much time in the distribution of tracts, in superintending an evening-school and two coffee-rooms supplied with religious and secular reading, often proving a center for much religious discussion besides, and social evenings in their own parlor, made attractive with books, music, and occasional lectures. Prayer was offered by Miss Gilman, of the Eastern Connecticut Branch, and the meeting adjourned till two o'clock.

WEDNESDAY AFTERNOON.

The session for Wednesday afternoon was arranged especially for young ladies, and the church was crowded to its utmost capacity, many standing in the aisles nearly through the exercises. The reports of Branches given on Wednesday afternoon and Thursday morning will be deferred to the next number. A paper, "What One Other Girl Did," by Mrs. Daniel Lothrop, was read by Miss Cady, of New Haven. It was a gracefully written sketch, showing how an earnest young wife, in spite of her husband's protest, won for the mission work the leader of a coterie of fashionable young girls for the mission work, and eventually her followers with her. The sentence, "Into the beauty of your life let some beautiful thought for others come," proved to be the seed-thought which, in time, transformed a gay, thoughtless life into one of earnest service. Mrs. Capron, of the Madura Mission, spoke briefly to the representatives of mission circles present, on the real meaning of gifts and prayers for foreign missions. She described the four Hindu girls' schools under her care in Madura, with their three hundred and fifty pupils, and the wonderful benefits that came to them through a Christian education, and of the power of gospel truth upon their lives. She also spoke of her own joy in the thought that she could say, as did our Lord, "I have given them thy Word."

The singing of a hymn was followed by a most interesting address by Miss G. R. Hance, of the Zulu Mission. For sixteen years her work has been largely among the kraals, and she told a touching story of her efforts among them. For a whole year she went in and out of the dark, smoky huts, trying to rouse the women from their degradation, with no apparent results. At last the light began to dawn on their dark minds; the religious meetings

held with them, at first despised and ridiculed, began to be tolerated, and finally welcomed as bright spots in their lives. Then followed the school and the chapel, built under her personal superintendence she herself measuring the land and bringing the thatch for the roof; children grew interested in their studies, were sent to Inanda Seminary, and became teachers and heads of Christian households. Many of the women, also, who seemed hopelessly sunk in degradation and filth, began to appreciate the better way, and to live earnest Christian lives. The address abounded in pathetic incidents of the waking up of the immortal souls in these women, and the great change that was wrought.

The next speaker was Mrs. Cora von Milligen, formerly a missionary of the Board in the Home at Constantinople, and now a resident in that city, who, in a most persuasive manner, presented the needs and the joys of foreign missionary life to the young ladies present. While earnest work was needed everywhere, there was no field in which there were greater opportunities for usefulness, or greater scope for the highest powers. The trials and privations of missionary life, great though they were at times, almost invariably sunk into insignificance in comparison with the true enjoyment of such service. Even in the separation from friends, there was a compensation in the enriching of the lives of those who stay, as well as those who go. A convincing testimony to the truth of this statement was the trial it was to those who had ever tasted the joy of the work, to be kept away from it, their hearts always remaining in their beloved mission-field. Those who felt they were not qualified to undertake so great a work, were urged to let it be known that they were willing to serve the Master whenever needed, and to let others judge of their fitness.

A solo, "Heavenward," very beautifully rendered by Miss Hazlet, was followed by an address by Miss Alice E. Freeman, of Wellesley College. Standing as she did as an embodiment of higher education, and representing an institution where six hundred girls were preparing for their life-work, every word went straight to its mark, and commanded the closest attention of the large audience. As she dwelt upon the desire to make their lives "tell," which she found in so many girls under her charge, upon the nobility and significance of a life of self-forgetfulness, and upon the "brave, sweet lesson" of consecrated living, urging those present to choose "what will last," there was manifest a quick response in many a young face before her. She spoke of the great satisfaction of the twenty-six Wellesley students who were in foreign missionary service, in contrast with the emptiness and vague unrest of a life of ease at home, and urged the Board to make large

demands on the college, that the students might have the opportunity for this high service.

WEDNESDAY EVENING.

At the public meeting in the evening, at which Rev. J. E. Todd presided, about 1,000 people, were present.

After Scripture reading, and prayer by Rev. Newman Smyth, D.D., Rev. J. E. Twitchell, D.D., of the Dwight Place Church, delivered an address of welcome.

After bidding the representatives of the Board a hearty welcome to the city of New Haven, the homes and hearts of its people, he spoke eloquently of woman's work in the church, in Bible times, in the different historical eras of the last eighteen hundred years; and of the great need of the united effort of all the Christian women who form the constituency of the Board for the missionary work of the present day.

Rev. Lucius O. Lee, of Marash, Turkey, gave a very clear and interesting resumé of the condition of things in Turkey, and of the effect of missionary work there.

Turkey is one of the dark nations, and until recently death hung over the person who would change his religion. It contains that great political center, Constantinople, upon which Russia looks with greedy eye, on account of its maritime advantages. The people of Turkey are the most cultivated in the world. Their religion is Mohammedanism. Our chief work has been among the Armenians. There are about 3,000,000 of them in Turkey, and about 1,500,000 in Russia. They are principally merchants, and it is said that so sharp at trade are they, that should you confine a Jew and an Armenian in one room, each with an equal sum of money, the Armenian would have all the money by eventide.

For thirty years the Christian religion has been spread about Turkey; but it is impossible to give direct reports of the good effects reached. There are, however, indirect effects. Sunday is quietly kept, and the priests are better educated. There are also great religious movements, wherein the people refuse to attend services unless the priest preaches in a language they understand. Our Bible Society at Constantinople has distributed some 2,000,000 Bibles through the country, and our paper is published in four different languages, with over 100,000 paid-up subscriptions. We have to work against the Government, which acknowledges that the Christian religion is doing more to undermine it than any other instrument. With all this, however, the thousands of Bibles which are being annually bought and read in secret will work out the salvation of the people.

The closing address was by Judson Smith, D.D., of Boston, Secretary of the American Board, who began by saying:—

“The sight of your numbers and the sense of your earnestness are almost a new revelation of the power and promise that are in the Woman’s Board. Whatever else about our missionary work may be doubtful or perplexing, we always find in this Board a sure dependence and a strong support. As I look into your faces and consider whence you came, what plans and deliberations engage you here, and to what labors you will soon return, and when I think of all that this devotion is yielding in the foreign field, and how much more it promises to yield,—for myself and for my associates, and in the name of the American Board, I give you our heartiest God-speed.”

He then went on to speak of the growth of missions in this century, of their influence in the political questions of the day, and of the providential way in which women had been brought into the work.

Statistics and written reports will never give a correct idea of the work and good done. The result of the work done by women is, that the homes within the circle of the influence of our women missionaries are becoming Christian homes. But in looking forward, we seem to have only gained a footing. Between us and our accomplished desire there are many years of ceaseless toil. The millions of those who confront us is almost appalling, and the number is greater than when we began, seventy-five years ago. Victory at last shall come. It is not our place to congratulate ourselves on the work that is done, but to gird on our garments anew. This is the spirit in which we are to go forward, and in which the victory is to be won.

A hymn was sung, and after a short prayer by Rev. Burdett Hart, D.D., the doxology was sung, and the congregation was dismissed.

THURSDAY MORNING.

A delightful devotional meeting led by Mrs. H. D. Hume, Secretary of the New Haven Branch, closed at ten, at which time the regular session began. The President added to the thought of the previous day on the coming kingdom, that of womanly sacrifice for the work as exemplified in the devotion of Mary to our Lord while on the earth, saying that the tears and the efforts spent on his little ones would be just as dear to him as was the ministering to his personal wants. Reports of branches were followed by greetings from other Boards. Cordial expressions as to the oneness of the work in all societies, and the bonds of sympathy that brought all near to-

gether, were given by Mrs. Scales, of Missouri, for the Woman's Board of the Interior, by Mrs. O. W. Gates for the Baptist Board, and Mrs. Turner for the Presbyterian Woman's Foreign Missionary Society, who chanced to be in the audience; greetings from the Woman's Board of the Pacific were sent by letter.

After the singing of a hymn, a paper, "For Such a Time as This," was given by Miss E. Harriet Stanwood, of Boston. She spoke of what had been accomplished for the different peoples among whom missionaries have labored, in elevating their social condition, in education, in medical work, especially by woman, and in the victory over so many languages. This was shown to be but a beginning of the work accomplished. The paper will be given in full in *LIFE AND LIGHT*.

The next speaker was Mrs. L. S. Gates, of the Maratha Mission. She commenced by saying that if she were addressing a company of Marathi women, she would endeavor to attract their attention by singing; she then sang, very sweetly, one of the plaintive native lyrics, and went on to speak of the encouraging prospect of the gospel in her mission. She pictured the various Sabbath-gatherings, ranging from the handful of women in a small village, to the large congregations in the church in Ahmednagar, which can seat a thousand people, and where six or seven hundred meet to celebrate the Lord's Supper. The eagerness with which some of the women sought these meetings, was instanced by one who walked twelve miles on Saturday night to attend, returning on Sunday night, to be ready for work on Monday morning. She also described the interesting scenes when offerings were made for Christian work, some bringing money, some sheep, chickens, cocoanuts, fruits, according as the Lord had prospered them. She closed with an affectionate greeting, which she was commissioned to bring to the women in America from the Christian women in India.

The closing address of the morning was by Miss M. L. Page, of Smyrna. In the most charming way she led the audience into the old city of Smyrna, saying she did not know which would surprise them most, the long line of camels, with their burdens, in the streets, or the horse-cars that ran along beside them; the unfamiliar costumes of the Turks and Armenians of the interior, or the men and women dressed in the latest fashions from Paris. In the midst of this cosmopolitan, worldly city, the girls' school was established in 1881, and now numbers 54 pupils, mostly Greek and Armenian. Incidents were told of the devotion of the pupils to the school, their faithfulness in study, their strenuous efforts to provide the ways and means to overcome the opposition of their friends to

remain in it, and of the earnest, religious spirit that prevails. Miss Page also spoke of the importance of the kindergarten work, under the care of Miss Bartlett, in Smyrna, where an influence is gained over quite young children when it is comparatively easy to turn their minds in the right direction, and where promising scholars are prepared for the boarding-school. She spoke of the great joys of missionary life, and appealed to the young ladies present to give themselves to the foreign work. A proposition for young ladies' and children's work for 1887, which will be found on another page, was then made by the Home Secretary; prayer was offered by Mrs. Palmer, of Springfield; and the meeting adjourned till two o'clock.

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THURSDAY AFTERNOON.

The afternoon session opened with singing, after which the officers for the ensuing year were elected — the only change being the addition of Mrs. Jeremiah Taylor to the Board of Directors. The recent death of Mrs. W. S. Houghton, one of the Directors, was alluded to in the annual report, and the sad event cast a shadow over all the meetings.

The first address of the afternoon was by Mrs. S. B. Capron, who held every eye and every heart in the large audience as she told of her work among the women in Madura. The three great principles which she laid down for her labors with them were, "Doing what the Lord and Master wanted; unfaltering faith in the success of the work; and confidence in the power of the women of India to work for themselves when the time comes."

She related one touching incident after another of the way in which they received the gospel, showing its thorough adaptation to their needs, and their simple faith in its teachings, although prevented from confessing Christ before men. Their desire for definite ideas of truth, was evidenced in the question of a Hindu woman, "In the day of judgment shall you stand with India or America?" The mingling of the gospel hymns of her Sabbath-school under the shadow of Menarchi's temple, with the din of idol worship, she believed to be a prophecy of future triumphs in India. The motto which had given her courage in her labors was inspiring for others, "Go and speak bright and shining words for me, and I will do the rest."

The next speaker was Pundita Ramabai, whose history is so well known to our readers. Once more, her slight figure draped from head to foot in her white *sarree*, the brave little woman told the pathetic story of the wrongs of her countrywomen; the evils of child-marriage and enforced widowhood, which sometimes drive

them to burst the bonds that crush them, leading them to suicide, crime, or a life of shame, although many persevere in their honorable, upright lives, and compel the respect of those about them. Her appeal to Christian women to "send your good religion, your religion that makes you so large-hearted and noble, to my people, to help one hundred and twenty-two million of women to escape from their suffering," will long be remembered by all present.

This was followed by a very earnest address from Miss Gouldy, of Japan. She took the appeal for more workers for Japan, by Mr. De Forest, in the January number of *LIFE AND LIGHT*, and, "reading between the lines," made a most forcible plea for reinforcements in this important crisis in the history of the Japanese nation. A paper, "Do It With Thy Might," by Miss Abbie B. Child, a resolution of thanks, and other business, closed a meeting of exceptional interest throughout its five sessions.

ANNUAL MEETING OF NEW YORK STATE BRANCH.

THE pleasant town of Lockport welcomed the Eleventh Annual Meeting of the New York Branch, October 27th. By abundantly providing for many more delegates than were present, its warm-hearted Christian people proved themselves "not forgetful to entertain strangers."

The First Annual Meeting was held there, triumphing in the Lord that the struggle of the Branch for an existence had become a victory. Now, though not keeping pace in strength and numbers with her desires, her societies and finances have increased more than fivefold.

The Branch supports seven missionaries, having shares in boarding and day schools and the Foochow Medical Dispensary, besides supporting scholarships and Bible-women.

The reports of secretaries and vice-presidents showed a general increase of interest throughout the Branch, and the organization of sixteen new societies.

An interesting and suggestive paper upon "Forming Young Ladies' Societies," was read by Mrs. Cunningham, of West Groton. Greetings from the Woman's Board were given in a pleasing manner by Miss Stanwood, in addition to which she spoke of the urgent and pressing need of the work in the churches at home, as well as in the fields abroad.

Miss Holmes, of Binghamton, presented the needs of Foochow in a clearly and forcibly written paper. She showed that the

work already done by Dr. Kate Woodhull and her sister, is sufficient guarantee that all the funds put into their hands will be wisely and efficiently used to carry forward the work of healing both the bodies and souls of those hitherto ignorant and misguided people.

Mrs. Haines, of Lockport, led a short consecration service. The thought was based upon the consecration of priests to their service, and the *heritage* of God's people to be kings and priests unto God.

Mrs. Knapp gave an added interest and inspiration to the meeting by an account of the years of service of herself and husband in Bitlis, Turkey, emphasizing the fact, as proved by their experience and that of many others, that the money expended, the self-sacrifice and the labor, *pay*.

The meeting was a good and helpful one, yet the shadow of a sense of loss had been over all its sessions, on account of the resignation and absence of the President, Mrs. Bradley, and the Treasurer, Mrs. Norton, to whose faithful and efficient services for eight years Mrs. Cunningham presented a testimonial, which was accepted by a rising vote.

Mrs. Calvin Haines, of Lockport, was elected President, Miss Clara A. Holmes, of Binghamton, Treasurer, and Mrs. Theodore R. Davis, of Brooklyn, Secretary, of Mission Circles.

The thanks of the meeting were extended to the ladies of Lockport for their cordial hospitality, and to those who had kindly added to the interest of the meeting in the service of song and in other ways. The meeting closed with the hymn, "Blest be the tie that binds."

A. P. W.

WOMAN'S BOARD OF MISSIONS.

Receipts from Dec. 18, 1886, to Jan'y 1, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.		MASSACHUSETTS.	
<i>West Pembroke.</i> —A Friend,	\$ 35	<i>Andover and Woburn Branch.</i> —	
Total,	\$ 35	Miss E. F. Wilder, Treas.	
		Wakefield, Aux., of wh., \$25	
		const. L. M. Mrs. John W.	
		White, and prev. contri.	
		const. L. M. Mrs. E. C. Poland,	
		\$45; Bedford, Pine-Needles	
		M. C., \$10; Lowell, Paw-	
		tucket, Aux., \$42; First Ch.,	
		Aux., \$111.57; Dracut, Central	
		Ch., Aux., \$10; Andover,	
		Aux., \$203.50; Burlington, Aux.,	
NEW HAMPSHIRE.			
<i>Chester.</i> —Miss Emily J. Hazel-			
ton,	\$1 00		
Total,	\$1 00		

\$15.10; Winchester, Aux., of wh. \$25 by Mrs. M. A. Herrick, const. L. M. Mrs. Clara H. Herrick, \$104; Medford, Mystic Cong. S. S., \$2.25; West Medford, Cong. Ch., \$10; Malden, Aux., \$21,	\$574 42
<i>East Billerica</i> .—Children,	50
<i>Hampshire Co. Branch</i> .—Miss I. G. Clarke, Treas. East Amherst, Aux., \$14; Northampton, First Ch., M. C., \$100, M. B., \$25,	139 00
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Littleton, Aux.,	10 00
<i>Newburyport</i> .—A Friend,	25
<i>Norfolk and Pilgrim Branch</i> .—Mrs. F. Shaw, Treas. Weymouth and Braintree, Aux., \$14; Brockton, Aux., \$50; Braintree, Aux., \$3, Happy Workers, \$10; Quincy, Aux., \$10,	87
<i>Suffolk Branch</i> .—Miss M. B. Child, Treas. Boston, Union Ch., Aux., \$50, Central Ch., Aux., \$87; South Boston, Phillips Ch., S. S., \$100; Roxbury, Walnut Ave. Ch., Aux., of wh. \$100 const. L. M. Miss Louise H. Blaney, \$102.30, Immanuel Ch., Aux., \$40.63, Eliot Ch., Aux., \$3; Dorchester, A Friend, \$5, Second Ch., Aux., \$109.60, Junior, \$43.27; West Roxbury, So. Evan. Ch., Aux., \$2, Jamaica Plain, Wide-Awakes, \$60; Cambridgeport, Miss E. S. Frothingham's S. S. Ch., Prospect St. Ch., \$2; Newton, Aux., \$300; Anburndale, Aux., Thank-off., \$24.85, Willing Hands, \$5; Miss L. S. Mitchell, \$1; Dedham, Aux., \$182; Franklin Wide-Awakes, \$50, Mary Warfield Miss'y Soc'y, const. L. M. Miss Rena Bullard, \$25,	1,192 65
Total,	\$2,003 82

CONNECTICUT.

<i>Clintonville</i> .—G. S. V.,	\$5 00
<i>Windsor Locks</i> .—A Friend,	4 40
Total,	\$9 40

NEW YORK.

<i>East Blomfield</i> .—Ladies' F. M. Soc'y,	\$6 75
<i>Pekin</i> .—Abigail Peck,	5 00
Total,	\$11 75

OHIO.

<i>Pomeroy</i> .—Ladies of Welsh Cong. Ch.,	\$9 40
Total,	\$9 40

MICHIGAN.

<i>Grand Ledge</i> .—A Friend,	\$ 90
Total,	\$ 90

WISCONSIN.

<i>Whittlesey</i> .—Miss Flora Hale,	\$5 00
Total,	\$5 00

CANADA.

<i>Prescott, Ont.</i> —Mrs. G. C. Adams,	\$10 00
Total,	\$10 00
General Funds,	\$2,051 62
Leaflets,	8 50
Total,	\$2,060 12

Receipts from Jan'y 1 to Jan'y 18, 1887.

MAINE.

<i>Castine</i> .—Desert Palm Soc'y,	\$20 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas. Auburn, Y. L. M. B., const. L. M. Mrs. F. S. Root, \$25; Calais, Aux., \$10.06; Scarborough, Y. L. Aux., \$25.00; North Bridgton, Ladies, \$10; Bangor, Aux., \$24; Madison, Aux., \$8; Gorham, Aux., \$50; Saco, Aux., \$3.75; Waterville, Aux., \$23.25, S. S. Centre Ch., \$8.03; Machias, Aux., \$17.45;	

Portland, Y. L. M. B., const. L. M. Miss Ella F. Gerrish, \$25; Aux., New Year's Thank-off., \$70, Second Parish Ch., Aux., \$97.50, Busy Bees, \$5, State St. Ch., Aux., \$25,	\$427 04
Total,	\$447 04

NEW HAMPSHIRE.

<i>Fitzwilliam</i> .—A Friend,	\$ 40
<i>Westmoreland</i> .—A Friend,	1 00
Total,	\$1 40

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, Aux., \$25; Dorset, Aux., of wh. \$25 const. L. M. Mrs. H. B. Kent, \$41.50; Jamaica, Sunbeam Band, \$20; Montpelier, Bethany Ch. S. S., \$8.53; New Haven, Aux., of wh. \$25 const. L. M. Mrs. Hugh Potter, \$29.50; Northfield, Aux., \$17; St. Johnsbury, No. Ch., Boys' Missy Soc'y, prev. contri. const. L. M. Miss Harriet Parsons, \$20; Townshend, Aux. and S. S., const. L. M. Miss Annie M. Howard, \$25; West Glover, Aux., \$13; Williamstown, Aux., \$6,		\$205 53
Total,		\$205 53

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lexington, Hancock Ch., Aux., \$12.98; North Woburn, Aux., \$10; Reading, Aux., \$15; West Medford, Morning Star, M. C., \$15; Medford, McCollom, M. C., \$30,		\$82 98
<i>Ayer Junction.</i> —Mrs. A. S. Hudson,		2 10
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Yarmouth, Aux.,	18 42	
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Curtisville, Aux., \$17.50; Dalton, Aux., \$26.87; Hinsdale, Aux., of wh. \$6.38 a Thank-off. from three ladies, \$24.49; Egierometha Soc'y, \$23; Housatonic, Aux., \$23.99; Berkshire Workers, of wh. \$25 const. L. M. Miss Evelyn Hitchcock, \$87; Pittsfield, First Ch., \$8.81; West Stockbridge, Aux., \$21.75,		233 41
<i>Dalton.</i> —Mrs. Zenas M. Crane,	50 00	
<i>Essex North Branch.</i> —Mrs. A. Hammond, Treas. Amesbury, Aux., \$82; Bradford, Aux., \$5,		87 00
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Buxford, Earnest Workers, \$22.37; Gloucester, Aux., \$65; Middleton, Junior Aux., \$20, Cl. of Boys, Cong. S. S., \$5,		112 37
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Amherst, Ruby Harding M. B., \$39.31; North Hadley, Aux., prev. contri. const. L. M. Miss Maria Comins, \$6; Williamsburgh, M. C., \$25, Aux., of wh. \$50 by Mrs. Helen E. James,		

const. L. M's Mrs. Helen W. Field, Miss Mary Annette Warner, \$66.60,		\$136 91
<i>Lowell.</i> —Kirk St. Ch.,		56 66
<i>Milbury.</i> —Mrs. Rob't Jones,		60
<i>North Beverly.</i> —A Friend,		25
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Plympton, Aux., \$10; Hingham, Aux., \$37,		47 00
<i>Old Colony Branch.</i> —Miss F. J. Runnells, Treas. Fall River, Willing Helpers,		38 00
<i>Rochester.</i> —Mrs. W. P. Haskell,	1 00	
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Chicopee, Third Ch., Aux., \$15, Busy Bees, const. L. M. Mrs. Herbert Macy, \$45; Springfield, First Ch., Aux., \$50.02, Mr. T. W. Ellis, const. L. M. Mrs. T. W. Ellis, \$25, South Ch., Aux., \$88.71, Junior Aux., \$31.37,		255 10
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, Mrs. F. W. Carruth, \$20, Mt. Vernon Ch., Aux., Mrs. E. K. Alden, const. L. M. Miss Agnes Cutter, \$25; New Old So. Ch., Light-Bearers Club, \$8, Shawmut Ch., Y. L. M. C., const. L. M's Mrs. Charlotte M. Farnsworth, Miss Laura B. White, Mrs. Lilian W. Adams, \$215; South Boston, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Miss Carrie H. Conley, \$25; Roxbury, A Friend, \$2.50; Eliot Ch., Aux., \$10.80, A Mite-box, \$3; Chelsea, Central Ch., Aux., \$11; Cambridgeport, Prospect St. Ch., Aux., \$125.61; Cambridge, Y. L. Aux., Pilgrim Ch., \$54.75; Brighton, Y. L. M. C., \$30; Newton, A. C. Warren, \$1; Hyde Park, Aux., \$90.10; Auburndale, Aux., \$16.61; Walpole, Aux., \$50; M. C., \$5; Dedham, Asylum Dime Soc'y, \$3.78,		697 15
<i>Worcester.</i> Mrs. A. E. P. Perkins,		4 40
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Northbridge, Rockdale Willing Workers, \$100; Spencer, Aux., \$75; Ware, Aux., \$99.20, Y. L. M. S., \$10; Warren, Aux., \$10.50; Whitinsville, Aux., \$50; Worcester, Union Ch., Aux., \$174.44, Salem St., Woman's Miss'y Soc'y, \$11.20,		530 34
Total,		\$2,351 69

LEGACY.

Legacy of Mrs. Fanny A. Barrett, Boston,	\$102 67
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RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, North Ch., Bible Cl., \$25; Miss Anna Thompson, \$1,

\$26 00

Total, \$26 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Ledyard, Newell Soc'y, \$5.45; Taftville, Aux., \$29.20; Norwich, Broadway Ch., Aux., \$10.40; Helping Hands, \$30; Second Ch., Aux., \$134.24; Thompson, Y. L. M. C., \$5; Scotland, Miss'y Soc'y, \$10; New London, First Ch., Aux., \$64.44, Second Ch., Aux., \$44.25; Mystic Bridge, Aux., \$7.70; Wauregan, Aux., prev. contri. const. L. M. Mrs. Hulda M. Burdick, \$22,

\$362 65

Hartford Branch.—Miss Anna Morris, Treas. Granby, Aux., \$19; Hartford, Asylum Hill Ch., \$274.46, Centre Ch. S. S., \$29, M. C., \$5.46, Pearl St. Ch., S. S., \$40; Plainville, Treasure-Seekers, \$15; Rockville, Aux., \$32, Earnest Seed-Sowers, \$15, Little Helpers, \$10; South Coventry, Aux., \$14; West Hartford, Aux., \$90; Windsor, Aux., \$50; Windsor Locks, Aux., \$31.10, A Friend, \$60,

685 02

New Haven.—Thank-off,

50

New Haven Branch.—Miss J. Twining, Treas. Bridgeport, Aux., \$20.63; Harwinton, Aux., \$20; Middletown, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Mary E. Cummings, \$35, Ten Times One Circle, \$5; New Britain, South Ch., Aux., \$91, Standard-Bearers, \$20, Little Helpers, \$5; New Haven, Centre Ch., Aux., \$323.71; Redding, Ready Folks, \$30; Sherman, Aux., \$14.25; Southport, First Ch., S. S., \$30; Stratford, Alpha Band, \$20; Washington, Aux., \$44.50; Waterbury, First Ch., Aux., \$28.50; Wilton, Morning Star, \$9; Light-Bearers, \$6.15; Winsted, Aux., \$56.98,

829 72

Wethersfield.—Miss M. W. Wolcott's S. S. Cl.,

10 00

Total, \$1,837 89

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Albany,

M. C., \$30; Berkshire, Aux., \$40; Bristol Centre, Aux., \$15; Canandaigua, Aux., \$150; Norwich, Aux., \$40.77; Oswego, Aux., \$40; Rochester, Mt. Hor, Miss'y Friends, \$10; Smyrna, Aux., \$40; Sherburne, Little Lights, \$15; Ex., \$80.77, \$300 00
Malone.—Mrs. Mary K. Wead, 25 00
New York City.—Miss A. W. Deane, 1 40
Rochester.—Little Helpers, Plymouth Ch., S. S., \$5, Infant Dept., \$1, 6 00

Total, \$332 40

ALABAMA.

Talladega.—Little Helpers, \$5 00

Total, \$5 00

KANSAS.

Ottawa.—A Friend, \$ 05

Total, \$ 05

NEBRASKA.

Waverly.—A Friend, \$ 50

Total, \$ 50

CALIFORNIA.

Santa Barbara.—Mrs. M. E. Cummings, \$15 00

Total, \$15 00

OREGON.

East Portland.—First Cong. Ch., \$1 30

Total, \$1 30

CANADA.

Waterville.—Ladies' Miss'y Soc'y, Cong. Ch., \$8 10

Total, \$8 10

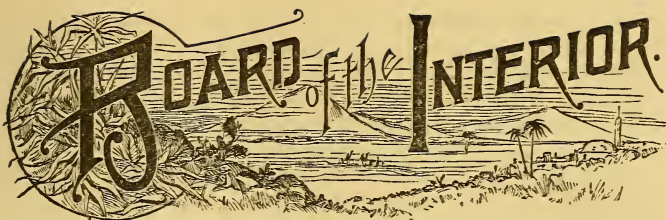
General Funds, \$5,283 90

Leaflets, 67 78

Legacy, 102 67

Total, \$5,454 35

MISS HARRIET W. MAY,
Ass't Treas.



LETTER FROM MRS. SARAH H. JONES.

BATTALAGUNDU, MADURA, SO. INDIA,

October 8, 1886.

You ask me to tell you of myself and my surroundings, my home and work,—so you must pardon a seeming egotism in my reply.

Since Mrs. Capron left us, last April, I have been in charge of the Bible-women's work, which has been so dear to her, and has had so much of her care. I felt before taking it that my cares were already all I could well attend to, but have been able to do more than I hoped. My own health has been better than at any time since coming to India; and the delicate baby girl, on whose account I was obliged to spend so much of last year away from Madura City, has been kept from any particular illness. I try to go with the Bible-women three afternoons in a week, unless some special interruption prevents; but you may judge that my programme is liable to variation when I say that I have as yet never been able to go out more than two afternoons with them in one week. They and I have a meeting together every Sunday noon, and most of them join our meeting for the Christian women, on Friday afternoon: in this meeting they are a great help to me.

In one afternoon I can visit three or four houses,—or if there are many women present who can read, only two. I go from half-past three to half-past five, as the women are at liberty at that time, and the heat is a little less than earlier in the day. We go to some fine large houses, and to some very poor huts, which hardly deserve the name of home. Sometimes in winding, narrow lanes, where there is only room to go singly, we find the best houses of all. We usually find the women dressed in their best, and wearing all their jewels, and with Bibles or reading-books in their hands. I always hear them read, the first thing, and afterward have a little talk with them. The other day I went to the house of a woman in good circumstances. She had a family of little children, and was neither young nor clever, but she read her page in the Angel's Message with an earnestness which struck me.

Afterward she repeated numbers of Bible verses, and the prayers she used morning and evening. She said to me, "Ammail, I have too much to do to think much about education, but I felt that I must know the Lord. They told me I should learn about him, and I am learning; I cannot tell you what a desire I have to know the Lord."

The same day I went to see a beautiful woman of the silk-weaver caste; she was beautifully dressed, and painted and bejeweled as if for a wedding. Her old mother sat on the mat beside her, and occasionally asked her to repeat a verse as she read. Before I left, she begged me to teach her a prayer. She said she had tried to learn the Lord's Prayer, but could not. She was not a disciple, but she wanted a little prayer which she might use many times in a day. I told her to say, "Lord Jesus, send thy Holy Spirit to teach me through my Word"; and the Bible-woman says she never opens her book to read without that prayer.

I find it hard to choose special cases to bring to your notice, because each is so interesting to me in its own way. I think always of the last one, most.

One afternoon I went out with a Bible-woman whose name was Spiritual Light. In the first house to which she took me there was only one woman to read. The house stood back from the street, and had a quiet court, shaded by a big pumpkin-vine. It was cool and still, and the woman, whose name meant "Golden Mother," read of Adam and Eve and the fall in the garden. Then she repeated many Bible verses, beginning with "God so loved the world," etc. I talked with her of the coming of sin into the world, which had made the coming of a Saviour necessary. As we went in, my companion told me she had asked the woman next in order, whose name meant "Speech," to go to the schoolhouse to read, as her own home was dirty and noisy, and to be reached only by going through a yard full of cattle. However, we met her in the street, and she urged us to go to her house, saying the men were away and the cattle tied. She placed a box for me to sit on, and read hesitatingly and uncertainly, but with evident pride and satisfaction, the story of the feeding of the five thousand. She had also learned some verses, which she repeated. But, meanwhile, a crowd of people, evidently Mohammedans, had collected, and were noisy, though good-natured. After we left, the Bible-woman told me that at this place a month before, the reader had been insulted and driven away by the Mohammedans, and that this woman's husband had torn up and thrown into the dust-heap her Bible. This was the reason she had not desired us to go there. When she next met "Speech," she told her that her husband had

been close at hand during the visit, and had only asked why she had not given the lady some milk. The next house was a fine large one in the tailor part of the town. It was occupied by several families. Four women came to read to me, all but one reading from the Bible. All the women and children of the house gathered about, and the door was shut and locked to prevent others entering, for the old woman said she wanted to hear all the lady said, and she could not if she were busy keeping out children and dogs. One girl repeated Bible verses and Psalms till we had no time to hear more. There was much moving about, but the older women, who could not read a word, sat at my feet all the time, nodding assent to all my words. When we left the house a storm was gathering. I had heard some peals of thunder, so I got into my bullock-bandy and hurried home, very weary and exhausted, to find the little ones waiting for mamma and her needed care, and I wished most earnestly for one who could give all her time and strength to this one branch of work, instead of having it a side issue.

Sometimes our experiences are of an amusing kind, as was our call at a rich silk-weaver's home a few days ago. The master of the house was at home, and insisted upon showing us his new home, with its European furnishings, telling us at every turn how much Mrs. Capron had liked him, and how sorry she had been to leave without seeing this home. These people never tell us how much they like the missionaries; it is always how fond the missionaries are of them. This man placed two chairs, and said, "Sit down,"—all the English he knew; then, with much ceremony, he took a big bunch of keys and produced from a cupboard a can of French perfumery, and insisted upon pouring some over our hands. He evidently meant to treat us in genuine European fashion. Miss Houston was with me, and shared my amusement.

Through this city hundreds of women are regularly reading the Bible, and the result must one day be seen. Many of them talk like Christians, but they are ignorant of the first principles of Christian life or belief. Many of them seem to have a sincere, humble belief in the Saviour, but they do not understand about the Christian Church, and see no reason to join the body of believers of all castes and kinds who make up our churches, while many would gladly accept baptism at their homes. Perhaps most of them will openly join us only after the men of their families have done so.

LETTER FROM MRS. BARNUM.

This letter completes the story begun in November *LIFE AND LIGHT*.

VAN, TURKEY, Sept. 23, 1886.

DEAR FRIENDS: In my last letter I gave a half promise to tell you something of this city and of the work here. The city of Van is situated near the lake of the same name. It lies along the side of a large rock, which rises abruptly from the plain about 300 feet, and which has the remains of a wall and fortifications. Some of them are in a pretty good state of preservation, and are now occupied by Turkish troops. In old Armenian books Van is called the city of Semiramis, and is said to have been built by her. A little stream a few hours distant is still called by her name.

In various places on the castle-rock are inscriptions.

The population of Van is estimated at from 30,000 to 40,000, of whom the greater number are Armenians.

The region about here is said to be the Togarmah of the Bible: see Genesis x. 3 and Ezekiel xxvii. 14. Lake Van, 5,000 to 6,000 feet above the sea, is deeply sunk among the mountains. It is about seventy-five miles long, and has no outlet. The views along its shores are very beautiful.

The city proper has a double wall, and several gates for entrance. From the city, extending up the plain three or four miles, are houses and gardens, with broad streets lined with trees, which give this part of Van a pretty appearance, and beyond and all around are mountains, with here and there a village or a monastery.

The missionaries live in the "gardens," about three miles from the city, and here they have established a boys' and girls' school.

At present there is but one missionary family here, that of Dr. Raynolds. Two ladies from America, Misses Kimball and Johnson, have charge of the girls' boarding and day school.

The work here was commenced in 1872, by three missionaries and their families. Now there is a little church of thirty-eight members, of whom eight are women. But some of the church-members have moved to other places, and those here are scattered, some living in the city, others in the gardens. Since we have been here Dr. Raynolds and Mr. Barnum have taken turns in going to the city on the Sabbath, as meetings are held in both places, the largest congregation being here.

The work among the women has not made so much advance as we could wish, although Mrs. Raynolds has labored hard among them; now, her health will not allow her to do much, though she has a "mite society," and holds meetings when she can. The wives of some of the brethren still cling to the old church. Recently

one of the church-members and his wife were blessed by the birth of their first child, and they desired to present the child themselves for baptism; but one day some of the old female relatives suddenly rushed off with the little one, while the father was away and the mother in bed, and had it baptized by the priests.

But the leaven is working. It may be slowly, but, I believe, surely, and some day these women will awake from this dead formalism and superstition into the life and liberty of the gospel. Pray for them.

Van is the youngest mission in our mission, and being in the heart of Armenia, the national (Armenian) feeling is very strong. In this region some of its ancient kings are said to be buried. There are many monasteries here, and feasts and holy days abound, so that the work seems more difficult than in most places. The missionaries live in the gardens, because they found the city so very unhealthy, but they are here in the midst of a large Armenian population. We expect to start for Harpoot, October 4th; reaching there in eighteen or twenty days.

Home Department.

TO THE YOUNG LADIES' SOCIETIES.

DEAR GIRLS: Among your plans for the new year, have you arranged for union meetings of your societies? By associations, or by groups of six or twelve, I hope you will all meet at least once this year. It will be an inspiration to spend a day together discussing plans and experiences. Your hearts will burn within you as you rehearse to one another Scripture lessons or heart experiences that, having greatly helped one, should be shared by many. And the social tea-hour will not be half long enough for making acquaintances and exchanging greetings. Let me tell you how the Juniors in this neighborhood help each other. The meeting of the Young Ladies' Societies in Chicago and vicinity, was held in Plymouth Church, Tuesday afternoon and evening, January 11th, and brought together representatives of many different societies. Mrs. Lyman Baird, long identified with the work of the Juniors, presided in the afternoon, and Mrs. Normand S. Patton, the president of the Young Ladies' Society in the New England Church, in the evening. The secretaries of the various societies gave short, suggestive reports; one of the Union Park girls, Miss Florence Ho-

mer, read a paper, "How the Kingdom Comes," which you must all see some time, and the Statement of Work for the year, prepared by Miss Mary H. Porter, was read. The question-box, opened by Miss Wingate, brought out answers witty and wise, and Miss Amy Blatchford led a half-hour of prayer. This closed the afternoon session. But many a lesson of consecration, of faithfulness, of courage, and of high resolve had fallen from lips whose low, sweet tones are seldom heard outside the home-walls. Here are some of the questions:—

Question.—When shall monthly pledges be paid?

Answer.—Regularly every month. If paid all at once at the close of the year, we get only one twelvth of the blessing that comes from paying regularly twelve times a year.

Question.—Do these words, "The President shall have a general oversight of all the work of an auxiliary" mean that she shall *do* all the work, prepare programmes, solicit funds, call on absent members, etc.?"

Answer.—The President is the executive officer whose duty it is to see that the Programme Committee, the Solicitors, the Look-out Committee, the *Life and Light*, *Mission Studies*, and all other committees, do their work faithfully.

Question.—Should the success of a society be measured by the amount of its contributions?

Answer.—Rather by the growth in prayerfulness and self-denial of its members.

Question.—Is there any royal road to success in missionary work?

Answer.—Good earnest work with hands, and head, and heart. Remember the three H's.

Question.—Would it not be better to evangelize America before sending the gospel abroad?

Answered by a young man, who said we should have to wait as long as the Irishman who had determined, finding his new boots very tight, not to put them on till he had worn them a few days.

Question.—What part should young men take in foreign missionary work?

Answered by a young man, who said they would gladly do anything the young ladies asked of them. Dear girls, I hope you will be able to convince them that something more than that is laid upon them as their duty. If not, what will become of the American Board when these young men are the older men?

Question.—Why does the ten-dollar bill given for foreign missions look so much larger than the one we spend for ourselves?

Question.—What does the urgent call for more missionaries mean to those of us who cannot go?

Leaving these last two questions for you to answer for yourselves, dear girls, I turn to Miss Porter's statement, which was so tender and earnest in its appeal that I must copy a part for you, hoping that you will be led to send for it to 53 Dearborn Street, and study it for yourselves.

"The word Pontiff is said 'to be derived from Pons, a bridge, and facere, to make, because the first bridge over the Tiber was constructed and consecrated by the High-Priest, and from it he received his title;' so 'Pontifex Maximus,' the religious head of the old Roman people, meant simply 'Supreme Bridge-builder.' Let us consider, beloved, 'partakers of the heavenly calling, the apostle and High-Priest of our profession, *Christ Jesus.*' Was he not in very truth the Pontifex Maximus? Are we not blessed in that he has called us to be co-workers with him, not in bridging the vast chasm between sinning souls and God,—that he has done once, and perfectly,—but in making the high-ways over which messengers may go, bearing the precious tidings of his finished work, and telling those who, but for our labors, might never hear the glad tidings that for them, too, there is an open way to their Father's love, their Father's house. I wish we might carry into our work for the coming year more constantly than ever before, the remembrance of the fundamental truths upon which it is built.

"While watchful in our methods and fertile in expedients, let us be yet more careful of our spirit, making our simplest service real, by connecting it, by a living trust, with the service of our Lord. It is only so that we can raise it from worrying, harassing drudgery, to strong, helpful, uplifting ministry.

"*Heartily*, as unto the Lord, and not unto men!' How clouds and perplexities are dissipated by that thought! How it drives back from our lips the impatient, fretful wish that we were 'other than we are,' had larger means, wider opportunities, greater abilities, and checks the 'I cannot,' replacing it by, 'I can do all things through Christ, which strengtheneth me.'

"It is our pride, not our humility, which holds us back from many a service we might render. Our plea of inability, truly interpreted, means, 'I cannot do it so as to gain the admiration which I crave, so I am not willing to try.'

"Honestly, dear girls, how many of the omissions of the past year came from such pride?

"Now, cannot we leave this at our dear Lord's feet, and begin the New Year ready, through his grace, to do whatever he sets before us with our might. If not in *the* best way, in *our* best. Perhaps in the end, some of that which we account least, may prove the pure gold; while that which we regard as more worthy, may be consumed with the wood, hay, and stubble."

After giving the items of special work as presented in our February number, and many interesting facts about them, Miss Porter's paper closed with these words, which I hope, dear girls, you will read to all your older friends who want to see just where their money is spent, and feel no interest in giving to the General Fund.

"FOR GENERAL FUND, \$2,419.80. Two thousand four hundred dollars! More than a fourth of the year's pledge for General Fund! What *does* it mean? Just this, dear girls, that we believe

in the *coming of Christ's kingdom*; believe that the new year is to bring fresh, imperative demands, and that there must be money in the treasury to meet them. We believe that doors will be opened, when it will not be a question whether we shall enter now or later, but which we must enter now or never.

"During our Civil War, one of the divisions of the engineering department was known as the 'Construction and Repair Corps.' It was most valuable at critical times, when loss was imminent—absolutely essential to prevent failure. Its cost to the Government was two million of dollars per month. 'Much of its most important work was done on bridges. Are you not willing to stand ready for the missionary emergency? Rather, will you not rejoice that you may be the ones to respond when the urgent call for immediate outlay comes?'

"A large General Fund is not only desirable, it is absolutely indispensable to the strong, aggressive work of an organization whose agencies reach around the world. 'But,' do you still ask, 'why should this be given to *us*? Why not give it to the Senior societies, and let us have specific work?' Let the beloved apostle answer: 'I have written unto you, young (wo)men, because ye are *strong*.' We believe not only in the coming of Christ's kingdom, but in *you*, as ready to do those things which will hasten it. We believe that the knowledge and love you have been gaining by the study of the last few years, has been preparing you to break away, more and more, from work for 'our missionary,' or even—although that was a long step in advance—for 'our Bridge,' and to give gladly and largely for the needs of the world, without knowing in advance to what special object your gift is to be appropriated. As we thus trust you, we ask confidence in return. Like the rank and file of an army, you must believe in your leaders, and follow loyally their planning. With God's blessing upon your work and ours, we shall at the year's close 'rejoice together,' and over nothing more heartily than in what we have been permitted to do with your General Fund.

"Just one word more. Year after year you have watched the rearing of your Bridge. Into it have gone your interest, your contributions, your prayers, until it has become a very real thing to some of you. Has nothing come back to you over it? Have you not seemed to see heathen women beckoning? Have no appeals from China, India, Africa, or the islands of the sea moved across it and stopped at your very heart's door? Has it been easier to give than to listen? Oh! if that voice, which if you are indeed His, you *know*, calls you by name, hasten to answer, 'Rabboni;' and if he reply, 'Go quickly and tell,' still do not shrink, for with the command comes the strength, with the 'high calling' the promise, 'I will be with thee; I will comfort thee.'"

It was an inspiration to our girls in Chicago to read Miss Porter's paper together; and then the evening meeting, which was mostly occupied by Dr. Davis, of Japan, thrilled them with a new sense of the needs of the heathen world, of the compensation that comes to every faithful missionary, and of the necessity laid upon each one to consider the question, "SHALL I GO?"

M. J. W.

TWO LIFE MEMBERSHIPS.

Two life members lately received to our Board have opened wellsprings in our hearts. One joins us in the sweetest of fellowships to a woman who, though still young, has known the joys and sorrows of daughter, wife, mother, and widow in an East Indian home, and has learned that it is only the gospel message that has made our homes so different. Her response may suggest thoughts for others who hold the same relation to us.

553 NORTH 16TH STREET, PHILADELPHIA, Dec. 9, 1886.

To the President of Woman's Board of Missions of the Interior:

DEAR MADAM,—The certificate constituting me a member for life of the W. B. M. I., came to my hand on the 6th inst. It was very kind of you to give me the privilege of being a member of your body, and a co-worker in the rich harvest-field of God. I accept the privilege with many thanks, but not without some hesitation. It is a great responsibility, and a greater undertaking than I can comprehend. I had no wish to join any body, having very little confidence in myself about being able to fulfill the rules and regulations. But as this has come unlooked for, it seems to be the Lord's wish that I should be one of you, and I will do my best in my own sphere of work to fulfill the duty of a life member of your body, trusting that you will pray God to give me the strength and grace to do so.

With gratitude for having granted me the privilege, and with respect, I remain,

Truly yours, RAMABAL.

The other life membership came to one whose tiny hand was already in that of the angel who was waiting to lead her to the home above. For a few short hours Baby Mabel was our youngest life member, but she will learn it first from angel teachers, or from that mother who, while sweetly resigning her to their training, reaches after her with such love and longing that her thoughts must be audible to the finely-tuned ears of the angel child. To that mother, she is a member of our missionary family forever and ever. Safe in God's keeping, she seems to send messages which the mother ponders in her heart. She calls her to remember the little ones across the seas never fostered and cared for as she was. She whispers, "As your love for me can never die, so Christ, who loves his own, will love them to the end. Seek out and help his own in other lands." Thanks be to God for these blessed children whose angels always behold the face of our Father which is in heaven.

STUDIES IN MISSIONARY HISTORY.

JAPAN—No. 2.

Japanese Superstitions and Worship: See "Japanese Summer Retreat," *Life and Light*, 1886.

Work at Kioto: Girls' School; Kioto College. *Mission Studies*, March.

Osaka Station: Girls' School.

Work Among Women: See *Mission Studies*, March.

Churches: See Annual Reports of A. B. C. F. M.; *Mission Studies*, March.

Medical Work: Annual Reports of A. B. C. F. M.

Story: "Four Days' Joy at Joshu," American Board Mission Letter Series; "The First Protestant Baptisms in Japan," *Missionary Herald*, January, 1887.

A new Training-School for Japan: In what part of the Empire? How is it supported? What influences led to its establishment? See *Herald*, January, 1887.

Northern Japan Mission: Has any church been organized? What is the outlook?

MRS. CHARLES G. HAMMOND.

"Enter, thou into the joy of thy Lord."

No one who had the privilege of looking at the beautiful face of Mrs. Charlotte B. Hammond in her last sleep, could doubt the fullness of her joy. Dressed, by her own request, in white, she seemed in very truth ready for a bridal.

Seldom is death so robbed of its terrors. It was a quiet sleep, and she awakened on the other side. The dreaded transition she never realized. Thus gently doth the Father guard even the fears of his beloved.

A false step, a fall, a broken hip, six weeks of patient suffering upon her bed, tell the story of her last illness.

Mrs. Hammond was born in Whitestown, N. Y., in 1807. Among her familiar friends, especially the children, of whom she was very fond, she was always called "a Valentine," and there will be many heartfelt regrets on Feb. 14, 1887, that "Grandma" Hammond's eightieth birthday can never be celebrated.

Before her marriage, which was in her twentieth year, she made a public profession of religion, uniting with the Presbyterian Church in her native town. This profession she honored by a most consistent life at her home in Canandaigua, then in Detroit, and later in Chicago, where she removed with her family, in 1852. When the New England Church, Chicago, was organized, Mr. and Mrs. Hammond were among its first members, and the church has lost, in their death, two of its most earnest, devoted, and loving supporters, whose places it will be hard to fill.

Mrs. Hammond always held an official position in the W. B. M. I. She was its first Treasurer, and after that followed the work of the Board, either as Manager or Vice-President, with undiminished interest, although for many years prevented by infirmity from attending the meetings.

On her table by the side of her Bible one could always find the latest issue of *LIFE AND LIGHT* and *MISSION STUDIES*, and it is doubtful if ever a number of either was laid aside without a second reading.

In the death of Mr. Hammond, six years after their golden wedding, she lost the strong arm upon which, with perfect confidence and affection, she had leaned so long. "How can I live without my husband's prayers" was her plaintive cry, and yet no word of complaint ever passed her lips. She drank the bitter cup without a murmur, only saying, when younger friends were called from earth, "I wonder why I am left so long?" The blessed memory of those two lives, so touchingly one, will always abide with their large circle of friends. As another has said of them, "Like Zacharias and Elizabeth, they were both blameless before God."

E. M. B.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 18, 1886, TO JANUARY 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Ashkum</i> , 80 cts.; <i>Champaign</i> , 10; <i>Clifton</i> , 2; <i>Chicago</i> , Mrs. C., 1, First Ch., of wh. 25 from Mrs. B. M. Frees, to const. self L. M., 73.80, Union Pk. Ch., of wh. Mrs. H. W. Rice 25, to const. L. M. Miss Rebecca M. Oaks, Mrs. Ralph Greenlee 25, to const. L. M. Miss Gertrude Greenlee, Mrs. A. Farrar 25, to const. L. M. Miss Cora Randall, 75, Western Ave., Ch., 29.44, Leavitt St. Ch., 4.40, South Ch., 14.50; <i>Downer's Grove</i> , 3.87; <i>Elgin</i> , 12.70; <i>Galesburg</i> , First Ch. of Christ, 37.50; <i>Galva</i> , 41.30; <i>Geneseo</i> , 52; <i>La Grange</i> , 5; <i>Moline</i> , 18.10; <i>Oak Park</i> , 29.70; <i>Payson</i> , 16; <i>Springfield</i> , Mrs. C. L. P., 5; <i>Sycamore</i> , of wh. 6 is for Mrs. Skeels' Memorial, 14; <i>Wauponsie Grove</i> , 10; <i>Wilmette</i> , 9.85,	
JUNIOR: <i>Chicago</i> , First Ch., 120.70, Union Pk. Ch., 62.92, Lincoln Park Ch., 9; <i>Glencoe</i> , 5; <i>Greenville</i> , 11; <i>Granville</i> , 25; <i>Port Byron</i> , 7; <i>Ravenswood</i> , 25; <i>Rockford</i> , First Ch., 20.74; <i>Wyoming</i> , Light-Bearers, 5.40,	465 96
JUVENILE: <i>Ashkum</i> , Buds of Promise, 65 cts., <i>Cable</i> , Gospel Messengers, 15; <i>Chicago</i> , Western Ave., Star Soc., 18; <i>Elgin</i> , Acorn Mission Band, 25; <i>Geneseo</i> , Jug and Envelope Band, 10,	291 76
	68 65
Total,	826 37

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Alden</i> , 2.50; <i>Burlington</i> , 15; <i>Des Moines</i> , Plymouth Ch., 18.14; <i>Grinnell</i> , 11; <i>Lyons</i> , 14; <i>Montour</i> , 9.71; <i>Stuart</i> , 10; <i>Red Oak</i> , 25,	
JUNIOR: <i>Decorah</i> , 10; <i>Grinnell</i> , 14.15; <i>Marion</i> , 20; <i>Marengo</i> , Bertha Pearse, 25 cts.,	105 35
	44 40
Total,	149 75

KANSAS.

Oneida.—Miss Lina Neely,	1 00
Total,	1 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Alpena</i> , 13; <i>Benzonia</i> , 11; <i>Calumet</i> , 15; <i>Ceresco</i> , 6.63; <i>Charlotte</i> , 19; <i>Chelsea</i> , 19; <i>Detroit</i> , First Ch., 124.65, Woodward Ave. Ch., 45; <i>Dowagiac</i> , 4.50; <i>Grand Blanc</i> , 19.35; <i>Grand Rapids</i> , First Ch., 100; <i>Alpine</i> and <i>Walker</i> , 15.30; <i>Kalamazoo</i> , 6; <i>Lansing</i> , 2; <i>Memphis</i> , 5; <i>Sandstone</i> , 13; <i>Stanton</i> , 18.80; <i>Tawas City</i> , 1.90; <i>Vermontville</i> , 8.50; <i>West Adrian</i> , 5; <i>Ypsilanti</i> , 25,	
JUNIOR: <i>Detroit</i> , First Ch., 100; Woodward Ave. Ch., 125,	477 63
JUVENILE: <i>Detroit</i> , First Ch., Sunbeam Band and Opportunity Club, 25; <i>Grand Blanc</i> , Willing Workers, 2.10; <i>Grand Rapids</i> , South Ch., Sunbeam Band, 2; <i>Stanton</i> , 5; <i>Tawas City</i> , 6,	225 00
SUNDAY-SCHOOLS: <i>Detroit</i> , Trumbull Ave.,	40 10
	6 00
Total,	748 73

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 5.75; <i>Medford</i> , 75 cts.; <i>Northfield</i> , 57.55; <i>Ortonville</i> , 3; <i>Owatonna</i> , 12; <i>Zumbrota</i> , 7,	
JUNIOR: <i>Northfield</i> , Carleton College Aux.,	86 05
	69 49
JUVENILE: <i>Austin</i> , Scatter Good Soc., 19; <i>Northfield</i> , Willing Workers, 52.44; <i>Ortonville</i> , S. S., 7.50,	69 49
	78 94
Total,	234 48

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , First Ch., 45; <i>St. Louis</i> , First Ch., Thank-offering, 12.64, Pilgrim Ch., 35.50,	93 14
JUNIOR: <i>St. Louis</i> , Hyde Park Gleaners, 4, Minnie Brown Memorial Fund 5, Thank- offering, 1,	10 00
JUVENILE: <i>St. Louis</i> , Hyde Park Morning Star Band,	1 20
Total,	104 34

MONTANA.

<i>Billings</i> .—Mrs. S. A. Wallace's S. S. Class, 9,	9 00
Total,	9 00

NEBRASKA.

WOMAN'S MISSIONARY ASSOCI- ATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Albion</i> , 3; <i>Pontenelle</i> , 1; <i>Lincoln</i> , 1.25; <i>Monroe</i> , 1; <i>Nebraska City</i> , 8; <i>Omaha</i> , St. Mary's Ave., 21.10; <i>Omaha</i> , First Ch., 30.25; <i>President</i> , 2; <i>Sunlight</i> , 1; <i>Steele City</i> , Mrs. Dresser, 10; <i>Springfield</i> , Minnie Brown Memorial Fund, 6,	84 60
JUVENILE: <i>Groversville</i> , Mis- sion Band, 1.20; <i>Nebraska</i> <i>City</i> , Mission Band, 3.41; <i>Omaha</i> , Zion's Cadets, 5; <i>York</i> , Mission Band, 64, cts.,	16 01
Total,	100 61
Less expenses,	61
Branch Total,	100 00
<i>Nebraska City</i> .—Mrs. F. N. Lawrence,	6 85
Total,	106 85

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Chatham</i> , 10; <i>Hudson</i> , 10; <i>Sheffield</i> , 10; <i>Springfield</i> , 16; <i>Steuben</i> , 10,	56 00
JUNIOR: <i>Elyria</i> , Y. L. S., 10; <i>Marietta</i> , First Ch., Y. L. S., 65,	75 00
JUVENILE: <i>Medina</i> , Girls' M. B., 1; <i>Mt. Vernon</i> , Willing Workers, 3, Acorn Band, 3,	7 00
SUNDAY-SCHOOLS: <i>Kinsman</i> , 15.90; <i>Unionville</i> , 3.66,	19 56
	157 56

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, of South Pueblo, Col., Treas. <i>Denver</i> , First Ch., 100, West Ch., 10,	110 00
JUVENILE: <i>Denver</i> , Second Ch., Happy Helpers,	5 00
Total,	115 00

SOUTH DAKOTA.

<i>Redfield</i> , S. S., Harvest Home,	8 29
Total,	8 29

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Bloom- ington</i> , 10; <i>Beloit</i> , First Ch., 28.88; <i>Beloit</i> , Second Ch., 17.69; <i>Bloomer</i> , 3.30; <i>Big Spring</i> , 70 cts., <i>Evansville</i> , 6; <i>Friendship</i> , 70 cts., <i>Green Bay</i> , 35; <i>Grand Rapids</i> , 6; <i>Ladoga</i> , 10; <i>Mt. Zion</i> , 3; <i>Madison</i> , 29; <i>New Chester</i> , 2.30; <i>Ripon</i> , 25; <i>Stoughton</i> , 1; <i>Viroqua</i> , 8,	186 57
JUNIOR: <i>New Lisbon</i> , Y. P.,	1 00
MORNING STAR: <i>Milwaukee</i> , Grand Ave., S. S.,	6 28
Total,	193 85
Less expenses,	13 86
Branch Total,	179 99
—A Friend, per Mrs. J. Porter, const. L. M. Miss Carrie J. Abbott and Miss Alice Palmer,	50 00
Total,	229 99

FLORIDA.

<i>Tampa</i> .—Mrs. Jeremiah Por- ter, const. L. M. Mrs. Charlotte W. Ayers and Mrs. Caroline A. Pettingill,	50 00
Total,	50 00

MISCELLANEOUS.

Sale of leaflets, 18.78; of "The Orient and Its People," 1; of collection envelopes, 4.40,	24 18
Total,	24 18
Receipts for month,	2,770 79
Previously acknowledged,	3,566 69
Total since Oct. 21,	\$6,337 48



JAPAN.

Miss Gunnison writes of the vacation travels of some of her associates:—

I HEARD a very touching little incident which occurred in a town where they held meetings with the women. There was one bright little woman who was full of love and zeal, the love in her heart beaming from her eyes. Her life previous to her becoming a Christian was a very unhappy one; but since the love of Christ has entered her heart and life, joy has entered also. The morning the ladies were to take their departure, this dear little woman came to them and said, "I wanted to give you something, but could not find anything that seemed appropriate, so will you accept this?" With these words she dropped ten cents into their hands. . . . Surely the Lord will bless that gift, and the ladies will devote it to the Lord's work.

Would that more love could accompany *our* gifts!

It seems to us who are in Japan, that it is more important that Christianity should be carried forward with all possible haste here, at present, than in any other heathen country in the world, in order to keep pace with the great social and intellectual advancement of the people.

It appears evident that before many years have passed, Japan will be known as a Christian nation. Whether this change will be merely one of the head, unaccompanied by the heart, only our Heavenly Father knows. But how great is the responsibility of those who have been born and raised under the light of the gospel!

. . . . Every one can do something for the Master to help in evangelizing the world. . . . There is a grand opportunity for kindergarten work in several places in our mission, and we are longing for some one to take up this important department. It could be done without a knowledge of the language by working through the native teachers who understand English.

Miss Gunnison reports additions to the Kobe School, and adds:—

With this large increase in the number of our pupils, we feel a greater increase of our responsibility. Just so many more souls given into our charge to win for the Lord! Dear friends, let us have your earnest prayers. These souls are under your keeping as well as ours.

ANNUAL REPORT OF HOME SECRETARY.

IN the light and shadow of encouragement and discouragement, we survey our home field at the close of the thirteenth year of our existence as a Board of foreign missions. For the evidences of an awakened interest, here and there, in missionary work in those hitherto indifferent; for the new fields brought under cultivation; for the increased activity in some of our societies, showing a love of missions to be taking deeper root in their heart,—we thank God, and take courage. But when we consider how disproportionate the progress made has been to our hopes and plans at the beginning of the year, and confront the fact that a large proportion, if not a majority, of the women of our churches are not in active sympathy with foreign missionary work; that, having eyes to see, they see not the duty of reaching out a helping hand to heathen perishing for the bread of life; having ears to hear, they hear not their cry, nor the voice of the Master, “Go preach my gospel to every creature,”—this aspect of the home field discourages. It does reveal formidable obstacles in our path, and overburdens the comparative few seeking to evangelize the world,—a duty laid upon all alike.

After giving information concerning our thirty-two auxiliary societies, Mrs. Warren alludes to the growth and prosperity of the Oregon and Washington Territory Branch, and continues:—

We rejoice in this evidence of vitality in the churches of that region, and are sure that a reflex blessing will come to them in the broadening and deepening of their Christian life. In this State there are several towns in which we have helpers who are waiting for the time when they may organize a missionary society, with reasonable hope of its continued existence. We regret to report that, so far as is known to the secretaries, only one senior society has been gained during the year,—that of Pasadena. The larger number of our auxiliaries we believe to be in good working order, and some, by unwearied, persistent, and prayerful labor, have become notable factors in Christian work in their respective localities. Others have a struggling existence. Unable to maintain regular meetings, they do not keep abreast of the times in missionary intelligence, and they lack the enthusiasm and stimulus that comes from frequent contact with fellow-workers. That we may have a better insight of the discouragements of some in their efforts to keep alive a missionary society, I quote from a letter received from a lady who is herself a warm friend of missions. She writes: “Our auxiliary hardly deserves the name. We have had no regular meetings for a year. There was a call for a meet-

ing last week; but, as usual, no one came, so it passed over. Then I took letters received from the President and Secretary of the Board, some mission papers, and went personally to those whom I knew to be interested in the work, collected twelve dollars, and got a new subscriber for *LIFE AND LIGHT*, which, I hope, will be circulated and read. It is easier to get money than the time and interest to attend a meeting. We try to circulate missionary publications each month, but they are not read with any zeal to get information, but are laid aside till called for."

This lady's experience is not solitary, but has too many counterparts in other places. It will be seen what difficulties lie in the way of disseminating missionary intelligence, and where it is lacking we shall vainly look for any real awakening of the missionary spirit. How to get such knowledge before the people who seek it not, is a problem to be worked out. In this emergency we must appeal to the pastors of our churches. Without their help and their earnest, hearty co-operation, we see little or no prospect of success. And so we urge them to call attention to, and explain the object and work of, the Woman's Board, that their people be not ignorant of the progress of Christ's kingdom in heathen lands, and their own relation to that progress. In no instance known to us where a pastor has made it a matter of personal interest so to instruct his people, has an appeal in behalf of foreign missions failed of a generous response.

One line of the work done in the last year, and which has thrown much labor on the secretaries, was the attempt to obtain from the Sunday-schools of the State \$500 for the running expenses of the *Morning Star*.

If the result of this effort has been disappointing in falling short of the desired amount, yet in another aspect has it been most gratifying. A large number of schools quickly responded, and sent their gifts in a spirit that places them among the givers that the Lord loveth. Many of these were the schools of our little home missionary churches, stretching out for the first time helping hands in obedience to the command, "Go teach all nations!" A little school in Marysville of twelve or fifteen Chinese, out of their poverty gave \$5.85—one evidence of the truth of the assertion that "when the heathen come into the light, they are more Christian than we in their conceptions of duty and privilege, and shame us by their giving." The Sunday-school in Pasadena, just organized, and in pressing need itself, did not hesitate to send its first collection (\$8) to speed on the missionary ship. Other similar examples

of giving might be cited, but time forbids. From a large number of Sunday-schools have started these little rills of benevolence. Let us pray that these newly opened fountains may continue to flow till they fill the ever-widening channels of Christian giving.

Grateful mention is made of the thriving "Young Ladies' Branch" and of the budding activities of our juvenile bands, and the report continues:—

We have taken some account of the past, and given a partial survey of our gleaming fields; let us take a wider view, and consider what are our possibilities of growth.

In this State we count 115 Congregational churches, with a female membership of 4,500,—probably a little more. Of these, 34 are self-supporting, leaving 81 home missionary churches. Many of these are without a church-building, worshiping in a hall or schoolhouse. And all have need of more money than they can command, to build a church, it may be, to support the pastor, and to meet the necessities of the Sabbath-school.

If "America Christianized means the world Christianized," as many believe, of what superlative importance is the work which these home missionary churches are seeking to do! And if some believe that they can better promote the advancement of Christ's kingdom by bestowing all they have to give on his work at home, it need not imply an indifference to foreign missionary work. Still, it may be asked, is not this a narrow view of Christian duty? If God has opened doors of opportunity in all lands for the entrance of the gospel, will he not demand that his people put forth the power to enter those doors and secure the triumph of his kingdom? Can the poorest of us afford to have no direct share in this grandest of all work?

We cannot turn away from the pitiful cries for help that come to us from the dreadful deeps and woods of heathenism. "Tell them," said a poor heathen woman to a missionary friend, "that we are dying fast. Ask them to send the gospel faster."

Our home missionary churches may not have large gifts to bestow according to worldly standards of measurement, but let them not withhold their gifts because they must be small. If the mites we give are according to our ability, and truly represent self-denial and sacrifice, the Lord of the treasury, who always measures the gift by the sacrifice it costs, will bless both the gift and the giver. The faithful gathering of little gifts brings no insignificant results.

E. A. W.

Easter Day

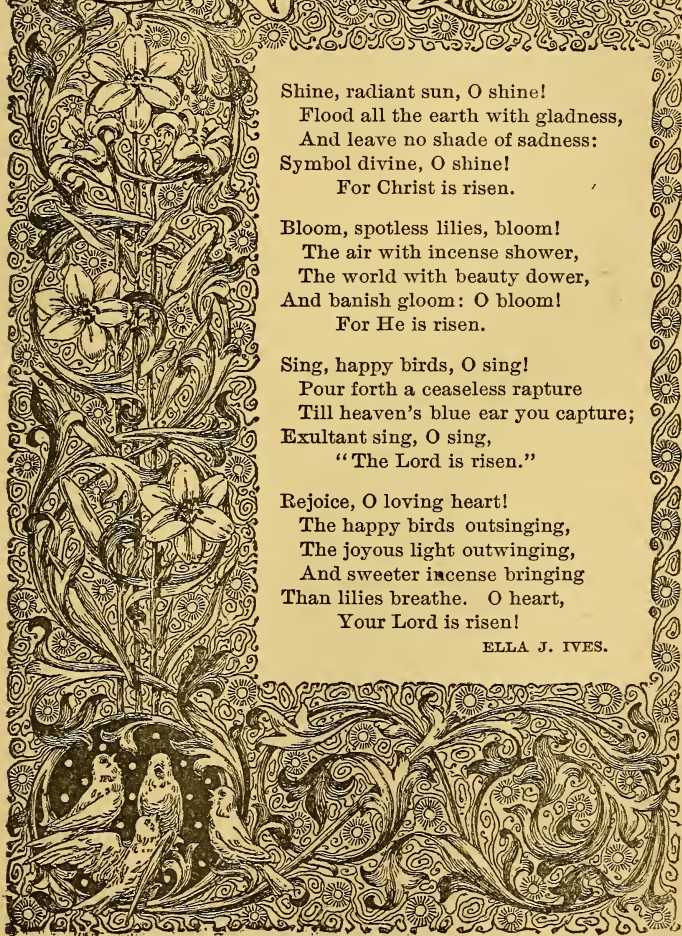
Shine, radiant sun, O shine!
Flood all the earth with gladness,
And leave no shade of sadness:
Symbol divine, O shine!
For Christ is risen.

Bloom, spotless lilies, bloom!
The air with incense shower,
The world with beauty dower,
And banish gloom: O bloom!
For He is risen.

Sing, happy birds, O sing!
Pour forth a ceaseless rapture
Till heaven's blue ear you capture;
Exultant sing, O sing,
"The Lord is risen."

Rejoice, O loving heart!
The happy birds outsinging,
The joyous light outwinging,
And sweeter incense bringing
Than lilies breathe. O heart,
Your Lord is risen!

ELLA J. IVES.



INDIA.

LINKS — No. 3.

BY MRS. W. B. CAPRON.

GOING, one afternoon, with the Bible-woman, we found our fourth and last house which we were to visit, closed. A neighbor, who had been watching for us, told us that a sudden death in the other part of the city had hurried away all the relatives whom we were to visit, and that they had desired her to make this explanation of their absence known to us when we should come. I had so often found one plan of work changed for another, that I proposed going home. As we drove through our gate, the Bible-woman said, pointing to my veranda, "There is your work waiting for you!"

"I should think so," I replied, as I saw a group of Brahmin women sitting there.

I recognized four of the seven women, and one of these was the sister of the two brothers about whom I have written. I saw at once that this was no ordinary visit, and I invited them into my room, and expressed my satisfaction that I had returned so early, and that we were to have a nice long visit together. I saw the frequent looks of the women toward this sister, and knew from her manner, and eyes fixed upon the floor, that she had something to say. I said to her, "Is all well with you and your household, whom I so well remember?" This was her reply: —

"You will remember my mother. She never seemed the same after my brother died. She went about the house, but her thoughts did not seem to be with us. She was failing in health for about a year, and a month ago she died. I am now on my way back to my husband's village, and I was with her six weeks before she died. She often spoke of you, and wished that she were nearer to you, so that you could come to see her. Two days before she died she called me to sit down by her, and said to me: 'After I am gone you will go to your home. I want you to go through Madura, and go to the lady and tell her that I am dead. She will be sorry to hear it. I want you to tell her that I have given you to her, and I want you to do just what she tells you to do. She will know what I mean.' This," continued the daughter, "is what my mother said, and I have done what she wished. I wish you could have been there yourself, for it would have been a comfort to her, I know."

Said one of the women, "We were very much afraid you might not be at home, and she cannot stay in Madura longer. She wanted to do just what her mother wished."

And this was the dying message to me from the mother of those two young men whose faces had so often come to my memory. She had as often remembered the words spoken and the prayer, and the free and gracious love of the Saviour had kept all alive in her heart, so that when she, too, came to the loneliness of death, he could come and manifest himself to her, and give her eternal life. This must be what she meant by the words, "She will know what I mean." What else was there to think? and how good it was in Jesus, the Lord, to arrange that I should know of this; for my faith in him, and what he could do with the faintest ray of light in a soul, rose at once into a blessed hope for her. The Lord needs us so much in this sin-burdened world, that he will shine through us if he can. He will treasure our words that are bright with his love for us and our love for him, and pass them on from one soul to another. We verify the words, "the Lord working with them, and confirming the word with signs following." This was one of the signs.

When all this had passed through my thoughts, I took up my Bible and read to the group around me the words, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Word by word was this explained, and now the sister has had her message, and may the Lord confirm the word. I described the dying hour of those who die as the brute dieth, and then I described the hour when the soul that has clung to the Lord in glory, though never seeing him nor hearing his voice, comes to know how precious to him is the death of his saints.

The tears were in the daughter's eyes as she listened, and she concluded our solemn little service by saying, "This is a great hope indeed!"

Now, dear hearts, all this has been written for your courage and inspiration in whatever you do for such a Lord and Master who needs every one of us in what remains to be done in our world to reclaim it for him.

It is a very slender thread that has gone over the years covered by this narration. Perhaps many would hardly call it golden with hope. As for me, I expect one day to see these four; and I expect, it because salvation is a gift so free. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

TURKEY.

LETTER FROM MISS BUSH.

I AM now on a four days' journey to the north of Harpoot, at Geghi. This little town lies sheltered in a nook between moun-

tains on three sides, with a valley toward the south, if you wish to flee. I like to look up at these steep mountain-sides sloping down toward the town, and the bits of green gardens with their softly shading trees, looking as if they would slide down the hill bodily. From the room where I sit I can look down on the roofs where so many people are busy drying wheat, or sifting it; and every one has something red on, to make the town look gay.

But it is not of Geghi that I wish to write, but of two notable days which I have just passed at Temran, three hours from here. We had been in the place some days, when one morning a messenger came to call the preacher and ourselves to the bedside of a man who, it seems, had been poisoned by eating food from a copper vessel. This had occurred at a Koordish village, where he had been to collect some debts, and from which he had returned the evening before. I did not go to his house, but Miss Seymour soon returned from there to say that he seemed in a dangerous condition; and only a few minutes later, as we ate at breakfast, we heard them say in the street that he was dead.

A half-hour later the body was taken to the chapel, having first been washed and wound in a long strip of cloth. It was lying on the bier as we entered, the whole covered with a black cloth trimmed with yellow fringe and yellow crosses. The near relatives sat on the floor close to the body, while the rest of the church was well filled with friends. The pastor of the church, and the preacher who came with us, were in the pulpit, and the latter made a truly eloquent address. Toward its close, the sister of the deceased man came in, wildly throwing up her hands, and flung herself down by the bier. She would have wailed, had she dared in that sacred place, while some one was preaching. There was a mournful scene at the close, when the body was borne out. We walked sadly toward the grave, but it was not for the women to go to it; but half way they stood and watched the men bear off the remains of their dear one, then with us turned back to the house. There we sat down with them and read, and sang, and prayed, while the widow hushed her weeping, and everyone listened with perfect attention. We hope that good was done.

As soon as possible after the funeral and the talk we mounted our horses and rode to the village of Dzermak, only half an hour away, for a visit with the only Protestant family there. We were received with the warmest welcome. The oldest son's wife was once in our school, and her husband was a pupil in the college. It was one of the pleasantest, most hospitable homes I ever entered. Some beautiful girls from a brother's house next door came in; they could read, and were as neatly dressed and as ladylike as if

they had attended our school at Harpoot. The prettiest of them has never left that little village, though there are other places so near as to be in full sight. Better examples of home-training I have never seen in this land. They gave us such a feast of *pelaf* (wheat cooked in butter), soured milk, eggs fried in butter, and the most delicious honey I ever ate. . . .

And now for the next day, at Temran. We had no sooner dressed in the morning than in came a good old woman, in great haste, to take us to the grave of a woman who died the day previous. She said: "It will be a great opportunity. Many women will come. A great opportunity!" And she hurried us off over the threshing-floors, past the Gregorian grave-yard, and up the hill after the group of women who stopped at the new-made grave. There were men there, too, and when we arrived a sad sight met our eyes. The wife, and children, and sister had thrown themselves down full length to embrace the grave, and were weeping vehemently. I first opened the hymn-book, and we sang, "A few more years shall roll," and explained the words of the hymn. Then, to attract their attention, I told them the story of my dear father's sudden translation, and they listened with the deepest sympathy, evident on their sorrowful countenances.

After this I read the beautiful narrative of the raising of Lazarus, telling them that was the chapter which Mr. Allen read to me on that evening when I first knew that my father was gone. I stopped, too, just at the verse where he stopped, which had so comforted me,— "Could not this man, that opened the eyes of the blind, have caused that even this man should not die?" "Yes, He could, but he saw best not; therefore it was his will, and must be sweet to us," was the thought that gave me rest then, and that I wished to impress upon them. I asked one of the brethren present to pray; but it was very necessary to assure them that we had no idea of praying for the soul of the dead, as is the custom of the Mohammedans and Gregorians; for this reason they have their graves by the wayside, so that passers-by can stop and pray. This was a solemn service; and though we walked back to the village amid the bitter wailings of the bereaved, who had been torn away from the grave, yet I could not but hope that what we had tried to teach from this sudden death, by God's grace, would not be lost upon these poor darkened, sorrowing souls.

On our arrival at the house, we found our Dzermak host there, and the young boy whom we had appointed teacher, and they remained to breakfast with us. After this I sent the sexton out to find all the notable Protestant women, and bring them to me to talk about the girls' school, and plan for work among the women

by the preacher's wife, while Miss Seymour hurried out to call. I had a long talk with the women, and with the teachers they chose, and we finally made satisfactory arrangements, when I, too, was able to go to several houses.

The next day we came on here to Geghi, a distance of about three hours. Here we are saddened more than I can tell you by the divisions in the church, causing the closing of the boys' school and the resignation of the pastor. The moral condition of the town grows worse and worse every year. We can see it even as we walk the streets. The boys are so rude that they call and shout after us: one pulled my shawl, and struck me with a stone; another threw a big stone into the stream by me, as I walked. There is a large school for boys, and another for girls, belonging to the Gregorians; but though a pretty good education is given for this country, yet there is no Christianity taught, such as will lead the children and youth to a living faith. And now, because of our inability to persuade the parties in the Protestant Church to make concessions to each other, we must leave without any arrangements for preacher or teacher, and this is sadly discouraging.

CEYLON.

"ROUSE YOURSELF."

BY MRS. S. W. HOWLAND.

The following whiffs of "spicy breezes" have come to us from a private letter from Mrs. Howland, but we think the tonic in them should be shared by all.

I ONCE knew a dear old lady who used to have very little sympathy with any one having toothache. She would give some little dose, and say, "Now, rouse yourself." These two words, "rouse yourself," have come to me a great many times lately. Three weeks ago, Mr. Howland and I thought we would take an outing; so we started off to Jaffnatown, nine miles, to call on some Wesleyan missionaries, who are soon going to Burmah, to start a new mission. Then we went to Mohammedan shops, bought a watch-key worth three cents for twenty-five cents (that's about the way we must pay, if we buy here), then out of town, two miles, to call on our church mission friends. Mrs. G. was just ready to have Bible-woman's meeting, and had invited the pastors' wives and Christian women to meet with them, to see if she could not stir them up to take hold of the work with the Bible-women. Isn't it strange that people, Christian people, do need stirring? I have been amused and sorry as I have read letters sent me lately,—something like this, I read: "Oh, dear Mrs. Howland, we need you here to stir us up!" "No you don't," I say; "rouse yourself."

Another says, "It's very hard work to keep up interest in our society." Is it? Well, again I say, "Rouse yourself!"

I remember a bright little New England woman saying to me last year: "Do you know, I attended our Branch meeting a year ago, and I was shocked as I heard reports from this auxiliary and that mission-circle—'Our meetings have not been well attended, and the interest has died out; we have not had a missionary to speak to us for a long time;' and said one, 'Of course, under such circumstances, we could not keep up the interest.' I could not keep still," she added; "I felt I must do something. I told them, before next Branch meeting I would visit every auxiliary and mission circle; and I did."

"How many society funerals did you attend on that tour?" I asked.

"Not one."

She "roused herself," and others were "roused."

Now, to go back to that Saturday outing: Mrs. G. said, "I am so glad you have come at the right moment; just come and give my women a five minutes' talk."

I roused myself, and went. After a half-hour's heart-and-heart talk, there were promises made, "We'll try."

"Will you begin next Wednesday?" said I.

"Yes."

We want to do that sort of work here at Tillipally, I thought, and on Sunday I told my women what those Christian women promised to do; and before they left, they said, "We, too, will go."

I crossed the Atlantic with a lady, who, on the last day we were together, said, "O dear! wouldn't I like to be you!"

"What for?" said I.

"Oh, I could do so much! and people would love me, and listen to me."

"Dear friend," I said, "just go to your Father and mine, and tell him about his mistakes."

"But *He* never makes mistakes," she said, earnestly.

"Well, somebody has made a mistake. Who is it?" I asked.

"I do not understand," she replied.

"The world ought to be full of love," I said. "Good ought to be done every day. God's children, every one of them, ought to rejoice in him, and not go about comparing friend with friend, nor themselves with their friends, but, looking unto Jesus, rejoice that he has promised to be with us always."

"I will remember that," she said.

"We'll see," thought I.

You will say, What a queer letter Mrs. Howland has written; but

those two words have almost haunted me, and I had to write them to you. . . . I do feel very strongly, that if every Christian woman would "rouse herself," and meet the little possibilities before her, she would do great things for the dear Master before she knew it. Do you agree to that statement? Then, too, do it all as a privilege; God certainly does not need one of us. We are reminded of that fact when such thoroughly consecrated workers are called to "come up higher," as one whom I saw when in America. Her beautiful home-life was an inspiration to all wives and mothers. The cheerful, loving way in which she went about our Father's business every day, was an inspiration to every Christian. She understood in the fullest sense the word privilege in working for Christ,—it was no duty to her, but a joyful privilege. I remember she once invited me to come and speak to her Society, and she mischievously said, "You know we need stirring up."

I caught her hand, and said, "Do you believe it is right for Christian women to say that?"

"No; I do not," she answered. "I think we should rejoice that we are permitted to be co-workers with God, and just take hold of all that we find to do."

I remember, at the W. B. M. meeting in Providence, seeing her look very tired, and telling her she was doing too much. She laughed in her own sweet way, and said, "I couldn't do that; I am just living up to my privileges, and hardly that." She "roused herself," and others followed. As I look at her picture every day, so many thoughts come into mind,—so true and noble, unselfish and sincere as she was, an example to us all! I could have been spared so much easier than she! Why was it that she was taken and I left? Did the Lord love her best? I, too, know that he makes no mistakes, and so I'll just go on gladly from day to day. He has given me health and strength again with the cool weather. We have the thermometer way down to 79°, some days! Joking aside, it is cool to us. A native wrote me a note, and spoke of this very cold winter season, and of the frozen drops of dew to be seen in the morning. Our doors and windows stand open; birds are singing now, though ten minutes ago the rain was pouring down. The country is looking its best, "every prospect pleases," and on every side we know of those who know the truth and love it. Such days of work we have in this cool weather! To-day, mercury 79. It seems a little like "rousing one's self" to get up at five o'clock, and before it gets light, take what we call "early tea," and be ready to start for village-meeting five mornings in the week before six; and besides, we have three regular afternoon village-meetings every week, and between breakfast and dinner we go to visit schools or see the sick.

FAREWELL TO THE MISSES LEITCH.

The following farewell address, given to the Misses Leitch—now on their way to this country—by the native Christians just before their leaving Ceylon, shows the appreciation by the natives of missionary work. The lyrics are interesting as specimens of Oriental composition.

FAREWELL ADDRESS.

BELOVED MISSIONARY LADIES: Having heard, with regret, of your intended departure from our country, we feel that we shall be sadly wanting in duty toward you, if we allow the opportunity to pass without publicly acknowledging the great and valuable services which you have rendered to us, our church, and our country. On such an occasion as this, when we have met together to bid farewell to our beloved missionaries, who have had the charge of our church and schools—for however short a time it may be—in whom we have found genuine Christian love, and when we also view the great work done in this land by the American Mission, we are overpowered with feelings of gratitude, and our thoughts involuntarily rise above to thank our heavenly Father for his great love and mercy. The Lord, in his merciful dispensation, moved the hearts of American Christians to send us missionaries, and to reclaim our land from darkness, superstition, and errors, and to bring our countrymen to the light of the gospel. The work achieved till now, as evidenced by the thousand and odd church-members that assembled at the annual convocation at Tillipally, on Thursday last, calls forth praise from every Christian heart; while, at the same time, it forcibly reminds us of the self-denying labors of the missionaries. In some cases the work has cost them their lives, and in some cases their health. Some of them died in this foreign land in their very earnest efforts to save our countrymen from eternal punishment. Others are still laboring hard for us and our people in this great and noble work of evangelization and enlightenment.

Now to speak of your own labors in our midst. They are certainly remarkable and noteworthy. Your exertions have largely increased the number of our church-members. Your work in the boarding and other schools, in the church and in the Sabbath-school, have all been successful. You have spared no pains to hold as many meetings as possible in the villages around, in order to make known to the heathen the gospel of Jesus Christ. Nor is this all. Having taken to heart the well-being of the Oodooville Boarding-School, you have done a great thing in this. Unaccustomed to our country, unused to the climate, unmindful of the

dangers of sea and land, you have traveled throughout the island and collected a large fund, by means whereof that institution, we are told, has been made almost self-supporting. Your name in connection with this institution will always be remembered by us and by our posterity.

Again: the attention and labor you bestowed in making notes for most of our Tamil lyrics, in educating the boys and girls of our schools to the required standard of music, and especially teaching the pupils of the Jaffna College and the Oodooville Female Boarding-School to play on the organ,—for all these you deserve our special thanks. The celebration of the Christmas-tree has given an encouragement to the children of the Sunday-school. They are now accustomed to look to the period of such celebration with eagerness. They, as well as we, are thankful to you for your kindness in this respect. Moreover, your kind visits to our houses and those of the non-Christians for religious teachings and advice, will long be remembered by us with gratitude and affection. We may add, that you have endeared yourselves to us by all that has been said above, and we long for the day of your return to our country, to give you a hearty welcome.

Lastly, allow us to assure you that we, as a church, pray that the choicest blessings may rest upon you during your voyage home, that He may prosper your humble undertaking, and may enable you to return to our midst and resume your work for the glory of the Lord.

FAREWELL LYRIC.

O mothers, you have loved us!
How shall we remain here allowing you to go?
May you prosper in the journey that you make.
Have mercy on us, and return.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

You came to the good place, Navali, and befriended us;
O dear doves!
You have decided now to go, and we are troubled.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

We were very friendly until this day,
And now we have to sit alone and lament,
And feel sorrowful.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils!

We were joyful when you were with us in the church:
In the absence of your presence and goodness
We will have to sit sorrowful.

Chorus: O ladies Mary and Margaret,
Our dear eye-pupils.

We delighted much in your tunes and music.
 What shall we say to those who may inquire, saying,
 Where are those songs and tunes?

Chorus: O ladies Mary and Margaret,
 Our dear eye-pupils!

We were together—good-bye, now;
 We are fainting and troubled.
 When will you come to us?

Chorus: O ladies Mary and Margaret,
 Our dear eye-pupils!

We will not forget you; we all say good-bye.
 So forget us not.
 Pray for us always—good-bye.

Chorus: O ladies, Mary and Margaret,
 Our dear eye-pupils!

Young People's Department.

INDIA.

LETTER FROM MISS M. P. ROOT, M.D.

We are permitted to make the following extracts from a private letter from Miss Root, of Madura:—

HALF-PAST ten in the evening is perhaps rather late to be beginning a letter. It is later than I thought; the palace clock has just struck eleven, and at the temple the bells have rung for feeding the gods,— which probably means feeding the priests, or perhaps something totally different, but “feeding the gods” is what we are told by the natives. It is such an unusually good night,— not half-a-dozen mosquitoes about,— that I must at least begin a letter to you.

It will be one year on this week Wednesday since I reached India. It seems a long, long time since I saw all the home friends, but the time in India has gone all too rapidly. Our mission year is so divided, it makes it seem shorter than it really is. In September we have our annual meeting, and then the schools all work toward the government examinations, and the missionaries toward settling up work for the new year. In January comes the half-yearly meeting, and after that we look forward to going to the hills the first of April. In May comes another mission-meeting, and the first of June all are at work again plodding on toward the September meeting.

Our September meeting lasts a week or ten days, and all the missionaries and their families come in to Madura. . . . There was

an unusually deep spiritual current during the last meeting, due probably to the fact that for weeks previously the members of the mission had been praying for the Spirit's presence. This was seen at once in the boarding-school of which Miss Swift has charge. For several weeks a growing interest was apparent in the school, but Miss Swift did not interfere except to attend a noon prayer-meeting with them. But the girls themselves, besides their morning and evening prayers, their noon prayer-meetings, their Wednesday and Friday and Sunday meetings, seemed bent on meeting together. Prayer is something of which they seem not to be ashamed. The girls have a prayer-house, where they can go and pray by themselves; it has several compartments, and is always open to them. Not only did the girls go there frequently, but they had meetings by themselves all over the yard.

The day before the mission-meeting began, nine girls united with the church. The following days were to be holidays, but nearly the whole school kept together, and Miss Swift found they were praying for the Holy Spirit. That Monday night was a strangely solemn time; without interference from man the Spirit moved among those girls, convicting them of sin,—the hardest thing to convince a native, for they seem to think, as a rule, that to be born into the "Christian caste" is enough. It is hard to convince them of the need of a new birth. Miss Swift heard a sobbing, wailing sound at evening prayers, and went over to find the girls, twenty or more of them, prostrated on the floor in acute mental agony over their sins. Among them were the girls who had, the day before, been so happy in uniting with the church.

It is now over a month since that meeting, but new girls are still coming out into the light, and the peace and joy in the school is something beyond anything known the past ten years. Miss Swift says that some of the spiritual flights of these girls are beyond her experience. Only God working through their devoted teachers, and especially directly in their hearts by his Holy Spirit, could have wrought all this; for often it seems as if these girls were as hardened to gospel truths as our girls at home, as they hear the "old, old story" daily, and the Bible is a regular study to them.

We all rejoice in this awakening for various reasons. Not the least is, that these girls may any day become the women of the church. and in all churches we need consecrated women. Everybody in the country expects to get married, and it is not uncommon, even in Christian families, for the father to appear suddenly and ask for his girl to leave school, as she must be married to-morrow, or even to-day. It is not the custom to consult the girls as a

rule, and ordinarily they take quite graciously whomsoever is brought to them, and make, so it is said, happy wives and mothers.

. . . The week before last was the annual time for casting out the devil from women supposed to be possessed. We went over to the temple, one afternoon, thinking we might see something that would interest you at home. But it was too sad; we could not stay long, and the odor, too, helped drive us away. Most of the women—they amount to some hundreds in the nine days—were in the inner sanctuary, where we could not go; but two or three dozen of them sat in the main temple, with bowed heads and clasped hands, before the idols. Anything a little unusual may be interpreted as being due to a devil. If a woman has no children, she has a devil; if she has hysterical or epileptic fits, if she talks in her sleep, if she refuses to obey her husband or to cook for him, she has a devil.

While we were in the temple we saw a number of women being led away by the hair by a male relative, the rest of the family following after. Their devils had evidently been cast out. None of the women whom we saw lost the devil while we stayed by,—one man said they did not like to come forth when we were there,—but several became hysterical and cried out, beat their heads, and struck at each other. The odor was frightful, and I don't wonder those poor souls became hysterical and wild in that sickly place, surrounded by friends and priests waiting for the devils to manifest themselves. The sacred tank was green, and greasy, and foul smelling; but all around it were pilgrims, priests, and women bathing, dipping their heads, and drinking. The sin-cleansing tank seemed fouler than ever as we went by it, through the musty hall where millions of bats congregated. This tank contains the washings from the gods, *zhee* (or clarified butter), milk, oil, etc., but as sour and filthy as any one can imagine. To drink this awful stuff is to purify, to cleanse from temporary sin, and to gain so much merit, so I am told. In the open oil-lamps, hundreds of thousands of them, was the burning wick floating in castor-oil. This, and the jessamine and oleander wreaths hanging on the necks of the gods, added to the odors from which we quickly fled.

Have I told you about going into a house of mourning? It was really into two houses, and I saw the manner of mourning in two stages. In one house the young married girl had been ill for some days before I was called. There was nothing to be done that could save her life, but I visited her Thursday evening, Friday morning and evening. Saturday morning, about three o'clock, I was called again. As I drove through the bright, moon-

lit streets, there was a curious appearance as of a dirty road, and snow partly melted lying in heaps at the side. As I rode along, this changed into a scene more like a vast space filled with dead bodies. All through that bazaar street people sleep out of doors, some on benches, some on the ground. There were hundreds of them, and they lay in every conceivable attitude, but most of them lay at full length, completely wound up from head to feet in white cloth. I found the girl dying, and her female relatives already beating their breasts and crying. When I said they must stop the noise till she ceased breathing, or I would go away, they stopped at once,—rather to my surprise, I must confess. In about fifteen minutes she ceased to breathe, and then there began such a wailing as none of you have ever imagined. I went out into the large room, where the brother of the girl talked with me. The room was full of men, women, and children; and when, presently the women brought out the body, and placed it in the center of the room on a mat, cries went up from all sides. The men and boys sat around the room, and swayed from side to side, crying out, “I-yo! I-yo! I-yo!”—a sound that must be heard under such circumstances to be appreciated. The women then filed out to the front of the house, where they prostrated themselves,—to prevent future ill from coming to the family, so the brother told me. As they came in they made a circle about the dead woman, and danced up and down, frantically tearing their hair, beating and scratching their bodies, howling and wailing as loudly as possible. The poor widowed mother threw herself on the body of the girl in agony, and when she was taken away, threw herself on the brick floor and rolled from side to side, beating her head on the bricks.

Our Work at Home.

REPORTS OF BRANCHES.

AS GIVEN AT THE ANNUAL MEETING IN NEW HAVEN.

It has been often said that the Woman's Board has no existence in this country aside from its branches; that upon their weal or woe depends the prosperity of the whole work. Since the home department of the work is the foundation upon which the whole structure must rest, to thoughtful people the record of its progress as given in the reports at the annual meeting becomes of vital interest and importance.

For the benefit of those not able to attend the meeting, we

give abstracts of these reports, asking that they read between the lines that tell of results, the story of patient, earnest, faithful labor in many cases not less heroic than that in the foreign field.

We give below the abstracts of these reports as they were presented, in alphabetical order. In order to indicate the size of each branch, we give also the number of churches in the territory under its care, and the female membership in them. These figures are mostly taken from the Congregational Year Book for 1885, and the Massachusetts Minutes published June, 1886.

The Andover and Woburn Branch (territory a part of Middlesex County, Mass., number of churches, 47, number of female church-members, 6,437) was represented by Miss Mills, Secretary. The Branch numbers twenty-four auxiliaries and ten mission circles, the contributions being \$2,859.05,—a gain of \$126 over the previous year. The meetings have been of unusual interest, and testified to new activity and zeal.

Mrs. R. B. Baker, President of the Barnstable Branch (territory, Barnstable County, Mass., number of churches, 23, number of female church-members, 1,441) reported the "little band of workers by the borders of the sea" as "patiently toiling on amid hindrances and discouragement." Although there was no special increase of members or contributions, there was a spirit of deeper consecration, and a determination not to give of that which cost them nothing. The receipts for the year were \$408.82.

The Berkshire Branch (territory, Berkshire County, Mass., number of churches, 39, number of female church-members, 3,634) was represented by Miss E. A. Morley, Corresponding Secretary, who reported the Branch in essentially the same condition as in previous years. Its contributions, \$2,784.68, are the same as in the previous year. The number of societies also remains unchanged, the three new ones that were formed being balanced by a corresponding loss from the list. The two meetings held by the Branch—the annual and semi-annual—were of special interest and power. Mention was made of the loss by death of two valued workers.

The report of the Eastern Connecticut Branch (territory, New London and Windham Counties, Conn., number of churches, 64, number of female church-members, 6,057), written by Mrs. E. R. Huntington, Corresponding Secretary, was read by Miss E. S. Gilman, President. This Branch has thirty-seven auxiliaries, and twenty-seven mission circles, two of the latter being formed the past year. The officers "rejoice over some societies which are regular, vigorous, and self-sacrificing," while they strive "to strengthen those that remain in the feebler organizations."

The receipts of the year were \$2,994.80,—somewhat less than the previous year. Four meetings were held during the year, and grateful mention was made of the “instruction and inspiration gained from the various missionaries” at these gatherings.

The report of the Essex North Branch (territory, the north part of Essex County, Mass., number of churches, 23, number of female church-members, 2,952) was given by Mrs. Swain, Secretary. The special cause for thankfulness in this Branch is the sending out of a young lady to the foreign field,—Miss E. Theodora Crosby, who left for Micronesia in June last. The meetings have grown in interest and attendance, and there is an increasing desire to secure in every church, “earnest, individual work for Christ and his loved ones over the sea.”

Mrs. Charles Burnham, Recording Secretary of the Essex South Branch (territory, south part of Essex County, Mass., number of churches, 33, number of female church-members, 4,109) reported a year of “much activity and enthusiasm” in the Branch, awakened, it was believed, by “a clearer conception of the great need abroad, and a desire to fulfill the obligation thus imposed.” Two new auxiliaries and one new mission circle were formed during the year, two mission circles had grown into junior auxiliaries, and one society had disbanded. The receipts were \$3,426.49 against \$2,494.76 the previous year. Aside from a donation of \$100 and a thank-offering of \$418, the excess was a little more than \$400. The Branch has 29 auxiliaries, 210 mission circles, and supports 3 missionaries, 10 Bible-women, 6 schools, and 4 scholarships. A marked feature of the meetings of the Branch has been the presence of children from the mission circles, who have contributed much to the interest by participation in the exercises.

The Franklin County Branch (territory, Franklin County, Mass., number of churches, 29, number of female church-members, 1,992), represented by Mrs. True, Secretary, has recently held its tenth anniversary, reporting a contribution for that time of \$4,735.00. During the year the Branch held in Shelburne a memorial service for Miss Fidelia Fisk, whose old home was in that place. The Branch numbers 16 auxiliaries and 4 mission circles.

The report of the Hampshire County Branch (territory, Hampshire County, Mass., number of churches, 32, number of female church-members, 5,040), written by the Secretary, Miss Tyler, was presented by the Treasurer, Miss I. G. Clark. This Branch has just passed its tenth anniversary, and a review of its steady growth was given. The Treasurer’s report for the ten years showed an average contribution of over \$2,300, the largest being

that of the tenth year, \$2,713—about one-fifth of this amount coming from mission circles.

The Hartford Branch (territory, Hartford and Tolland Counties, Conn., number of churches, 70, number of female church-members, 8,670) was reported by Miss Anna Morris, Treasurer, who said there had been no falling off in this Branch, but an increase in membership, contributions, and earnestness of spirit. It has 46 auxiliaries, 36 mission circles, and the contributions were \$4,979.48. "May we enter upon the new year not with faint-heartedness, but with courage, faithfulness, and devotion; 'for it is not ours to gaze backward, nor to contemplate the future with anxiety, but to *move*.'"

Miss J. L. Crie, Secretary of the Maine Branch (territory, the State of Maine, number of churches, 244, number of female church-members, 14,782) reported 90 auxiliaries and 80 mission circles, and the contributions for the year, \$3,675.79. Another young lady from Maine has been added to the list of missionaries, Miss Marcia F. Bliss, who left her home in Bangor for Japan, in September. One mission circle in the Branch, called the Desert Palm Society, consists of two young girls, who by their own efforts raised \$125 for missionary work during the year.

The report of the Middlesex Branch (territory, a part of Middlesex County, number of churches, 19, number of female church-members, 2,115), written by the President, Mrs. Horton, was read by Mrs. Metcalf. It spoke of "progress all along the line." Meetings have been sustained with increasing interest, new members added, and large contributions received. Missionary periodicals were more largely taken, special measures having been initiated in some places to secure this result. A young people's missionary society, organized with great effort, has assisted in the monthly concert of the church so successfully, that its attendance has more than doubled. The Executive Committee of the Branch propose to meet occasionally with the auxiliaries; so they hope to be "mutual helpers of each other's joy and work."

The Middlesex Union Conference Association (territory, a part of Middlesex County, number of churches, 15, number of female church-members, 1,350) reported, through its Secretary, Mrs. Wheeler, ten auxiliaries and five mission circles. Semi-annual meetings have been largely attended, and interest in the work is increasing. The receipts of the year, aside from three auxiliaries yet to be heard from, were \$242.39.

The New Hampshire Branch (territory, the State of New Hampshire, number of churches, 187, number of female church-members, 13,594) was represented by its Corresponding Secretary, Mrs. C. W. Wallace. The Branch now numbers 100 auxiliaries

and 73 mission circles; the receipts for the year, including \$2,003 in legacies, were \$6,325.88. Two new auxiliaries have been organized, and two have been dropped from the list. Six mission circles have been given up, and five promising ones have been found. Reports of auxiliaries show a quickened interest, and a deeper feeling of dependence on God for help.

Mrs. Burdett Hart, President of the New Haven Branch (territory, New Haven, Fairfield, Middlesex, Litchfield Counties, Conn., number of churches, 158, number of female church-members, 22,275) reported that organization as having reached the age of "sweet sixteen," and as pushing on toward a vigorous maturity. The Branch has 116 auxiliaries and 103 mission circles (including junior auxiliaries) — a net gain of 9 mission circles during the year. The receipts for 1886 lacked \$35 of \$1,100, besides a generous gift of \$1,000 for current expenses. One of the auxiliaries has a President, "a frail little woman," who has not been absent from her monthly meeting in the ten years that she has held her office; as a consequence, the society is exceptional in its intelligence and steady purpose. Another President, over eighty, had never missed but once in sixteen years till a recent illness has kept her away. "The best experience of the year has been that some hearts have been lifted to a higher spiritual plane by this blessed work."

The New York Branch (territory, the State of New York, number of churches, 252, number of female church-members, 24,006) was represented by Mrs. J. J. Hough, Vice-President. To this Branch, the most distant, and as large in territorial extent as any, the last year has brought great changes,—no less than seven new officers having been chosen at its last annual meeting. Its President, who has served in that capacity the last eight years, has left the State; and its Treasurer, also for eight years, has also been compelled to resign her office. The receipts, which steadily increased during the first nine years, have slightly decreased the last two years, being \$6,611.22 in 1886. The auxiliaries number 94, and the mission circles 47,—a net gain of 7 in the year.

Mrs. E. N. Thayer, Recording Secretary of the Norfolk and Pilgrim Branch (territory, Norfolk and part of Plymouth Counties, Mass., number of churches, 46, number of female church-members, 4,153) reported steady increase of activity, one junior auxiliary and two mission circles having been added the past year. Special interest attached to the sending of a box to Mrs. Chandler, whose grateful delight was a full reward to the donors. "So scattering and gathering again, they go on, hoping in the between-whiles for God's increase, so sure to come according to the Word, if we abide faithful."

The Old Colony Branch (territory, Bristol and a part of Plymouth Counties, Mass., number of churches, 37, number of female church-members, 3,523) was reported by its Recording Secretary, Miss E. F. Leonard. The meetings of this Branch have been large and enthusiastic, and the spirit of them has been carried into homes with good results. The receipts of the year were \$1,747.17; two mission circles were added to the number of organizations, with a promise of others soon to be formed. While regretting the small increase, this Branch desires to be "steadfast in the work of the Lord."

The report of the Philadelphia Branch (territory, New Jersey, Delaware, Pennsylvania, and District of Columbia, number of churches, 40, number of female church-members, 3,961), written by Miss Halsey, President, was given by Mrs. John L. Scudder. This Branch numbers 24 auxiliaries and 10 mission circles; one junior auxiliary and two mission circles having been formed the past year, while the same number of dormant ones have been omitted from the list. The receipts amounted to \$2,798. The unusual activity of the young ladies in the Branch, the proposed visitation of the churches not connected with it, and strong additions to the constituency, give good promise of future growth.

Mrs. H. W. Wilkinson, Corresponding Secretary, represented the Rhode Island Branch (territory, the State of Rhode Island, number of churches, 26, number of female church-members, 3,903), and reported large attendance at meetings, the receipt of more than \$4,000, and 36 organizations, including two new mission circles. A few "telegraphic reports" from the organizations showed "advance in intelligent interest," "assurance of praying hearts, though too far separated to meet often together," "much mission study," a church in which "every female member contributes to the Woman's Board," a young wide-awake circle that "does not see how a church can live without a foreign missionary society."

The report of the Springfield Branch (territory, Hampden County, Mass., number of churches, 34, number of female church-members, 4,866) was given by Mrs. T. H. Hawks, Secretary. "The three good resolutions to work more earnestly, to give more abundantly, and to pray more unceasingly," at the beginning of the thirteenth year of the Branch, have been in a measure fulfilled. Many have been stirred to feel and meet the needs of the time, and many have been quickened to greater zeal and activity. A new missionary, Miss Hemingway, has been sent to the foreign field, and the work of the older missionaries has been of unusual interest. The receipts of the year were \$3,978.98, nearly one third of which was given by the mission circles, the growing interest among young people being a most encouraging feature in the work.

The report of the Suffolk Branch (territory, parts of Middlesex and Norfolk Counties, number of churches, 75, number of female church-members, 12,949) was read by Mrs. Charles Bitlings, Corresponding Secretary. It showed "increased prosperity, and a more earnest spirit of work." The Branch has 64 auxiliaries and 41 mission circles, and the receipts for the year were something more than \$12,000. A systematic plan of visitation has done much to secure greater efficiency in organizations, and to bring them into closer relation to each other. Three young ladies have gone out from the Branch as missionaries during the year — Mrs. Fay to West Central Africa, Miss Smith to Micronesia, and Miss Sheldon to Turkey.

The Vermont Branch (territory, the State of Vermont, number of churches, 196, number of church-members, 12,892) was reported by Mrs. C. M. Stone, Recording Secretary, who spoke of the work as being encouraging in many respects. The Vice-Presidents have been unwearied and faithful in their efforts, and have written of being signally strengthened by resting on God's Word. They have taken as their watchwords for the year the promises, "In due season ye shall reap if ye faint not," and "I am with you alway, even unto the end of the world." Two auxiliaries and 4 mission circles have become extinct, and 4 new auxiliaries and 7 mission circles have been organized,—making the numbers 118 auxiliaries and 101 mission circles. The receipts for the year were \$4,424, of which \$1,062 came from mission circles.

Mrs. A. H. Bryant, Secretary, reported for the Worcester County Branch (territory, Worcester County, Mass., number of churches, 76, number of female church-members, 8,933) greater consecration in the auxiliaries, increased giving, and more earnest prayer. The Branch numbers 45 auxiliaries,—a gain of 4 during the year, with a membership of 1,432. In place of the Worcester Missionary Association, including all the churches in the city of Worcester, which has disbanded, 4 auxiliaries and 3 independent societies have been organized, increasing the receipts from \$650 to \$1,384. The receipts of the Branch were \$4,781.63; and in addition to the pledged work, the young ladies have assumed half the expense of the medical work in Bombay.

A QUESTION BOX.

IF the matter be practicable, we would like to establish in *LIFE AND LIGHT* an occasional interchange of ideas and suggestions between the practical workers in our branches, and more especially in our auxiliaries and mission circles. As we have

often said, it is comparatively easy for Board and branch officers to say what needs to be done, and to plan for the work in the home churches; but the actual carrying out of these plans, in fact, the actual work of the Board, must be done in the auxiliaries and mission circles. We are daily thankful for the noble band of workers in these societies, and we should be glad to do anything in our power to make their efforts tell in all directions. To this end we propose to ask a question now and then, hoping for practical answers from practical workers. One of the interests we wish to promote this year is the circulation of *LIFE AND LIGHT*. We believe so thoroughly that the lack of effort for foreign missions comes so largely from lack of information, we are anxious to have our magazine reach a larger number of people. With a constituency of about 275,000 Christian women in the three Woman's Boards which unite in its issue, the present number of subscribers ought certainly to be largely increased. Some of the lists that come to us are so beautifully long, and so well kept, we have a great desire to know just how it was done, and to have them as an example for others. Will not these successful ones kindly send us some little account of their plans and methods? One of these recently wrote, "I have fined all the old subscribers five cents a month for the time they were in arrears." This was certainly "heroic treatment," but she was able to send a clear list fully paid to January, 1888.

We are very sure that others must have some suggestions to make or experience to give that would prove helpful. Will you not take the pains to write it out, dear friends, and send it to us for the benefit of others struggling with the same difficulties? May we ask you also to do it as promptly as possible? Please remember that it takes time for a magazine to be printed and reach its destination. This number will reach its subscribers before the first of April. In order that suggestions may be in season for the June number, they must reach Boston before the 20th of April. Please send all such communications to either Editor or Secretary of *LIFE AND LIGHT*, No. 1 Congregational House, Boston, Mass.

"To do good and to communicate forget not."

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan'y 18 to Feb'y 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Augusta.—South Cong. S. S., \$40 91
Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, Y. L. M. B., \$10; Greenville, Aux.,

\$31.53; Piscataquis Co. Conf., \$2.76; New Castle, Aux., \$5; Searsport, Aux., \$1.50; Albany, Anna K. Cummings, \$1; Bar Harbor, Cong. Ch., M. C. \$30; Biddeford, Beulah M. B.,

\$4.55; Gorham, Little Neighbors, \$37.34; Portland, Aux., Williston Ch., \$10.16,	\$133 84
Total,	\$174 75

NEW HAMPSHIRE.

<i>Boscawen</i> .—Two Children,	\$ 20
<i>Hopkinton</i> .—A Friend,	50
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Camp-ton, Aux., \$25; Derry, First Cong. Ch., Aux., \$25.21; Dunbarton, Hillside Laborers, \$13; East Sullivan, Mrs. N. A. Ellis, \$5, Mrs. R. E. Davis, \$2; Hinsdale, A Friend, \$2; Hopkinton, Aux., \$1.75; Hudson, M. B., \$5; Keene, Second Cong. Ch., Aux., \$13.64; Lisbon, M. B., \$12; Nashua, Aux., \$161, Mrs. C. P. Abbott, const. L. M. Mrs. Fanny Bancroft, \$25; New Ipswich, Aux., prev. contri., const. L. M. Mrs. Elizabeth Taylor, \$16.75; New- port, Ladies of Cong. Ch., \$46.92; Piedmont, Aux., \$3.25; West Concord, Aux., \$7; West Lebanon, Aux., \$15; Wilton, Mistletoe Band, \$13,	392 52
Total,	\$393 22

VERMONT.

<i>Burlington</i> .—Mrs. Benedict's Class, College St. Cong. S. S.,	\$22 63
<i>Coventry</i> .—Y. P. M. C.,	12 12
<i>North Danville</i> .—Mr. Amos Morse,	100 00
<i>Royalton</i> .—First Cong. Ch., S. S.,	13 18
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn, M. C., \$10; Benson, Aux., \$25; Burlington, Aux., \$25, Helping Hands, \$40; Derby Line, Mrs. Geo. H. Dunlap, \$10; Essex Junction, Mrs. C. M. Seaton, \$5; New Haven, Mrs. E. H. Meacham, \$20; Rutland, Aux., prev. contri., const. L. M's Mrs. Sarah B. Phillips, Mrs. Mary K. Ross, Mrs. Barbara A. Staley, Mrs. Narcissa Davey, Mrs. Mary H. Giddings, \$49.14; Salisbury, Aux., \$7.50; Springfield, Aux., \$15; St. Albans, Aux., \$8; St. Johnsbury, North Ch., Aux., \$25, South Ch., Aux., \$25; Underhill, Aux., \$14; Wells River, Aux., prev. contri. const. L. M. Mrs. E. Renslow, \$17, Busy Bees, prev. contri. const. L. M. Ella E. Mansell, Lena E. Jackson, \$42; West Brattleboro,	

M. C., \$21.50; Windham, Aux., const. L. M. Mrs. Laura Moore, \$25, A Friend, of wh. \$25 const. L. M. Miss Ella M. Stearns, \$26; Woodstock, Aux., const. L. M. Mrs. Harriet A. Johnson, \$25,	\$435 14
Total,	\$583 07

MASSACHUSETTS.

<i>Andover</i> .—West Parish, Juvenile M. C.,	\$25 00
<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Lexington, Hancock M. C., \$10; Chelmsford, Aux., \$27; Medford, Aux., \$18; West Medford, Aux., \$6.60; Woburn, Miss R. M. Leathe, const. L. M. Mrs. Lillie P. Wiley, \$25,	86 60
<i>Barnstable Branch</i> .—Miss A. Snow, Treas. Falmouth, Aux.,	23 85
<i>Berkshire Branch</i> .—Mrs. S. N. Russell, Treas. Adams, Aux., \$25; Dalton, Penny-Gatherers, \$25; Housatonic, Aux., \$13.70; Stockbridge, Loving Helpers, \$30; Pittsfield, First Ch., \$41.50,	135 20
<i>Blackinton</i> .—Woman's Miss'y Soc'y,	10 00
<i>Boylston</i> .—Cong. Ch.,	1 52
<i>Deerfield</i> .—Corner S. S. Cl.,	5 00
<i>East Douglass</i> .—Cong. Ch.,	7 00
<i>Essex North Branch</i> .—Mrs. A. Hammond, Treas. Merri-mac, Aux., \$17; Newbury-port, Aux., \$236,	253 00
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Peabody, Aux., of wh. \$25 by Mrs. S. W. Thacher, const. L. M. Harriet S. Thacher, \$38.10; Gloucester, Aux., \$1; Lynn, Central Ch., Jun. Aux., const. L. M's Mrs. A. J. Phillips, Miss Carrie G. Sawtelle, \$50,	89 10
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Buck-land, Aux., \$10; Greenfield, Aux., \$7.01; Ida Crosby's Mite-box, \$4.75; South Deerfield, Aux., \$8.50,	30 26
<i>Hampshire Co. Branch</i> .—Miss I. G. Clarke, Treas. Amherst, Aux., const. L. M's Mrs. Mary L. Henshaw, Mrs. Sarah E. Piper, \$265.50; Amherst, Jun. Aux., of wh. 100 const. L. M. Mrs. Caroline T. Hunt, \$155; Easthampton, Aux., of wh. 100 const. L. M. Mrs. Horace Matthews, \$25 const. L. M. Mrs. Chas. H. Hamlin, \$157.90; Northampton, Aux., Edwards Ch. div., \$49.50, Prim. S. S. Cl. \$10,	637 90

Hatfield.—A Friend, \$5 00
Lawrence.—Trinity Ch., Ladies' Miss'y Soc'y, 17 70
Middlesex Branch.—Mrs. M. W. Warren, Treas. Framingham, Aux., Mrs. S. N. Brewer, \$7; Saxonville, June Blossoms, \$5, 12 00
North Amherst.—Aux., 25 00
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Cohasset, Sea-Side Workers, \$22; Brockton, Aux., \$50; Abington, Aux., \$18.91, Thank-off., \$61, 151 91
Northampton.—A Friend, 40
Old Colony Branch.—Miss F. J. Runnels, Treas. South Attleboro, Cong. Ch. and Soc'y, \$1.42; Bethany Chapel, S. S., \$13.30; Rehoboth, Mizpah Circle, \$20; New Bedford, Starlight M. B., \$5; Fall River, W. F. M. Soc'y, \$334.80, 374 52
Springfield Branch.—Miss H. T. Buckingham, Treas. Ludlow Mills, Aux., \$21.15; Chicopee, First Ch., S. S., \$3.25, Hope Ch., Prim. Cl., \$38, 62 40
Stockbridge.—Mrs. M. H. Goodrich, 10 60
Suffolk Branch.—Miss M. B. Child, Treas. Boston, A Few Ladies, \$9, A Friend, Thank-off., \$100; Park St. Ch., Echo Band, \$10, Berkeley St. Ch., Sunbeams, \$6.50, Union Ch., Aux., of wh. \$25 by Miss M. E. Simonds, const. L. M. Mrs. Alfred W. Cole, \$200, Old South Ch., Bartlett Band, \$27, Aux., by Mrs. Alpheus Hardy, const. L. M's Miss L. E. Hemingway, Kusaie, Miss M. F. Bliss, Japan, Miss M. E. Sheldon, Turkey, Miss Annie McMahon, \$100, Mt. Vernon Ch., Aux., Mrs. S. A. Bird, const. self L. M., \$25; South Boston, Phillips Ch., Aux., of wh. \$25 by Mrs. Alvin Simonds, const. L. M. Mrs. Henry C. Bird, \$200, S. S., \$100, Christian End., For Missionaries, \$5; Chelsea, Third Ch., Aux., \$27, M. C., \$1, Central Ch., Pilgrim Band, \$52.75; Roxbury, Highland Ch., Aux., by Mrs. S. N. Stockwell, const. L. M. Miss Eliza Kingman, \$25; Dorchester, Second Ch., Ladies' Prayer-Meeting, \$8.50; Neponset, Stone M. C., \$10; Cambridgeport, A Friend, \$6; Pilgrim Ch., Ladies' Miss'y Soc'y, \$31.89; Cambridge, First Ch., Margaret Shepard M. C., \$12.20; East Somerville, Mr. Henry Howard, \$5; Somerville, Broadway Ch., Earnest Workers, \$24; Watertown,

Aux., \$94.60; Brighton, Cong. S. S., \$30; Newton, Eliot Ch., M. C., \$30.50; Jamaica Plain, Central Cong. Ch., Aux., \$150.25; Hyde Park, Aux., \$12.00; Dedham, Asylum Dime Soc'y, \$2.05; Norwood, Aux., \$10; Foxboro, Aux., \$40, \$1,358 24
Webster.—First Cong. Ch. and Soc'y, 25 40
Wellesley.—College Christian Asso., 162 50
Wilmington.—Two Friends, 5 00
Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Clinton, Aux., \$31; Leicester, Strawberry Hill Gleaners, \$10; Milford, Aux., const. L. M. Mrs. M. Whitney, \$25; Willing Workers, \$20; North Brookfield, Aux., \$30; Spencer, Aux., \$7; Miss Prince's S. S. Cl., \$8; Westboro, Aux., \$35; Whitinsville, Aux., \$1, Merry Gleaners, \$115; Worcester, Union Ch., Willing Workers, \$47, 329 00
Worthington.—In Mem. N. S. D., 5 00

Total, \$3,849 15

LEGACIES.

Hannah C. Porter, Boston, \$500 00
 Mary Ann Lovejoy, East Boston, const. L. M's Mrs. Mary A. Craig, Mrs. Harriet A. Hall, Miss Adalaide L. Lovejoy, 75 00
 Frances A. Batchelor, Whitinsville, 2,000 00

RHODE ISLAND.

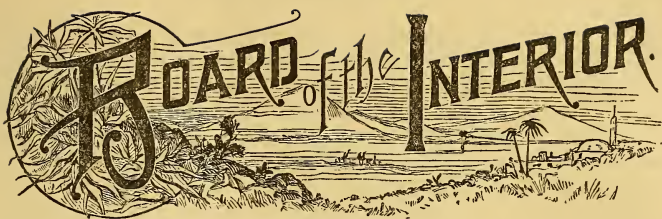
Rhode Island Branch.—Miss A. T. White, Treas. Providence, Union Ch., Aux., \$300, Plymouth, Ch., Aux., Mrs. Helen M. Mason, const. self L. M., \$25, Little Pilgrims, \$8; Newport, Aux., \$122.92; Pawtucket, Aux., of wh. \$25 by Mrs. H. N. Blodgett, const. L. M. Letitia L. Allen, \$25 by Mrs. L. B. Goff, const. L. M. Edith Thompson, \$25 by Mrs. E. C. E. Davis, const. L. M. Miss Lydia G. Goodale, \$200, \$655 92

Total, \$655 92

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Second Cong'l S. S. Miss'y Soc'y, \$8 57
Hartford Branch.—Miss A. Morris, Treas. Berlin, Aux., \$98.06, Golden Ridge M. C., \$65;

Bristol, M. C., \$38.50; Burnside, Long Hill M. C., \$5; Collinsville, Hearers and Doers, \$8; Glastonbury, Aux., \$100.67; Hartford, Asylum Hill Ch., of wh. \$25 by Miss Lucy A. Brainard, const. L. M. Mrs. L. C. Gates, \$36, Park Ch., \$107.50, S. S., \$30, Pearl St. Ch., 8; Poquonock, Cheerful Givers, \$16,	\$512 73	Fairport, Pine Needles, \$18; Homer, M. C., \$30; Maine, M. C., \$10; New York, Pilgrim Ch., Aux., \$50; Orient, Aux., \$40; Owego, Aux., \$11; Ex., \$28.07,	\$339 58
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., of wh. \$25 by Mrs. Amos S. Treat, const. self L. M., \$25 by Mrs. John W. Hincks, const. L. M. Miss Annie B. Naramore, \$25 by A Friend const. L. M. Miss Hattie Sanderson, \$108.31, South Ch., Dewdrops, \$48.04; Bridge-water, Aux., \$38; Canaan, Aux., \$10; Chester, Light-Bearers, \$40.35; Cornwall, Mission Bank Soc'y, \$26.31; Cromwell, Aux., \$45.06; Goshen, Buds of Promise, \$30; Greenwich, Aux., \$30.45; Had-dam, Aux., \$1.35; Killingworth, Aux., of wh. \$25 const. L. M. Mrs. Stephen Norton, \$26; Middletown, South Ch., Aux., const. L. M. Mrs. Seth H. Butler, \$100, Good-Will Soc'y, \$50, Earnest Workers, \$10; New Britain, First Ch., Aux., \$147.15, Standard-Bearers, 50 cts.; New Haven, Centre Ch., Aux., \$70.50, Y. L. M. C., \$20, College St. Ch., Y. P. M. S., \$55, Coral Workers, \$65, Cheerful Givers, \$5, Dwight Place Ch., Fairbank Circle, \$25; Fair Haven, First Ch., Aux., \$27, United Ch., Aux., \$10, Yale College Ch., Aux., \$15; Stratford, Aux., \$46; Torrington, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Emily S. Wilcox, \$30, Third Ch., Aux., \$49; Westville, Y. L. M. C., \$70,	1,209 02 9 44	Total,	\$360 74
<i>Southington.</i> —Cong. Ch.,		NEW JERSEY.	
Total,	\$1,739 76	<i>Jersey City Heights.</i> —Mrs. Caroline Ames,	\$5 00
		Total,	\$5 00
		PHILADELPHIA BRANCH.	
		Miss E. Flavell, Treas. N. J.: Bound Brook, Aux., of wh. \$5, with prev. contri., const. L. M's Miss Mary Roundey, Miss Gertrude Roundey, \$25; Orange, Trinity Ch., M. C., \$1.60; Orange Valley, Aux., Mrs. E. M. Barbour, const. L. M. Mrs. R. H. Thayer, \$25, M. C., \$15.10, Coll. at Neighborhood Meeting, \$2.20; Plainfield, Aux., \$10; D. C.: Washington, Aux., \$35, Y. L. M. S., of wh. \$25 const. L. M. Miss Mary A. Demond, \$100; Lincoln, Mission S. S., \$2.30, Coll. at Annual Meeting, \$10.78; Ex., \$44.50,	\$182 48
		Total,	\$182 48
		OHIO.	
		<i>Wooster.</i> —A Friend,	\$1 00
		Total,	\$1 00
		MICHIGAN.	
		<i>Manistee.</i> —Willing Helpers,	\$5 00
		Total,	\$5 00
		WISCONSIN.	
		<i>Eau Claire.</i> —Cheerful Givers	\$5 00
		<i>Ripon.</i> —Mrs. S. Sumner, Thank-off.,	\$10 00
		Total,	\$15 00
		CANADA.	
		<i>Montreal.</i> —Am. Presb. Ch., Band of Hope, \$5, Calvary Ch., Miss'y Needles, \$2.50,	\$7 50
		Total,	\$7 50
		General Funds,	\$7,972 54
		Leaflets,	46 53
		Legacies,	2,575 00
		Total,	\$10,594 07
		MISS HARRIET W. MAY,	
		Ass't Treas.	
		NEW YORK.	
		<i>Brockport.</i> —Mrs. E. P. Maynard,	\$1 16
		<i>Brooklyn.</i> —Mrs. Z. N. Partridge, \$10, Thompkins Ave., Prim. Dept. S. S., \$10,	20 00
		<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Antwerp, Aux., \$30; Brooklyn, Puritan Ch., Aux., \$62.65, M. C. \$23, Central Ch., Aux., \$50, Boys and Girls' M. C., \$8, Nazarene Ch., \$10; Candor, Aux., \$5; Ellington, Aux., \$20;	



AFRICA.

LETTER FROM MISS DAY.

Now for the geography lesson you asked from me. I am so glad to be asked questions. Durban is the seaport and largest town in the colony. It contains 15,000 inhabitants, including Kaffirs and Indians. There are some 8,000 English people. Adams, about twenty miles from Durban, is the first mission station toward the south. Here is the training-school for boys in which I teach, and the theological school. Mr. Ireland, the former principal of the training-school, is here, and Mr. Kilbon, who is now in America, left his home here a few months ago. Mr. Robbins is principal of the theological school, and Mr. Goodenough of the training-school. We have also Mrs. Dixon, matron of the training-school, and her mother, who lives with her; so you see we are quite a community by ourselves.

The next station, occupied by a white missionary, about fifty miles south of Adams, Umtwalume, by name, is ten miles from the sea, while Adams is about five. Mr. Wilder is stationed at Umtwalume; it was his father's station, and his mother resides with him. Between these two stations there are three where there are churches; viz., Ifumi, Amahlongwa, and Ifafa, distant twelve to fifteen miles from each other.

About fifteen miles south of Umtwalume is Umzumbe, ten miles from the sea. Here is the Home for kraal girls, in which Miss Welch and Miss Gilson teach. Mr. and Mrs. Bridgman are located at Umzumbe, and live near the Home.

North of Durban first comes Inanda, eighteen miles northwest. Here is Mrs. Edwards' school for girls, called Inanda Seminary, in which Miss Phelps and Mrs. Pixley are assisting Mrs. Edwards. Miss Price, who has taught in the school seven years, is in America, for rest.

Umsumduzi, where Mr. Tyler is located, is about thirty miles from Durban, in the same direction, and Mapumulo, Mr. Holbrook's station, about seventy. Between Umsumduzi and Mapumulo are two stations, Itafamasi and Esidumbini, in charge of

native pastors. These stations are from fifteen to twenty miles from the sea. Umvoti, forty-five miles northeast of Durban, is six miles from the sea. Mr. Rood is located there, also Miss Hance (who is now in this country). Maritzburg, the capital of the colony, is about fifty miles northwest of Durban, and contains about 13,000 inhabitants. Of these, 8,000 are white people, and the rest Kaffirs and Indians.

There are in the Colony of Natal about 400,000 people, of whom 30,000 are whites. The area of the Colony is 25,000 square miles. The Natal Kaffirs are degraded, and to make a deep and abiding impression requires time and patience. Whether these people are more degraded than those who worship idols, might be questioned; but they are certainly very degraded, and their habits of idleness, which lead to deception and many other sins, are exceedingly tenacious, and a great hindrance to Christianity.

There are in Natal three Scotch mission stations: one at Impolvene, sixteen miles northeast of Maritzburg; another, the Gordon Memorial, eighty miles from Maritzburg. This last is for the benefit of young men and lads, who come from all parts to seek work among the colonists. The Wesleyan native membership is greater than our own, but I am glad to say that there have been additions to several of our churches since the Jubilee, and we hope the work will go on. A series of interesting meetings have been held at this station, and there is great rejoicing over certain women who had for a long time resisted all efforts to make them give up their beer. The revival seems to be a Christian temperance revival; the giving up of beer leading the way to yielding other bad habits, and finally all things for Christ.

The boys' school at Adams is called the Amanzimtote training-school,—Amanzimtote being the old name of the station. There are about forty boys usually in attendance, from the age of twelve or fourteen to twenty or twenty-five. The interest in study is very fair, with little if any flagging to the end of the term of eighteen weeks. Marks and simple prizes are used as spurs to application. The boys do not stay with us as long as we wish them to, but they are expected to remain through the term, and many of them stay two or three, or even four years. We would like them to stay six years, to finish the course.

I have the Bible and singing classes, and the youngest boys in reading. Mr. Goodenough and the native assistant take the arithmetic, history, and chemistry classes, and Mrs. Dixon teaches the geography.

For the last year we have had a prayer-meeting with the boys every Wednesday morning, after the morning exercises. This has

taken the place of the classes for half an hour, and has proved very profitable as well as pleasant. More than half the school, we trust, are Christians. There was hardly a boy in school last term who would not say he wished to be a Christian.

JAPAN.

WORK AND ITS FRUITS.

EXTRACTS FROM MISS DUDLEY'S LETTERS.

A recent letter from Miss Dudley, giving incidents of one of her tours, shows the need and the value of her training-school for women. We are permitted to make various extracts from it. When, on her trip out, she was shut into a little cabin six feet by eight, with native Japanese, one, a police sergeant, was eager to talk of the new Jesus way. Miss Dudley writes :—

HE believed in something, he could not quite define what: "not God," because he could not really be so foolish as to believe in anything he could not see. I looked at him and asked him how he knew he had a soul. He was fairly floored, and owned up. After that we had a good talk. He is like men of the better class—drifting, not satisfied, but with no earnest desire for anything higher than he now has. He told me if I should have any trouble in Matsuyama, to call on him, as he was chief of police there.

Landing at Tadotsu, a ride of a few miles by jinricksha brought Miss Dudley to Marugame, a place of 10,000 inhabitants, where mission work is new, a native preacher and his wife having not long before commenced teaching there. The following is her account of still earlier Christian work in that place.

A woman whom I met in Matsuyama two years since, and who then gave little promise of being a Christian, has since then been greatly changed. Last year I met her again, but felt anxious about her. Her old habits were strong, and I was afraid she might be drawn away. I went to her before I left the place, and had a plain talk with her. Not long after, she came to Marugame with her husband. He is in some way connected with the police office. He was not a Christian when he came here. She said when she came away from her church, and found herself the only Christian here, she felt alone; thrown back, as she put it, on God only. She never prayed so earnestly before. One night, as she was praying softly, her husband came and knelt behind her, and said "Amen" when she had finished. He did the same the next night. She was very happy about it, and asked him to read the Bible and pray by himself. He went to Matsuyama afterward, and was baptized there. She has been hard at work here ever since, and when Mr. Atkinson came down in the spring, five were baptized as the result of her work. . . . One very interesting woman, the widow of an influential man, and mother of five children, has become a Christian. She is an educated woman, refined, and very pleasing in her ways, but is extremely poor, and is now doing washing to support herself and two pretty little girls. Her oldest son the governor has sent to Tokio; and her baby, born five months after her husband's death, she has given to the woman of whom I have written, who never had any children. One other child she has given away, and the youngest little girl she will give to some Christian family. I think the oldest little girl will go to

Kobe school; and as the woman who has been with me this winter has been obliged to leave, and may not return, I may like to have this woman with me in the fall. She seems just such an one as I want, and one who will joy to help. The wife of the Christian worker here also wants to come to our school in the fall, and her husband wishes to send her.

Next we find Miss Dudley, at Imabari, in the new room that Yanase San has added to his house for her use when on these tours. A beautiful garden near the house and "flowers everywhere" make a summer rest for her. On Sunday the young pastor, who had just returned from the general association, gave an account of the session to a full church, and appealed to his people to be far more earnest in giving, and in all Christian work, saying, "The eyes of the Christians of the country are turned toward us. We have the largest percentage of Christians of any community in Japan, but look around and see what remains to be done." Of one of the workers here, Miss Dudley, writes:—

One of our women from the school has come back here full of enthusiasm. I could hardly believe when I sat with her in her class of twelve women, and watched her face as she expounded the lesson to those beginners, that it could be the same woman who came to me here a year ago, so shy and fearful she was sure she could never be of any help. Her husband I wrote about last year. One of Captain Jaynes' students, a wanderer for many years, but two years since baptized by Mr. Ise, he has been studying and teaching ever since, and has given himself wholly to the work. His wife will return to us in the fall.

In another place Miss Dudley found a woman of her last year's training-school with an infant class of twenty-three about her, all eager and interested. In other native churches, women from this school, after only one term of five months, having taken music lessons with their theological studies, were playing the organ for Sunday services. Miss Dudley's meetings with the women, and her little social teas, where church and Bible work were thoroughly discussed, were a great help to these earnest workers.

The story of two or three days at one of these little towns must close these notes for this month.

We had a woman's meeting Monday P. M. in the edge of the town, where about twenty were present. It was at the home of one of the Christian women. I think she answers to Solomon's description of a virtuous woman, better than any one I have met in the country. With a large family, for whom she spins and weaves, her home is in perfect order, and "her husband is known among the elders." In her tongue is the law of kindness. She comes two miles with four children to church, carrying one on her back. Her husband is a busy man, not a Christian, but he appreciates his wife, and what Christianity is doing for her. He came to see me in the morning, and promised me to read John's Gospel. Tuesday evening we had another woman's meeting, when the Presbyterian women came in full force, and one hundred were present. The yard was full of men and children. Our talk was for women. O Ye San read "For His Sake," a translation of Dr. Humphrey's little leaflet, and closed with earnest words of her own. I followed her, telling how our women at the North proved their love to their country during the war, and how one woman proved her love to the missionary cause by giving her wedding ring, and she was a widow. At the close I spoke to most of the women individually. It was nearly midnight when I retired, weary, but so happy. Wednesday morning, at seven, we gathered for prayers and farewell in the church, thirty-five in all. We sang an appropriate

hymn, and such a prayer was offered for me—making the tears fall faster than I could wipe them away. “A hundred-fold in this life!”

FOREIGN NOTES.

WE hear often from Japan of the good that is being accomplished by Miss Dudley’s “Book for Mothers.” Here and there in inland villages the mothers are reading it; one busy, active housekeeper, who received it recently as a gift from her son in Osaka, sitting up nights to get time for it. God grant that it may do good long after the writer has rested from her labors.

In a recent tour, Miss Dudley met about 350 Christian Japanese women, and talked with the majority of them personally.

Two substantial book-cases adorn one end of the boys’ reading-room in Jubilee Hall, Adams, Natal Colony,—the gift of “Steady Streams,” of —. These book-cases are directly opposite the door of entrance, but, we are sorry to say, are not full.

At every monthly meeting this year thus far, we have been privileged to adopt a new missionary. The last two names on our list are Miss Almona Gill, of Oberlin, appointed to Japan, and Miss M. J. Myers, of Jacksonville, Ill., probably to go to Japan, also.

Home Department.

STUDIES IN MISSIONARY HISTORY.

AFRICA.—No. 1.

THE ZULU MISSION.

What Is It?—See wall map of A. B. C. F. M., 75 cents; or new pamphlet of maps, clear type, beautiful paper, 10 cents.

The Seven Stations.—Locate them on the map; tell the number of out-stations grouped about each (see new Report of American Board); name the missionaries at each. See American Board Almanac and Miss Day’s letter in this issue.

History of Zulu Mission, 1835–1880.—Bartlett’s sketch is graphic, deeply interesting, and well condensed.

Notable Events since 1880.—See *Mission Studies* April.

Girls’ Schools.—The Inanda Seminary; The Umzumbi Home; The Umtwalumi Home. April *Mission Studies*.

Jubilee Hall at Adams.

Biography.—Miss Pinkerton, *Mission Studies*, July, ’86.

Incidents of Native Life.—April *Mission Studies*.

Story.—“Old Lester,” the African Slave; *Herald*, October, ’86; or, “Beginnings of the Zulu Mission,” *Herald*, April, ’86.

Missionary Letters.—Mrs. Holbrook, *LIFE AND LIGHT*, October, ’86; Miss Susie Tyler, *LIFE AND LIGHT*, February, ’87.

Need of Laborers.—*Herald*, September and November, ’86.

News.—*Mission Studies*, April, ’87.

For the Coral Workers.

MY MOTHER'S STORY.

A GROUP of merry children, with their mother, had been watching the sunset from an upper window. At last, as daylight was fading, they turned to her, saying, "Please tell us a story," "A really true one," "Something that happened when you were a little girl?"

"Well," she said, "if you can answer a question I shall ask you, I will. What is the American Board?"

"I know," said little Paul; "it is the company in Boston that sends missionaries to the heathen"; "And the Woman's Board is its sister," said Ella. "But they don't all live in Boston; only they have their office there," said Mary. "Now for the story."

"Twenty-five years ago I was a little girl nine years old. We had moved from New England to the woods of Wisconsin, and my parents had to endure much privation.

"One bright day in summer my Aunt Hannah, mother's sister, came all the way from Massachusetts to visit us. She had many nice things, but what pleased me most was her parasol. It was a large one,—made of black satin, lined with white, and running up to a point at the top like an inverted cornucopia—having also a cord and tassel. My mother's parasol was very small, and made of black silk. She had owned it six years, and it was worn almost through on the folds, looking, when it was raised, as if it would crack open between each pair of ribs.

"One day I said to my aunt, 'Oh, what a beautiful parasol! I wish mother had one.' She smiled and said, 'After I go home I will send her one, and this shall be *our* secret,' and she kissed me.

"O how I thought about my mother's present! I busied myself imagining her surprise,—her stately appearance as she would walk to church beside my father under its grandeur, and the looks of admiration that other ladies would give her. I could not keep it to myself, and the dear little sister who slept with me rejoiced fully as much as I did.

"It was my duty to walk a mile to the post-office every day at four o'clock, and I used to announce my return, by calling out what I had brought, as soon as I opened the door. If I said, 'The *Missionary Herald* and the *New York Observer*,' mother was likely to say, 'Sit right down, and see if there is any news from Rev. T. S. Burnell, of India'; or else, 'Give your father the *Herald*, and let us see what word from Mr. Coan, in the Sandwich Islands.'

"About a week after my aunt's return, I found a letter for my

mother in her hand-writing. I ran home and entered the house, crying, 'A letter from Aunt Hannah!' and eagerly watched my mother's face to see how she would receive the news. As she opened the letter, a new five-dollar bill met her eyes. To my surprise she put her hand over her face, and I saw tears falling, and heard her say, 'O my Father, I thank thee!' Then reading the letter through, she opened a little writing-desk that stood on the table; and writing three or four words, folded the bill within, sealed it, and directing it to "James Gordon, Treasurer A. B. C. F. M., Boston, Mass., asked me to take it right to the office, so it would be sure to go in the morning.

"Why, mother, wasn't that money for you to buy a parasol with?" I faltered. 'O my child!' she said, 'I never had five dollars at a time to give to the American Board before; and they need money so much now, for they are enlarging their work, and I have been praying the Lord to let me help them, and he has answered my prayer, and I am *so thankful*.' And the tears filled her eyes as she spoke.

"Children, that made an impression on my mind that will never pass away. All the way to the post-office and back, two miles of solitary walk, I was thinking about my mother and her sacrifice. How grand it was in her to feel so! What a wonderful institution the American Board must be that she should love it so! And the decision made then I have kept to this day,—to love and pray for its success, and to help it all in my power."

TURKEY.

KYRIA VASO, AND HER HOME.

BY MISS PHEBE L. CULL.

If you would like a little glimpse of the lives with which we have to do in the East, I will take you to the home of a hard-working woman, "Kyria Vaso," we will call her—Vaso being the name, while "Kyria" answers either to Mrs. or Miss. Vaso is Mrs., being the wife of Kyrios, or Mr. Stephanos.

Her small, one-story house is made of sun-dried bricks. It is new, and is not yet painted or plastered on the outside; but when a little money has been laid up, an outer coating will certainly be applied, for both Vaso and her husband are tidy and thrifty. The house-door opens on the street. There is but one small window looking toward the street, and that is placed high up in the wall to the right of the door. The door is made of heavy planks, and is opened by means of a string attached to a wooden latch within, and passing through a hole in the door above the latch. We may pull this string, and the latch will fly up, and the door will open. We may do this without knocking, for the door opens into a little court inclosed on three sides only, and the chances are, if it is morning, that Kyria Vaso is one hundred feet away at the back of her little inclosure, feeding the chickens, or looking after the

goat, or taking the donkey in her round, unless he is already off to the fields with his master on his back.

As we look about us on entering, we see that there is a roof over our heads, a pavement of cobble-stones under our feet; on our right an inclosed room, having a door and two curtained windows looking into the court; and on our left a platform, raised more than a foot above the cobble-stone pavement on which we stand. On the fourth side there is no wall, and we can look directly out to the little plat behind the house, bounded in the rear by the sheds where the chickens, goat, and donkey are kept. She has not much room for plants, but there is, perhaps, a pot or two of sweet basil, and there are some yellow wall-flowers.

Signs of Vaso's industry are all about us. Overhead there are strings of the dried, scooped-out shells of egg-plants and vegetable marrows (these are to be soaked and filled with chopped meat and rice, well seasoned); and these, when they have been boiled, will make many a wholesome dish for the winter evening's supper (the principal meal of the day). There are also strings of dried grape-leaves, to be used for similar dishes, the leaves being used to wrap up tiny portions of meat and bread and rice, chopped and well mixed.

In one corner of the raised platform is a great pile of raisins, the fruit of many a day's hard work in the vineyard, where Vaso often toils beside her husband, in spring, summer, and autumn; and somewhere about, we shall come upon a quantity of wheat heaped up. Some of it is to be carefully picked over, that it may be cleared from black seeds before being sent to the simple mill on the mountain-side and ground into dark but wholesome flour; and some of it is to be ground more slightly, only crushed, indeed, in a mortar, or hand-mill, and used as *bulgour*.

But Vaso has some special ways of earning a little money. On this platform is a frame for reeling and assorting various colored cotton yarns for fabrics, home-spun and home-woven. Vaso's frame shows long skeins of blue, and red, and white. She prepares the yarn in this way for her neighbors' weaving and her own. Perhaps of the molasses which she makes from her grapes (*pekmez*, it is called), she will be able to sell the half, after reserving enough for her own use.

Kyria Vaso looks just what she is, a very hard-working, middle-aged woman. But work has not conquered her. Her face, brown and seamed, is full of life. Her dark eyes are very bright, and she has the drollest sense of humor. She wears a short, quilted *sacque* if in winter, one unlined in summer. When about her work she wears the *shelvah*, which is gathered full about the waist and each ankle, leaving the limbs free in movement; but when she goes out from home she wears over this a long, full skirt. She wears on her head a small red fez, fitting down closely; its black silk tassel has been spread out over the top, and the separate threads fastened down, until it looks more black than red. Around the edge of this, Vaso has wound her long braids of hair, and with her head thus snug and well-protected, she passes out door and in, not requiring a bonnet, and probably never, or at least not until very recently, having carried a parasol. If she goes beyond her own neighborhood she throws a black shawl over her head. As to her shoes, when she is about the house I am afraid we shall find them turned

down at the heel, so that they may be easily slipped off as she steps on the *kelim*, or carpet of the little sitting-room to which she invites us. We pass through the door on the right. The walls of the room being whitewashed several times a year, are spotlessly white. The ceiling, door, and window-frames are of unpainted wood. The room has queer little shelves and nooks let into the wall. The poor glass of the window is as nearly transparent as soap and water and Vaso's polishing can make it. On one side is a curtain, covering a recess with shelves in it: on these are piled Vaso's beds and bedding, and when night comes these are spread on the floor of the little room, for here the family sleep. There is not much in the room. Along one side is a high divan, with a row of hard cushions along the back, stuffed, like the divan, with chopped, pressed straw, unyielding as boards. The cover is a heavy cotton check, red and blue; the colors are dark and soft, and the fabric is very strong; it is of Vaso's own manufacture. A spread of plain white cotton with a crocheted border is laid over it. When we seat ourselves on the divan we can scarcely touch our feet to the floor; but Vaso goes to the other side of the room, where several rush-bottomed chairs stand stiffly in a row, and bringing one, places it before us, so that we may rest our feet on one of the rungs; and having made us comfortable she welcomes us anew, mingling with her welcome all the good wishes of her courteous people. It is a chilly day; she brings into the room a little brazier of charcoal after it has been well lighted, and it is not long until the tiny coffee-pot is filled with water, and finds a snug place among the glowing coals. After the water begins to simmer, the coffee is soon made, and a cup, rather larger than a little girl's toy tea-cup, is filled, and offered to the visitor.

Vaso having no children of her own, adopted, a few years since, the youngest child of a poor widow, and she loves her foster daughter dearly. She draws the little girl to her side and gives her a hearty kiss, and calls her "My Birdie," and many another pet name. She loves this little Chrissy so well that she cares for all belonging to her, and the child's own mother is like one near of kin to warm-hearted Vaso. There is a feint of making Chrissy believe that Stephanos and Vaso are her very own father and mother, and she always calls them *patéra* and *metera* (papa and mamma); but Vaso's home is the refuge of the real mother in every emergency and trouble. The poor widow has many, and Vaso's readier mind and quicker hand devise the remedy while Diamandóula the mother and Yorghie the delicate brother come to help in all Vaso's days of extra work, and they share, too, in the extra good things of the holidays. Yorghie has as much of his sister's company, and feels as much responsibility for her, as though she were still under his mother's roof, but it is to Vaso that he renders his account. It is a little touch of the old patriarchal relation, and the ruling spirit is she who rules through natural fitness.

Vaso is a Christian woman. She is keen and shrewd to a fault, and her trials and temptations are such as would readily come to such a nature. Work is so pressing that it is hard for her to find time to go to the woman's prayer-meeting; but she is willing to listen to words of friendly admonition, and perhaps she rises yet a little earlier, or sits up late at night, that her thrifty soul may be satisfied with the amount of work done, and yet the prayer-

meeting be not neglected. This prayer-meeting is held from house to house. When Vaso invites the sisters to meet with her, she thinks of her Turkish neighbors. Greek though she is, she lives on very friendly terms with the Mohammedans about her. She goes to some of those women and invites them to the prayer-meeting. She promises that some Turkish hymns shall be sung, and that they shall hear words from a good book. The Turks are very fond of listening to singing. Several of these white-sheeted women will sometimes come to the meeting, and then all Vaso's anxiety is for them. "If only some might be won!" So all the Turkish that can be made available is pressed into service. Some girls from the mission-school are always present, and a few of these know Turkish as well as Greek, and they interpret into the Turkish the sweet and simple words of the Greek pastor's wife as she reads verses from the New Testament, and explains them, and gives some word of exhortation just suited to her hearers; and some of the women pray in Turkish, and Turkish hymns are sung. Always a little foothold of good-will and interest is gained with these women. They linger after the meeting; they ask questions, "What does your religion teach?" "What does *our* religion teach?" They are surprised and pleased that women may have a free share in the blessings offered by the gospel.

Vaso sends pots of jelly and pieces of home-made cloth to be sold in the great city forty miles away,—they will bring a good price there,—and she sells chickens, and eggs, and milk at home. She does not ask Kyrios Sephanos for money; she has her own, and promptly pays her share for the support of preacher and teacher, church and school.

She cannot read the Bible for herself. A few years ago she took some lessons in reading, but it was too late; her mind was too full of other things and the lessons were given up. Her husband reads aloud to her in the evening, when his neighbors are in the café smoking and drinking, and Vaso will tell a friend who calls, "I have been turning over in my mind what my husband read to me last night, and I have been thinking with myself,"—and there follow some of her shrewd, common-sense applications of the words of Scripture.

It is some thirteen years since she was first aroused to think on these things. The light came to her slowly; it was long before she expressed the hope that she was indeed a child of God, but her conscience was awakened. A pretty bowl was carried back to the niece to whom it rightfully belonged; it had been in her own possession since they were both children. She was hearing the commandments with a new meaning.

She saw the neighbor she loved best, a widow woman, bitterly persecuted for becoming a Protestant. She saw her husband made a new man; and her nephew was wonderfully changed. She went to the meetings for women and heard the Scriptures explained, and the old superstitions fell before her. For herself she asked help; she believed, and was saved.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 18 TO FEBRUARY 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Alton</i> , 6; <i>Chicago</i> , C. H. P., 15, New Eng. Ch., of wh. 25 from Mrs. E. S. C., 109.25, Warren Ave. Branch of First Ch., 6.25, Union Park Ch., of wh. Mrs. I. N. Camp, 25, to const. L. M. Miss Sara J. Hall, Mrs. S. H. Clark 50, to const. L. M's Mrs. Martha J. Appleby and Miss Elizabeth D. Smith, 223.70; <i>Chebanse</i> , 2.50; <i>Galesburg</i> , Brick Ch., 22.54; <i>Granville</i> , 7.60; <i>Griggsville</i> , Thank-off., 13; <i>Harvard</i> , 7.60; <i>Ivanhoe</i> , 12; <i>Malden</i> , of wh. 3 is Thank-off., 7; <i>Naperville</i> , 10; <i>Ottawa</i> , 40; <i>Prospect Park</i> , 10; <i>Rockford</i> , First Ch., 33.35, Second Ch., 33; <i>Waukegan</i> , 7; <i>Waverly</i> , 15,	\$580 79
JUNIOR: <i>Cambridge</i> , Christian Endeavor Soc., 10; <i>Chicago</i> , Western Ave. Ch., Y. L. S., 28; <i>Elgin</i> , Y. L. S., 12; <i>Galesburg</i> , Knox Sem., 32; <i>Geneva</i> , Y. L. S., 21; <i>Port Byron</i> , 7; <i>Stillman Valley</i> , Y. Peo. Union, 30,	140 00
JUVENILE: <i>Cable</i> , Gospel Messengers, 5; <i>Lombard</i> , S. S., 11.73; <i>Roseville</i> , Girls' Miss. Band, 6.28; <i>Springfield</i> , "Baby Helen's Pennies," 1.25; <i>Wyoming</i> , Miss. Band, 2.90,	27 16
Total,	747 95

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Terre Haute</i> ,	13 25
Total,	13 25

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Eldora</i> , 8.50; <i>Cromwell</i> , 2; <i>Cherokee</i> , 5; <i>Grinnell</i> , Aux., 26.75, Mrs. Hobart, 50, part of wh. to const. Miss Lillie Pinkerton L. M.; <i>Iowa City</i> , 12.10; <i>Iowa Falls</i> , 5; <i>Le Mars</i> , 12.45; <i>McGregor</i> , 7.40; <i>Osage</i> , 4.48; <i>Tabor</i> , 15; <i>Tipton</i> , 10	158 68
JUNIOR: <i>Des Moines</i> , Plymouth Rock Miss Soc., 25; <i>Grinnell</i> , Y. L. M. Soc., 2.40,	27 40

JUVENILE: <i>Grinnell</i> , Busy Bees, East Branch, 3.30; <i>Manchester</i> , Rainbow Miss. Band, 10; <i>Onawa</i> , Cheerful Givers, 14,	27 30
—————, In Memoriam,	213 38 5 00
Total,	213 38

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Ann Arbor</i> , 30.26; <i>Augusta</i> , 10; <i>Ceresco</i> , 3.37; <i>Detroit</i> , Trumbull Ave. Ch., 18.90, A Friend, per Mrs. Moses Smith, 25, Woodward Ave. Ch., 80; <i>Douglas</i> , 5.50; <i>Eaton Rapids</i> , 20; <i>East Saginaw</i> , 100; <i>Flint</i> , 35.30; <i>Galesburg</i> , 15; <i>Greenville</i> , 20.85; <i>Grand Rapids</i> , First Ch. 42.50, South Ch., 18; <i>Im-lay City</i> , 10; <i>Laingsburg</i> , 5; <i>Lake Linden</i> , 17.43; <i>Lowell</i> , 3.50; <i>Marshall</i> , Mrs. B. A. Gallup, 2; <i>Manistee</i> , 25; <i>Olivet</i> , 16.72; <i>Perry</i> , 3.50; <i>Pontiac</i> , 5; <i>Richmond</i> , 5; <i>St. Clair</i> , 5; <i>Traverse City</i> , 10; <i>Ypsilanti</i> , 1.65,	534 48
JUNIOR: <i>Detroit</i> , Woodward Ave., 25; <i>Eaton Rapids</i> , 20; <i>Grand Rapids</i> , 20; <i>Jackson</i> , 101; <i>Jessie Stapleton</i> , of Im-lay City, 25 cts.; <i>Pontiac</i> , 4,	158 35
JUVENILE: <i>Ann Arbor</i> , 26; <i>Augusta</i> , 1.50; <i>Grand Rapids</i> , Park Ch., 25; <i>Jackson</i> , 7.13; <i>Rockford</i> , 10.16; <i>Stanton</i> , 3,	72 79 14 59
SUNDAY-SCHOOL: <i>Flint</i> ,	
Total,	780 21

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Minneapolis</i> , First Ch., 30, Mayflower Ch., 2.35, Plymouth Ch., 70, Second Ch., 16.82; <i>Northfield</i> , 25.85; <i>Wabasha</i> , 7,	152 02
JUNIOR: <i>Rochester</i> , Whatso- evers, 10; <i>Minneapolis</i> , Ply- mouth Ch., Y. L. M. S., 18,	28 00
JUVENILE: <i>Benson</i> , S. S., 2.38; <i>Elk River</i> , Miss. Band, 5; <i>White Earth</i> , Five Children, 1,	8 38
Total,	188 40

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Clyde Ch., 9.60; <i>Meadville</i> , 6.36; <i>St. Louis</i> , Pilgrim Ch., 256; <i>Trenton</i> , Mrs. E. A. Pel- ton, 1.15,	273 11
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L. Soc.,	62 50

Total, 62 50

JUVENILE: <i>Kansas City</i> , First Ch., Earnest Workers, 15; <i>Vinita, Ind. Ter.</i> , Children's Soc., 5,	20 00
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Total, 355 61

NEBRASKA.

<i>Friend</i> .—Cong. Ch., per Rev. S. Strong,	5 00
Total,	5 00

CORRECTION.—In the March
number York Mission Band is
credited with 64 cts. It should
be \$6.40.

NEW HAMPSHIRE.

<i>Hanover</i> .—Mrs. S. C. Bartlett, const. L. M. Mabel Kimball, of Chicago,	25 00
Total,	25 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Madison</i> , Mrs. H. B. Fraser, of wh. 125 to const. L. M.'s Mrs. M. E. Hardy, Mrs. Nancy Goddard, Miss Anna Husted, Miss Cor- nelia Rowland, Miss Margaret Towne, 1,000; <i>Brownhelm</i> , 10; <i>Cleveland</i> , First Ch., 24; <i>Co- lumbus</i> , Eastwood Ch., 10; <i>Fayette</i> , Mrs. P. F. Cawley, 2; <i>Lodi</i> , 3.50; <i>Meadville, Pa.</i> , Park Ave. Ch., 26; <i>Oberlin</i> , 76; <i>Tallmadge</i> , 23.10; <i>Toledo</i> , First Ch., 110; <i>Wauseon</i> , 1,	1,285 60
JUNIOR: <i>Bellevue</i> , Look Up Legion,	7 87
SUNDAY-SCHOOL: <i>Bristolville</i> , Le Clare Finney, Morning Star,	10
Total,	1,293 57

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. P. Jones, of South Pueblo, Col., Treas. <i>Pueblo Fountain</i> , Miss. Band,	7 62
Total,	7 62

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Howard</i> , 2; <i>Plankinton</i> , 1.40; <i>Sioux Falls</i> , 30; <i>Yankton</i> , 6.22	39 62
JUNIOR: <i>Yankton</i> , Y. P. Band,	54 86
JUVENILE: <i>Sioux Falls</i> , Lamp- lighters, 5; <i>Valley Springs</i> , Cheerful Workers, 5,	10 00
Branch total,	104 48
<i>Canton</i> .—Mrs. Mark Randall,	3 00
Total,	107 48

TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux.,	7 00
Total,	7 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Bloom- ington</i> , Mrs. Beardsley's Birth- day Gift, 2; <i>Bristol</i> and <i>Paris</i> , 20; <i>Clinton</i> , 7; <i>Delavan</i> , 16.05; <i>Eau Claire</i> , 25; <i>Hartland</i> , 6; <i>Koshkonong</i> , 6.50; <i>Lancaster</i> , 11.90; <i>Milwaukee</i> , Grand Ave. Ch., 23.25; <i>Mukwonago</i> , 5; <i>Shopiere</i> , 5; <i>Stoughton</i> , 2; <i>Waukesha</i> , 11.55; <i>Waupun</i> , 10,	151 25
JUNIOR: <i>Fond du Lac</i> , Y. L., 10; <i>Milwaukee</i> , Grand Ave., Y. L., 25,	35 00
JUVENILE: <i>British Hollow</i> , Gol- den Text Class, 1,	1 00
	187 25
Less expenses,	13 74
Total,	173 51

FLORIDA.

Friends in Florida,	10 00
Total,	10 00

TURKEY.

<i>Marash</i> .—Lighters of Darkness, Foreign Miss'y Soc. of Central Turkey Girls' College, per Miss Corinna Shattuck,	27 36
Total,	27 36

MISCELLANEOUS.

Sale of leaflets, 53.15, of en- velopes, 4.01,	57 16
Total,	57 16
Receipts for month,	4,017 50
Previously acknowledged,	6,337 48
Total since October,	\$10,354 98



INDIA.

LETTER FROM MR. PERKINS.

Recent letters, dated at Kodi Kanal, have been received by friends of Mr. and Mrs. Perkins, in whose work our Board has just assumed an interest. We are permitted to give the following extracts. Mr. Perkins writes:—

THERE is trouble among the Hill people. Though some are nominal Christians, they act more like savages. . . . Still, the Master is infinitely patient with us, and as long as he can see the dimmest spark of light in these dark natures of ours, he tolerates us, and we must do likewise with this poor people. . . . I conduct prayers every morning. . . . Of course I cannot pray *ex tempore* in Tamil yet, but I always read a prayer from a book of devotional exercises. We first sing a Tamil lyric; then read in turn a chapter of the Bible; then I pray.

J. is very quick in catching this Tamil music, and playing it on the organ at church. I can only play what is written, of which there is very little, so I have given over that part to her. She catches the tune, and then writes it out, so we can have it for future use. . . . It is an awful fight with evil in this land, and our forces are too small to accomplish great things. We have to build up character, make character, and our greatest hope is with the young who are educated in our schools, where, together with secular studies, the Bible is most thoroughly and constantly taught. . . . Many converts from heathendom direct are steadfast, but they are not to be compared with the second and third generations, and with those thoroughly grounded in the Bible. But we see progress and advance, slow though it is, and this encourages us still to keep the arm bare and the strokes falling.

The Lord stands by some men wonderfully here in this heathen land. I heard of a young Brahman in the South who lately confessed Christ, and his people attacked him with the rage of wolves. They shut him up, and had a Brahman priest, the head of the sect, come from the north to prevail upon him, and he has been persecuted terribly,—but all in vain; he stands like a rock, and even the heathen say there is no use in trying to move that man; he will never turn back. He sent word to the missionary

that though they kill him he will not change. . . . I cannot begin to tell you of the tremendous power of caste, and the persecutions that follow a confession of Christ; it is something frightful for all except the lowest caste. It is not unlike the persecution of the church in the first centuries. This is a glorious work for Christ, and a great honor to be allowed to labor toward bringing these thousands of darkened souls into the light. . . .

During a tour with a native pastor and others, Mr. Perkins entered a village, of about two thousand inhabitants, situated in the hill-country, where the people were not far removed from savages. He continues:—

We dismounted from our horses, and quickly a crowd gathered to listen to our preaching. The pastor preached first, and I after him by his interpretation. The people had no idea of sin, did not know of God's remedy, did not know of Christ. It was very hard to make them understand anything, their mental life was so sluggish and their knowledge so limited. But we established a school there with a good teacher, who is a Christian, and can teach them the way of life. It is such a rough journey over so rugged a path that the missionary cannot often go there. I could not help thinking, what a place for the transforming power of Christ's love to work! A place where intelligence is lower could scarcely be found, and they worship a god who, their tradition says, left his wife and ran away with a woman of the lowest caste, which is an awful thing in their eyes.

"Do you believe that it was right for the god to do that?" I asked.

"No," they answered.

"Then why do you worship such a god?" we asked again.

"We don't know," they replied. . . . I shall watch the growth of the school and work there with interest.

There are many such villages in the mountains of India, the people of the plain being more advanced. Twenty-five years of patient work, teaching, and preaching Christ, creates a great transformation.

AFRICA.

LETTER FROM MRS. SARAH L. HOLBROOK.

MAPUMULO, KEARSNEY POST, NATAL, SOUTH AFRICA,

October 2, 1886.

To the W. B. M. P. :

DEAR FRIENDS,—It is time to tell you something more of our work, and the question comes, "What is there to tell?"

"The mills of God grind slow," and from one month to another

the progress is so little that at times it takes all our faith to keep us from discouragement. When, as we have long prayed, our little church arises in the strength of God to cast off its own sloth and sin, then may we see progress indeed.

There are so many half-way or quite, heathen customs, that many have not yet thrown aside. These keep the church back in the Christian life. *Lobolisa* (selling of daughters), *ukutamba* (a kind of half-heathen dance, which often leads to immorality)—these and other equally bad customs often lead our church-members astray. Perhaps these evils are no worse for these people, with their heathen ancestry and surroundings, than are some of the sins of our Christians at home; yet they do untold mischief, and the love of their customs keep many from taking a stand for Christ. I never enjoy a wedding at our station, on account of the heathenish dance, without which the young people think a wedding incomplete. In a few days two more young folks are to be married, and I have been trying to induce them to have some pleasant, civilized games, instead of *ukutamba*, offering, again and again, to teach them; but I can see by the sober faces, when I speak of it, and often unpleasant remarks, that the plan may not prove a success.

I could tell of other discouraging things to-night, but I fancy I hear some one say, "Why does she write such doleful things? It is enough to give one the blues just to read them." But before I speak of the brighter side, I want just to whisper to that young friend, it is more thrilling to *be in* the work than to *read of* it; and this is often the lot of those you send to "tell the good tidings" to the ends of the earth. So please be patient if you do, sometimes, catch a glimpse of the darker side of our work.

You remember the woman of whom I told you in my last, who had found Christ? She has since united with our church, and seems true and earnest. Another woman has since come out brightly on the path to God: she first left her beer, and then saw her Saviour. She is very poor, but so anxious to learn of God, that each day of meeting she would go some distance to borrow a dress, and when one was given her was greatly rejoiced. She is always at my Woman's Inquiry Meetings, and shows every evidence of being a real Christian. The other day she came asking for a book, that her little girl might teach her to read. Her love and faith seem very great, and her willingness to leave all evil customs, is worthy of imitation by many in our churches.

I must tell you of the good news received from our mission father, Dr. Smith. He hopes soon to send out Miss McMahon, an old friend and acquaintance, who will probably be appointed to

our station. Already I am planning how the work among the women and children may be increased, and so many more among the heathen be continually reached.

If it were not for our semi-torrid sun, I could accomplish so much more! I find even a brief exposure to its direct rays affects my head, and once or twice of late I've been made really ill by it. On this account I am obliged to visit the people on cloudy days, as home duties require me in the cooler part of the day. In the mornings I have my class to teach, and just now have two pupils who are making rapid progress. They are both from Zulu Land—followers of the renowned Cetywayo. One of them seems to have come under Christian influence at an English mission-station. The other is an out and out heathen, who is seeking with earnestness to learn of God. I often think, when I see his eagerness, that God sent him to us, that we might be the instruments in his hand of reaching his dark soul. Though not knowing a letter when he came, less than three weeks ago, he now has nearly half the alphabet, both large and small letters.

On Sabbath mornings I have a little Bible-reading with those in our employ, and find it a most helpful exercise for them, and often they ask questions that show they have been thinking.

From what I have written, you can catch a glimpse of the lights and shadows of your work and ours. When I think how little seems accomplished, I long for the strength of a giant, and spiritual power much more abundantly, that so God's kingdom may be hastened in this sin-stricken world. I know your prayers are with us, and when I think of that I take fresh courage.

FEBRUARY MEETING.

NEARLY a hundred ladies gathered in the First Church, Oakland, for our February meeting, and were privileged to hear the earnest words of Rev. Dr. Davis, of the Japan Mission, as he pictured the life of woman in that wonderful island-empire which is so vigorously struggling upward into civilization and knowledge of the truth. As his hand swept down the map from point to point, showing where the revival power of God had been felt in Japan, we seemed to catch a fresh realization of the coming glory. Coming! Yes, coming with marvelous swiftmess, if the Church will clear the channel for its approach. Coming! Verily; but who will have a part in the royal progress of our King?

We were favored by the presence of Rev. Dr. McLean, who welcomed us to his church by an opening prayer; and of Rev. Dr. Warren, Superintendent of Home Missions in California, who read the Scriptures, and offered the prayer which closed the meeting.

Dr. Warren's sympathy with the foreign missionary cause, proves that the heart is broadened by earnest work at home to realize that the gospel must be given to "all the world."



VOL. XVII.

MAY, 1887.

No. 5.

MEXICO.

WEEK OF PRAYER IN CHIHUAHUA.

BY MRS. GERTRUDE C. EATON.

A HOLY WEEK it has become to every true-minded Christian ; but only those who have experienced it can know the strength that is imparted to the worker in foreign lands, from the thought that in this first week of the year, the little band with which she is connected is united with Christians all over the known world in praying for a blessing from on high.

It sometimes seems a little unfortunate that the year should make its entrance in the very heart of winter, and so the ordinary obstacles to such a series of meetings be greatly intensified. But, on the other hand, it may be questioned if such a trying by the elements may not be the means of developing more stalwart Christians. To us, at least, here in Mexico, it has been very gratifying to see the constancy with which the native brethren have persisted in coming through all the week, in spite of cold (which fairly benumbs these children of the sunny South, unprepared with clothing or home comforts to resist it), sickness, old age, and infirmity. One lame man, using a crutch in place of a leg, has walked fully a mile each way every night, after a hard day's work on a farm. He is not yet a church-member, but manifests a deep interest in the way, and desires to conform his life to the teachings of our great

Example. A delicate young woman, who might be excused for thinking herself unable to rise from her bed, has attended every meeting. When I almost chided her for exposing herself to the night air, she answered with a beautiful smile, "The Lord will give me strength." And her faith has been justified. Two old women, bent with age, have come from long distances, though walking painfully, desirous not to lose one of the precious meetings. The meetings have been held in union with the South Methodist Mission, the missionaries preaching on alternate evenings. The subjects chosen have been some of those at issue between the Roman Catholic and Protestant churches, and they have been fairly and kindly discussed, in the spirit of truthful seeking, and not of party controversy. All the proof-texts have been taken from the Roman Catholic Bible; and this announcement, made each evening, has aroused the interest of passers-by.

We believe that a blessing has been received, the extent of which can only be known in the weeks and months yet to come; but some results are even now plainly visible. First, a deeper spirit of union between the two denominations. A prayer-meeting of the missionaries was held just before the last public meeting of the series; and as each voice was heard successively in earnest pleading before the throne, we felt that we were indeed workers in a common cause, that only God could help. And, secondly, increased Christian activities. One of the direct outcomes of these meetings is a gathering for boys and young men, held every Sunday evening before the regular service, under the leadership of Rev. A. C. Wright. These youth, about twelve in number, manifested a real interest by their constant attendance during the entire week, although but two of them are Christians, and we confidently hope to see them surrender themselves to the service of the Lord before many days have passed.

The women, too, not content to sustain their regular meetings alone, are girding themselves for extra Bible-readings in the houses of those who will receive them, but who do not yet feel willing to come to the *Templo Protestante*.

Still another result is the opening of a branch chapel in the north part of town, which, from its proximity to the *Puente de Iturbide*, we call the Bridge Chapel. Here, on Sunday afternoons, the Christians who are not engaged in evangelistic work in other parts of the city, meet together to sing, and pray, and listen to a sermon, in the hope of making some impression on the inhabitants of that part of town. The chapel is admirably situated for such work, being on a direct thoroughfare from the Plaza to the railroad station, and having three large doors opening on the street. Friends

from the United States have contributed toward furnishing the room, which is bright and attractive.

There are at least two other meetings on Sunday afternoon sustained by our church-members, and from one of these are now coming from six to ten adults to our central chapel services.

Is not this a right and noble use to make of the Week of Prayer, although not the one intended by its originators? Such a waiting upon the Giver of strength during its first week, will give an impulse that will fill the new year to its very close with earnest, loving service for the Master.

WEST CENTRAL AFRICA.

LETTER FROM MRS. WM. E. FAY.

KAMONDONGO, BIHÉ, Sept. 14, 1886.

I KNOW you will rejoice when you learn that we have at last reached our destination in safety. Surely the hand of the Lord has led us. He has guided us safely across the great ocean, and over many rough and dangerous paths where we could not see our way forward, but he has cleared away difficulties, and has given us even more than we had hoped.

Do you realize how long we have been traveling? Just five months and six days. To us it seems much longer.

Our first work, after the carriers had been paid, was to prepare our huts for the rainy season, which is nigh at hand. We have to raise the ground under them a foot or more, and upon this we put matting of straw, which makes it very comfortable, less damp and less uneven. And now that my husband has made us a table, and we can spread a cloth for our dishes (not our tinware), and we no longer need to stoop to the ground to get our food from the pot or kettle in which it has been cooked, we consider we have made a great stride in housekeeping; and oh! how pleasant it is! As soon as our tents were arranged we put up a stove, for a camp-fire is not convenient, besides being something of a back-breaker. Mrs. Sanders and I take the greatest comfort in our kitchen. I think it must be one of the largest native huts ever built in this region, and it took only two days to raise it. It is twenty feet in diameter. The stove we both use, and that is in the center, and we each have half of the room. Our kitchen-ware hangs up on either side of the stove, and our cupboards are artistically draped with bright chintz curtains, to keep out the dust, of which there is a great plenty until the rains come. As I write, the clouds are gathering, and Mr. Sanders and Mr. Fay are out gathering grass enough for our beds before it

gets wet. Beside our kitchen two large huts have been built in which to store our goods. The last hut was finished to-day, and how kind of our Heavenly Father to delay the rains so that none of our goods will be destroyed, and we are all safely sheltered. But this is just as it has been ever since we left home. Now we are rejoicing that the rain is here, for soon our gardens can be started, and perhaps while you are surrounded by snow and ice, we shall have warm weather and fresh vegetables.

To-day Mr. Sanders has made his "how-do-you-do" call on the King, who, much to our joy, has given us permission to have our mail-carriers go back and forth without being molested, and also to have Mendombi and Comendongi come to Bihé; and for this we are very thankful, because the boys not only help us with washing, ironing, etc., but we know the influence on them is good, and through them we may hope to reach others. We expect to do our first, and perhaps our greatest, work through the children.

I want to tell you of our journey from Bailundu, which I enjoyed more than any of our camping-out experiences; perhaps because there was a larger party, and perhaps because we were nearing our destination. On the morning of August 28th we found we could have one hundred and thirty carriers, of whom some were women and children, who could carry small loads; and with this prospect the day was a busy one, and at 2.30 p. m. we started, Mr. Swan and Mr. Scott with us. We reached our camping-place at five o'clock, when, to our dismay, we found that the carriers with our food-boxes had camped two miles back. However, Mr. Scott treated us to some of their dessicated soup, and we were not obliged to "sleep with hunger,"—a native expression.

August 29th we were ready to start at 6.30, and reached our camping-ground at Chicumwa about noon. Passing through the villages, we were followed by a troop of children and pigs, which run about here as dogs do at home; and sometimes the women would walk for a mile or more beside my *tepoia*, with their babies tied to their backs. This day we saw a total eclipse of the sun. The natives did not notice the darkness much, and did not seem surprised by it. On leaving this place we had a long march, and Mr. Scott gave out and took my *tepoia* when we were within two miles of camp. The paths here are so narrow that only one can walk, and Mr. Fay walked by my side, giving me the path, at which the natives were much surprised, and asked "why he didn't take the path, and let *her* walk outside." Here we put up our tents and made ourselves comfortable, as we knew we might have to remain some days, for most of our carriers lived here. So Mrs. Sanders and I took out our sewing, while the men attended to building a

fence around our camp, as the natives intruded more than was agreeable to us, or safe for our goods. September 1st to 5th we waited, then started off, reaching Okanjimbi next morning.

September 7th Okatonga was reached, and then we crossed the Bululu, a grassy plain fourteen miles across. We had dreaded this march, as the winds and the heat make the air very uncomfortable; but it was not so bad as we feared. Then our guns were ready for the deer, but they gave us no chance for a shot, and we were cheated out of our venison that we had hoped for.

As we neared this village, the natives wondered whether Mrs. Sanders and I were men or women, but decided we were men, as we rode; and after being told we were women they could not believe it, but insisted "if they women, they walk, let men ride." September 9th was our last day on the road, and we reached Kamondongo about 9 P. M., and were thankful indeed that we could put up our tents for the last time and make our home. Our location is very pleasant—on a hillside, with pleasant scenery.

September 19.—We are beginning to feel quite at home, and have added to our happy family two hens, one of which lays an egg every day, showing, we think, a most excellent spirit, which we wish the other would follow. Our experience in buying a pig is rather laughable. We have had our eye upon one worth only twenty-eight yards, but the owner insisted on fifty yards for it; but finding Mr. Sanders very cool about it, he says he may have it for thirty-two yards, so perhaps we shall yet have an indispensable pig. When Mr. Sanders called upon the king, he sent us a quarter of pig, and I think never was pork so appreciated; for besides making our beans, which we often have to eat three times a day, more savory, it gives us a bit to roast, and another bit to fry, and this must serve us in place of nice, juicy beef-steak, of which you so unfeelingly write.

October 19.—Surely this has been a day of surprises to us all. This morning, about six o'clock, while preparing our breakfast, my husband called out, "Did you know our mail had come." I assure you I was surprised and delighted, and was ready to shower our whole breakfast on the brave man who had brought it. Our opportunities for sending letters are rare now, but you must not worry over us; we are safe in God's keeping, and no harm can come to us. (See Zech. ii. 5; also Psalm cxxv. 2.) We usually go to bed with the birds, but to-night we are writing by the light of Mrs. Sander's lamp,—our oil has not come from Benguella,—and we feel as cozy as possible; we wish you could come right in and see how cozy. We think we can dispose of as many as can come. We have prayer-meetings Sabbath and Wednesday even-

ings in Mr. Sander's tent, and I find them very profitable, and more sociable than many I have attended in much larger places than a nine-feet square tent. We are drawn closer together in person, as well as in spirit. I don't wonder ministers so often ask their people to come up nearer the pulpit or desk in our social meetings for prayer.

When Mr. Swan and Mr. Scott have gone, there will be only "we four" and Charlie. I must tell you who Charlie is—a native of the Barotse valley, whom Mr. Arnot brought here to be cared for. His father is an Englishman, who would not support him; his mother a native, who wholly neglected him. Mr. Arnot took him in pity as he passed through the valley. When they reached the coast, his little feet were so sore and lame he proposed to leave him to recover; and now he has become much attached to the Sanders, and does not want to leave them. He is a very lovable child, and though of a delicate constitution has improved very much. Mrs. Sanders hopes he will one day become an evangelist. To this end I am teaching him to play on our organ, as he can sing very sweetly now, and by and by he may be able to sing the gospel when he could not preach it. The king has given us permission to send for our Bailundu boys, Mendombi and Kamonzonda, and we are hoping they will learn to be praying boys, and that through them others may be reached, girls as well as boys. As soon as possible Mrs. Sanders intends to begin a school, when I shall be her pupil until the language becomes more familiar to me.

Our temporary home is nearing completion, and we think it will be ready for use in November. We shall be glad to occupy it, though we are very comfortable in our present quarters. Our rains have really begun, and Mr. Fay has planted some seeds, of which we have great hopes. . . . I think our homes will be delightful when we are all settled. Our location is very pleasant, and the soil very rich, owing to the fact that there was once a native village here. The brook is quite near, so that it will be easy to get water. At present we pay the men for bringing a keg, one good sized needle or a common button.

As I write, two men appear with very nice oranges, a part being a present to us. My husband said, "I knew they would come." "How did you know it?" I asked. "Because you needed them," he answered. So you see we are provided for. . . . Our life is very pleasant, and far from lonely. We have too much to do to be homesick or lonely; at the same time our hearts are filled with thoughts of you all at home, and your letters are most acceptable. I am hungry for every one.

SCRAPS FOR OUR WORK-BASKET.

ONE grand encouragement to effort in foreign missions, is the statement that the idolatry of the world has diminished more during the last fifty years than in the thousand years preceding them.

No church ought to consider itself thoroughly aggressive and evangelical that does not spend for missions at large, at least one dollar for every five it expends on itself.— *Rev. Joseph Cook.*

It has been said that a great many Christian people "save their pennies for the Lord and the organ-grinders." We believe most heartily in the power of littles, and by no means despise the pennies when they are consecrated to God, and represent the ability of the giver; but what is to be said of those that are carefully and persistently selected for the Lord's treasury by well-dressed, well-to-do men and women?

A CHEAP EXCUSE.—There are those who say, "We have heathen enough at home; let us convert them before we go to China." That plea we all know, and I think it sounds more cheap and shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for exemption and indulgence on the ground of its own neglect and sin. Even those who make such a plea feel, I think, how unheroic it is.— *The Missionary Outlook.*

I AM more and more struck with the duties and responsibilities thrown upon "Somebody Else." If she assumes them all, she must be very much overworked. Is she more executive, more willing? Has she more leisure, more intelligence, more influence than others? She must be very obliging to undertake what others by good rights should have done themselves. She must be very conscientious to take up duties refused or neglected by those who are afraid of exertion and self-denial. She must be very generous to stand in the lot and place of all the shirkers, or pitiful to minister when no one else will. O the good, gifted, generous Somebody Else, who can do so much better than we can when God and opportunity are calling for our services! But suppose Somebody Else cannot be found; what then?— *The Missionary Outlook.*

A DEVOUT Arab woman was asked in her last illness how she endured such suffering, and replied, "They who look upon God's face do not feel his hand."

WE call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New Year's

morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station in life, thanks her for all she has done for him, and asks a continuance of her favor for another year. They are taught to believe that mothers have an influence for good over their sons all their lives. We are inclined to think that some of these offerings to parents would not be so thoroughly appreciated in this country as in China. It is said that a dutiful son will stint himself for years in order to present his parents with a really handsome coffin on their sixty-first birthday!

"WE have nothing but dead silence at the idol's shrine," said some Hindu women. "Oh that we could find comfort for our souls; there is no rest in our religion!" said another. "Tell us again those beautiful words of rest"; and, again, "You say your homes are happy; ours are not. Come and show us how to sanctify our homes."

"How can we learn the gospel when you only come to us once a year?" said a villager in India. "Come oftener, and we, too, will believe."

"Don't make a long stay," said an African chief to an evangelist. "If you go home this time, come back soon, and stay with us. Tell your people we pant after the true religion. Don't keep that good thing you have got away from us."

"We welcome you," said another chief; "you bring rain, and peace, and sleep, and plenty. Our land is a land of blood. Our hearts are yellow with jealousy and wickedness. The nation is tired, and pants after rest. Come and make us better. Stay and teach us."

At a meeting in Japan, where a number of Christian girls were gathered together, the subject was, "How to glorify Christ by our lives." One of the girls said:—

"It seem to me like this. One spring my mother got some flower-seeds, little ugly, black things, and planted them; they grew up and blossomed beautifully. One day a neighbor coming in and seeing these flowers said: 'O how beautiful! I must have some too! Won't you please give me some seeds?' Now, if this neighbor had only just seen the flower-seeds she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom, that she wanted the seed.

"And so with Christianity; when we speak to our friends of the truths of the Bible, they seemed to them hard and uninteresting, and they say, 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these

same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them different from other lives?' When they hear that 'tis the Jesus-teaching, then they say, 'We must have it too!'

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

Young People's Department.

WHAT ONE OTHER GIRL DID.

BY MRS. DANIEL LOTHROP.

GLADYS RAYMOND,—whose life was a round of receptions, Brown-ing Clubs, Germans, French lessons, and readings with the girls; clearly it was a heroic thing Mrs. Tom Bryce proposed to herself to do, to intrude on this young person's time and thought.

Nevertheless, if she read her Bible at all, it told her to do these very things—the heroic ones of life; so without stopping to think whether or no she liked it, she projected herself one morning between Tom and his newspaper, when the first cup of coffee had been enjoyed, and the rattling of the paper showed that he was fairly in the midst of the General News. ("I never pull him off till the Editorial and the Foreign and Domestic are done," she declared once to a friend: "I wouldn't if the house were burning; but when that blessed column of General News is reached, why, then I've *my* opportunity.")

So now she said brightly, "Hem—Tom dear."

"Yes, Felicia. What an idiot that man Caseby is to suppose that anybody has time to read his maunderings. His little fling at the Brockville street commissioner is pure trash; and the fellow actually believes he's witty."

"I think so too," cried Felicia, radiantly. "It's a waste of time to try to find any point to his stale jokes, isn't it?"

"It is, indeed," cried Mr. Bryce, delighted at his wife's cleverness in agreeing with him, and unguardedly stopping for that last delicious swallow where the coffee and sugar commingle. "Now I —"

"Tom," cried the little woman, hastily, "do you know what I'm going to do?"

"Haven't the least idea in the world," said Mr. Bryce. "How should I; you haven't told me."

"Well, I'll tell you now," said Felicia. "I'm going to have Gladys Raymond the leader of our new Young Ladies' Missionary Society."

"Felicia dear," observed the man of the house, calmly, "I've always declared that for executive ability my wife hasn't her equal, while everyone knows how you manage me."

"Tom."

"But you can't expect me to keep faith in you if you try to achieve impossibilities. Be warned in time, Felicia."

"Now, Tom," cried Mrs. Bryce, "don't say another word dear; Gladys is just the one we want for that leader. She'll bring in ever so many other girls, too."

"The idea of supposing that you can break through the fascinations of a girl's first winter in society." Mr. Bryce took up the subject now that he saw he was expected to talk, and went briskly on. "A girl who has such a send-off into the whirl of life; father and mother who stand ready, as we business men say, to back her up handsomely, and a crowd of people waiting to do her homage—it's preposterous!"

"We need her," said Felicia, calmly; and as if her husband had proposed Miss Raymond for that identical mission circle, she added, "Yes, she must be the leader."

Tom speechlessly clutched his paper, that had slipped to the floor, and retreated to the column of "Generals" again.

Gladys was expecting the flowers for the Goldthwaits' party, and hearing a quick ring of the bell, called over the staircase, "Bring them up, Hannah; I'll open the box."

Little Mrs. Bryce put the maid aside, and ran lightly over the stairs. "O Gladys, how lovely!" She held her hands up in honest admiration, then began to pat and pull, in the way women do, at various parts of the costume. "Madame Lafarge did it, of course? Well, it's a triumph."

"You like it?" queried Gladys. "I'm so glad. Mamma has worried so over it, that now that it is home, and I am fairly in it, she says she can't tell how it does look."

"It's perfectly beautiful, and just suits you; I wouldn't have a thread altered," cried Mrs. Tom, as far gone as any girl, over the mass of tulle and ribbons.

"It's lovely in you to say so," cried Gladys, with a happy flush, "Thank you for coming, dear Mrs. Bryce."

"Gladys," said Mrs. Tom, desperately, and possessing herself of the young hand, "I must speak. It was given to me to tell you. Into the beauty of your life let a beautiful thought for others come." She put a sudden kiss on the blooming cheek, dropped

the hand, and went down the stairs as if convicted of burglary or some other nefarious business.

Mr. Bryce came home, to find her in a state of reaction bordering on despair, and nursing her tremor over the library fire.

"Well, what did Gladys Raymond say about accepting the position of missionary circle leader?" was his opening salutation.

"I asked her nothing," said Mrs. Bryce, without looking around. "I lost my head, and only preached."

Mr. Bryce turned off and gave a low whistle.

"And now I'm afraid my opportunity is gone, for she will so dislike my preaching that she won't hear me again. I've only injured the cause, Tom."

"Wife," exclaimed Mr. Bryce, "can't you forget your blunder, and leave it all with the One who can raise up a leader for your mission circle at the right time?"

"Yes, Tom," she said humbly, through her tears.

Gladys, a little circle of brighter red on the cheek where the kiss had dropped, adjusted her flowers, that now made their appearance, took possession of her mother, and drove to the Gold-thwaits. To her, so recently admitted to enchanted fields, it was paradise indeed. To old *habitués*, it was like the Hanison's affair of last week, and the Descomber's of the week before, and a hundred other rival occasions. But paradise began presently to sound a warning note never before heard by Gladys in its witching strains. It came suddenly, as it had first come, and it fell clear and sweet into the depths of her girl-heart: "*Into the beauty of your life let a beautiful thought for others come.*"

She was startled, and stopped short in a brilliant bit of badi-nage.

"What's the matter; have you lost the thread, Miss Raymond?"

"Yes — no," she answered with a laugh; "lost one thread, and perhaps gained another." Then she changed the subject, and tried to forget Mrs. Tom Bryce and her words.

But it was no use. She could not dance them out of her mind; the gay melody caught and held the echo of the words, "*Into the beauty of your life let a beautiful thought for others come.*"

When she went home they went with her — unbidden guests.

It was getting to be quite an accustomed thing for Gladys' morning plate to be untouched until the rest of the family had gone their ways for the day; so no one noticed when she crept down, pale and haggard, about eleven o'clock.

"I believe Mrs. Tom Bryce is fresh as a rose this morning, mamma," she said irrelevantly.

"I don't see your connections, I must say, Gladys," observed

Mrs. Raymond. Her head was full of the delightful things people had poured into it last night about her daughter's beauty, and how easy it would be to get her advantageously settled in life, and all that.

"Oh, I haven't any," said the girl, carelessly. Then her color flamed up. Was it possible that her mother might help her to lay this unquiet thought to rest? "Mamma, I suppose there must be something a little better to live for than a round of parties?"

"I trust you are not going to be queer, Gladys," exclaimed Mrs. Raymond, uneasily, "and want to have an object in life. Whatever you do, I beg that you won't get pronounced ideas on any subject. Nothing ages a girl so much as to have an object."

"Never fear for me, mamma," said Gladys, her color dying down; and taking up her listless tone again, "I've longed since childhood for this life I'm in now. One always is silly and irresponsible after an affair like last night; so don't remember my words."

Mrs. Tom Bryce, after making her all the trouble, sedulously avoided her on all occasions when there was the least probability that they would meet, even going down the other aisle of a Sunday, when before, there had always been the cordial nod and a whispered word or two.

Gladys missed her, and even wished she would speak of the new thought; it would be a pleasure to combat something, and a positive relief to her annoyance to be obliged to assume the defensive. But she was left to fight it out alone.

"Gladys is getting frightfully dull, and, besides, she's actually cross," said one of the girls, toward spring.

"It's been a hard winter, Helen; I'm nearly exhausted," said a tall, pale girl; one of those creatures with an ethereal countenance and a willowy figure, yet who accomplish a fashionable season with tireless vigor.

"You exhausted, Louise! You could dance now, I verily believe, after last night's performance."

"I confess myself guilty of a wish that some one would ask me," observed Louise, with a careless yawn.

"I would give anything to see you once tired," declared Helen, under her breath.

"Never mind; what has come over Gladys?" cried another girl; "that's the question. She's really falling off in looks. What a pity, before the season's over!"

Gladys, at this moment face to face with her own heart, confronts the truth. "I am drifting into an aimless, selfish round of pleasures. I am not even happy in it. I will go to dear Pastor Goode."

The minister who, by Providence and his own choice, was set apart to dispense spiritual food to the flock worshipping in the new, stately edifice on Bent Avenue, was, in the hour of Gladys' call, deep in the evolution of a sermon worked out to please the critical ears on whom the carefully phrased truth should fall. He was what one would call an old man for an active pastor, being well on in the sixties; but his heart was young, and his manner fresh and inspiring, and he carried the weight of a man widely known for intellectual breadth and vigor of thought. Yet he had to work to keep up to the requirements of the pew-holders who had built him this new temple, and to hold together the critical audiences gathered from many sources that gave him the honor of a hearing on a Sunday; and many days were spent wholly in his study, in exhaustive preparation for the demands of the approaching Sabbath.

He laid down his pen in a weary way when Gladys was announced. It is true her father owned and occupied one of the finest pews of the church, and the daughter received her baptismal name from his, Pastor Goode's, own lips. He remembered it as if it were but yesterday. He had watched her grow up from a child; and now that she had put on radiant young womanhood, none rejoiced more than he, nor held that certain pride that one does who establishes early relations with the young members of a household.

Nevertheless, his best friend at this time would not call out a cordial welcome, and he placed a chair for Gladys, vaguely wondering at her visit, and trying to recall the lost thread in his belated sermon.

"I came," said Gladys, dropping her bright eyes to a little threadbare spot in the carpet, by the desk, where the pastor had stamped out his arguments and emphasized his periods, "to tell you what has come into my life and to ask you to help me."

Pastor Goode dropped his pen on the desk, careless that it rolled off to the floor to rest a bit, and bent his gaze on the young face. Here was a clear call for immediate help; without preamble, or the useless setting of words, it commanded instant and respectful attention.

"My dear child, what is it?" He folded his hands and waited patiently before her.

"It's something that has been said to me," began Gladys, in an impulsive rush of words, and without lifting her eyes, "and it has taken the comfort of my life away, for I cannot forget it."

"Do you want to?" asked the minister, quietly.

"No." It came without the girl knowing what she was going to say, and she lifted her gaze to her pastor's face, surprised at her secret impelling.

"Gladys," said Pastor Goode, gently, "would you put yourself back where you were before you heard these words?"

"Of dear Mrs. Bryce's?" cried the girl, with luminous eyes, and leaning forward eagerly to discover the help she dimly discerned on its way. "No, oh no, Dr. Goode!"

"Then first, let us thank God for the awakening." And just where he stood, with folded hands, the pastor in gratitude opened his heart to the Lord; then carried the whole trouble, which he did not yet understand, to the great Burden-bearer, to be made clear in a divine unfolding.

As he prayed, it suddenly seemed to Gladys, with head bowed on her two young hands, as if the whole confused life of the past weeks fell away from her, to adjust itself to sweet harmonies. She saw in a flash the might-be of beauty, of joy, of girlish indulgence; the divine sanction seemed to descend on her soul, and bid it arise and "receive it; this is given to you to enjoy. It is meet that a young life should gather to itself all the sweetness and beauty that surround it, for so the Father willed it; only with it, accept the Father's greater gift, the privilege of serving others."

Then came a deeper peace. Out of the depths the old troubled cry was answered, and in more satisfying measure than she had longed for, had come the answer, "My peace I give unto you — the peace of forgiveness; the peace of promised strength, guidance, and support. Henceforth you shall work with Me."

She scarcely knew when the pastor's prayer ceased; and he had to say, "Well, Gladys," before he gained her attention to the kind words, "I do not believe, dear child, that you need human answer. One thing more might help you: I would go to Mrs. Tom Bryce and ask, 'What is it you want me to do?'"

Mr. Bryce having had a hard day at the office, was at last safely in slippers and dressing-gown, and behind his evening paper. Mrs. Tom, having folded Tom, Jr., into his well-earned rest, was now just beginning to think of joining her husband below stairs in the library. No one heard the bell, and a bright young face peered around the portière that the head of the household fondly supposed sufficient security from intrusion.

"It's only I — Gladys Raymond. Don't let me disturb you."

"Oh, walk in, walk in!" exclaimed Mr. Bryce, springing to his feet. "Glad to see you," he mumbled, quieting his conscience with the excuse that he was startled into the fib.

"Is Mrs. Bryce in?" asked Gladys, not dropping the portière edge.

"Yes, up-stairs with the infant. Had a howl, you know — that is, a little extra one, as I was home to enjoy it. But it's all quiet now. I'll call her."

"Pray do not." The portière fell back into place, and Gladys, speeding over the stairs, returned Mrs. Bryce's visit.

Mrs. Tom received her silently, but with a hand-pressure that was eloquence itself. Gladys, superior to all preface, and rising above explanations, asked, "What is it you want me to do?"

And Mrs. Tom replied, just as if asking her to run over to dinner any time when she felt inclined, "Be the leader of our new mission circle."

The portière in the Bryce Library was once more pushed aside, and two soft hands were laid over the tired eyes that had ceased to read. "The Lord has dear Gladys in his holy keeping," whispered the little wife softly. "Oh, you don't know how her life has blossomed out suddenly into a royal flower; and she takes it all so quietly and practically. She's been planning it with me—the work, you know, of —"

"Your Young Ladies' Mission Circle?" whispered Tom, as softly.

"Yes, dear;" and she really believes the other girls will every one join. And, Tom, what do you think she wants to do—she, the gay, brilliant Gladys? Why, she proposes to start the Circle at Mary Sage's, and have all the meetings there. Just think, at lame Mary Sage's little home!"

"Now, that's what I call true philanthropy," cried Tom, approvingly. "This won't be a charity where it's a parade-ground for officers only; you mark my words."

"And she has made a pledge with herself to give gladly a right proportion of her money and work, time and strength, to the service of God. Understand, dear boy, I don't mean Gladys goes to the other extreme, and puts off the beauty of the life into which she was born; but she has settled it once for all that she will render to God the return she ought, for all the gifts with which he has blessed her."

"A good beginning," nodded Tom.

"And she's going at once to ask in all the girls; mind, all, no matter what church or set they belong to, that she knows; and if that makes the Circle too large, why, she has a practical little idea all ready about dividing it into branches, these all uniting for a monthly meeting in the church. And she believes in every member of the Circle becoming an active member, ready to report for service, to the parent Society. 'I hope our first rule will be, she said, in that bright way of hers, 'that no member is to be permitted to hand in an excuse, when you older ladies call upon us for any service that can help forward the missionary cause.' Oh, she is going to be an invaluable worker," added Mrs. Tom, with fervor, "and just the one for the leader of that mission circle," she

finished, with as much enthusiasm as if making a fresh statement.

"There's no doubt that every one of you women will be on your mettle now," observed Mr. Bryce, placidly, "or that new Circle will get hold of the heathen first; and also it's just as certain that those other girls will be on its working force, as she said. There's no stopping her, now that she is started."

Which opinion the "other girls" were obliged to say was a true one.

"Louise," said Helen, with slow force one day, "there is a vocation holding flattering prospects to the rest of us, that your vitalized powers might be satisfied therein. It's Gladys Raymond's Mission Circle, dear."

"I am prepared to say," Louise gave back, "if you wish to join Gladys' Mission Circle, as I presume you do, since you take such a warm interest in it, I also am ready." She showed no sign of observing Helen's comical look of dismay, but looked her over nonchalantly.

"I suppose we might as well go into it," said Helen, at last, indifferently, and working her way out of her surprise, "for Gladys will talk us into it sooner or later."

"And since we do take the step," Louise had the last word, "let us do it handsomely, come, Helen, and try our skill at talking the other girls in."

Our Work at Home.

"FOR SUCH A TIME AS THIS."

BY MISS E. HARRIET STANWOOD.

Read at the Annual Meeting of the Board in New Haven.

SHALL we review the settled past, or anticipate a possible, a desirable, an attainable future?

Before we have time to choose, or to decide to do both, a wise poet of three centuries ago answers, "What's past and what's to come is strewn with husks."

But would there be any husks if there were no grain? Surely there is only its own husk for every ear, and each ear has its own uncounted seed-kernels. Even the husk was once a beautiful covering for the tender life which it sheltered. We will give to the husk its due; and when it is dry and useless we will burn it, and plant the ripened kernels for another harvest of corn and husks.

We hail these anniversary days, and rejoice in the added experience, wisdom, and success which comes with the added years. We listen, almost breathless, to the story of work done in distant lands, and we rejoice with thanksgiving; and this is well. We compare mission-work to-day with mission-work three quarters of a century ago, and exclaim, "What a blessed age is this in which we live! This is progress!" and we have, in truth, inherited a privilege of work; and increasing it many fold while in our keeping, we may pass it on to those who shall come after us. Our own eyes have seen the light spreading, and our ears have heard the shout of a conquering host. Many battles have been won; all glory to the leaders, and an honest share to every one who has faithfully served anywhere in the ranks! The strongholds of heathenism have been attacked, and there are signs of weakening. Lands in bondage to ignorance, superstition, and error have begun to ask of what their fetters are made. The apathy of hopeless dissatisfaction has given way to unrest, and the longing for something better than has yet been realized, has entered many a soul. We cannot measure the results of effort already made, but that which we can see fills us with amazement.

Elevation of social condition is one of the first fruits of Christian labor amid the degradation of heathenism. Wherever the Christian standard is planted, individuals and families rise to a better life in every-day affairs. The desire for a more comfortable home, leads to cleanliness and a degree of order, instead of filth and confusion. A low, miserable hut, with a single hole in its side serving as door, window, and chimney, is superseded by a home with modest, civilized comforts; distinction of apartment becomes a desirable arrangement for the men and women of the household; daily meals become an occasion for family gathering; personal disfigurement is abandoned, and decent dress is assumed in place of the scanty fig-leaf or grotesque ornament. The husband learns to regard his wife as something more than his chattel, removing from her shoulders the unnatural burdens which she has hitherto been expected to bear, and sharing with her her natural burdens. Sons learn to reverence their mothers, and she is no longer sad because her baby is a girl. Daughters and sisters are not scorned and blamed because they dared to come at all, but are acknowledged as the possessors of minds and souls, the equals of their brothers. In short, the marriage rite and relation begins to be regarded as sacred, and the family becomes a Christian organization.

Education goes hand in hand with Christianity. The child may have to be urged to come to the mission-school, but it soon wakes

up to the interest shown in it, and is happy in learning many things which a child always wants to know. The mission-schools for children have already saved thousands of little ones from a dark, unhappy life, have opened mind and heart to grow and want to grow, making of this world a revelation bright and beautiful, and pointing the way to a brighter world to come.

Girls are trained in high-schools, seminaries, and even colleges: trained in the knowledge which the institutions of our own country give, and with the same mental discipline, if in a less degree; trained to carry back the leaven to the homes from which they came; trained to be housekeepers and home-makers, as wives and mothers; trained to be teachers in retired villages among the almost inaccessible mountains or in unattractive plains; to establish schools where none have existed; to rally weak forces, and strengthen the beginnings of desire for better things; trained to be assistants in the same schools which have educated them; trained to the care of Sunday-schools, and Bible-classes, and prayer-meetings; to go about among their people, visiting from house to house with the Bible in their hands, carrying light into dark corners, and hope and peace to disturbed souls; above all and through all, trained to be Christian women, ready to do the work which opens to them, and which they may plan for themselves; to make life for themselves and for others worth the living, a bud whose fruit eternity shall gather.

Such power is mighty in any land. Even now from Japan comes the earnest entreaty that many young women from our schools will go and teach the girls of that land, that as the women are educated the whole people may be elevated; and the call comes from the fathers and brothers. If we heed it, that last of all lands to open her doors, that land so eager for our civilization, may be the first among the old nations to give up her false religions, and stand as a Christian people.

The healing art, too, has its mission, especially when dispensed by woman's hand. It gives her access to homes whose doors have been fast barred against a Christian teacher, and which never would have opened to the touch of a man's hand, although he be skilled to detect and remove the causes of physical ills. She who goes to soothe and heal, is welcomed by her darker-skinned sister; and if she be gentle and sympathetic while she is wise, she wins confidence, and carries balm to the soul as well as to the body. Her opportunity is hers alone, and we rejoice that we have now in India, China, and Japan, women trained in this art who have carried with it to the women of those lands an earnest, longing purpose to lead those whom they help to the Great Healer.

We hear, too, of temperance societies, of blue-ribbon armies, of pledges to abstain from beer and opium; of superstitions relinquished in the giving up of old feasts and fasts, and of Christian institutions established in their stead; of Christian marriages, and household baptism, and the Lord's supper; of Sunday-schools, and growing churches, and rising edifices which women are helping to build and furnish; of missionary societies, and Christian endeavor societies,— and the list is not complete.

Perhaps the greatest achievement of this century in the work we glorify to-day, is the victory over so many unknown tongues. Some which existed only for the ear have been reduced to writing; primers and other elementary books have been prepared, and a literature fairly begun among an utterly illiterate people. Literatures already existing have been purified and elevated, by adding to them translations of the Bible, printed entire or in parts, hymns, and Christian books. The Bible is now printed in nearly three hundred languages, and is circulated cautiously or freely, as the circumstances of the people permit. We have heard of "the fiery and struggling genius of Tertullian, who in the name of Christ conquered the Latin tongue, and made it speak the words of faith." To-day these same Scriptures are read and pondered in Chinese and Japanese; in Arabic, Armenian, and Turkish; in Marathi and Tamil; in Zulu, Umbundu, and in the tongues of the South Sea Islands. Tertullian, who struggled over the Latin, the "venerable Bede," who quietly and patiently labored with the English, and the missionary men and women of the nineteenth century who have toiled industriously, with weary brain, over the languages of the people whom they have wished to save, may one day sing together a grand hallelujah chorus.

What hath God wrought by his servants! Is the work accomplished? It is only begun. All this is but preparation — gathering out the stones, making a way, a little path which may one day be a highway. All these are *heralds*, preclaiming a King who is to come.

Shall we turn our eyes only backward, and toward that which is near, with no glimpse down the years to come? Count this which has been done for what it is worth, but mistake not the beginning for the end. Living, just now, is an opportunity fraught with responsibility. Have we little to do while 186,000,000 of Mohammedans are still devoted to the memory of the False Prophet and the Koran? while it is so strange a thing for one Hindu woman to be allowed to come to this country to study, and for another to have been so well educated under the auspices of her own family, that she can

hold an audience in America, and converse intelligently in cultivated homes? while China is so slow in her march to enlightenment? while the Dark Continent is still so dark, and the islands of the sea wait?

Our King cometh, and if we would put gems in his crown, we must gather them; not those "the dark, unfathomed caves of ocean bear," but such as we may find in our own land, and may search for in other lands. The most beautiful pearl I ever saw was in one of the Centennial exhibits. It was large, perfect in shape, of exquisite tint, and so rare that, although no mate had been found for it, it was estimated at a fabulous price. Asking where it came from, I was told that it was found in a fresh-water mussel in Vermont. Before our very doors, in the streams that flow through our pastures, the choicest treasures may be hid. It is one of the hill-towns of Connecticut that has the honor of having given birth and early training to that "American Queen," Mrs. Z. P. Grant Banister, who was a pioneer in the education of girls in this country, and who sent many whom she had taught to the newly opened territory in our own West, and to the far-away, dark lands of heathenism. She was a royal woman, for she was the King's daughter. There are many King's daughters in the homes here represented. Are they true to the royal heritage? Will they bear the King's messages?

Art thou come to the kingdom for such a time as this?

DEPARTURE.—Miss Annie McMahon sailed from New York, March 26th, *en route* for Mapumulo, South Africa, where she is to assist Mrs. Holbrook, largely in work among the children of that station.

LEAFLETS.

THE following pamphlets and leaflets, issued by our own and other Boards, may be obtained by sending to Miss A. R. Harts-horn, No. 1 Congregational House, Boston:—

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<i>Castine</i> .—Desert Palm Soc'y, \$20 00	
<i>Portland</i> .—A Friend, 40	
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas. Machias, Cheerful Workers, \$50, Phillips, Aux., \$2.50; Rockland, Golden Sands, \$5,	57 50
Total,	\$77 90

LEGACY.

Legacy of Sarah J. Chapman, Second Ch. Bethel, Maine Branch,	\$30 00
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NEW HAMPSHIRE.

<i>Rochester</i> .—Mrs. E. O. Plumer, \$15 00	
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Amherst, Aux., \$15, Carrier Doves, \$5; Exeter, Aux., \$44; Jaffrey, Lilies of the Field, \$6; Haverhill, Aux., \$17, Harvesters, \$18.89; Nashua, Aux., const. L. M., Miss Frances Andrews, \$25; Plainfield, Ladies, const. L. M. Miss Mary D. Frost, \$25; Plymouth, Mrs. Anna M. Tenney, \$5, Mrs. A. S. French, \$1,	161 89
Total,	\$176 89

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Fairlie, Aux., \$19.60; Greensboro, Aux., \$8; Lunenburg, Aux., \$10; Orange, Aux., \$6; Quechee, Aux., \$20; Springfield, Aux., \$36; St. Johnsbury, North Ch., of wh. \$5 by Mrs. S. T. Crossman, \$25, South Ch., Little Helpers, \$7; Sudbury, Miss J. A. Hawkins, \$1; Vergennes, Miss M. J. Strong, \$1, Miss Caroline Sutton, \$10; Wallingford, Aux., \$61; Weston, Aux., \$11; Williston, Aux., \$10,	\$225 60
Total,	\$225 60

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Bedford, Aux., of wh. \$5 by Mrs. Edw. Smith, in mem. of little Amy, const. L. M. Mrs. Elizabeth Copeland, \$25; Winchester, Seek and Save Circle, of wh. \$100 by Mrs. M. A. Herrick, const. L. M's Mrs. Mary Ada Herrick, Miss Josephine Keyes, Miss Helen A. Pressey, Mrs. H. A. Wilder, \$400; Reading, Susan Bancroft, \$8; Lexington, Aux., of wh. \$25 by A. Friend, const. L. M. Mrs. J. F. Hutchinson, \$45; Wilmington, Snow-Birds, \$8.50, \$486 50	
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<i>Ayer</i> .—Children,	\$ 40	<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux.,	\$10 50
<i>Barnstable Co. Branch</i> .—Miss A. Snow, Treas. South Wellfleet, Aux.,	10 00	<i>Suffolk Branch</i> .—Miss M. B. Child, Treas. Boston, Mrs. Baldwin, \$5, B. M., \$75, Union Ch., Aux., \$167, Mt. Vernon Ch., Y. L. Band, \$123, Central Ch., S. S., \$56.04, Old South Ch., Aux., of wh. \$20 by Mrs. Betts, \$411, Shawmut Branch, M. C., of wh. \$200 const. L. M's Mrs. Rev. Wm. Elliot Griffis, D.D., Miss Jennie A. Hobbs, \$225, Berkeley St. Ch., Aux., \$14.75; Roxbury, Eliot Ch., Aux., \$47.15, Olive Br., \$2.50, Ferguson Circle, \$1.75; Mayflowers, \$4, Eliot Star, \$6, Highland Ch., Aux., Mrs. A. E. Dunning, \$10, Walnut Ave. Ch., Aux., Mrs. Wm. H. Wellington, const. L. M. Miss Anna F. Wellington, \$25; Dorchester, Pilgrim Ch., Aux., of wh. \$100 const. L. M. Mrs. Mary F. Blood, \$155, Second Ch. S. S. Cl., 68 cts.; Chelsea, First Ch., Aux., \$59.74; East Somerville, Mrs. W. E. Merriman, \$25; Watertown, Phillips, M. B., \$50; Arlington, Mrs. L. A. Randall, \$1; Jamaica Plain, Y. L. M. S., \$25; Boylston Station, Messenger Birds, \$10; Brookline, Mrs. Edw. Stanwood, \$5; Brighton, Aux., of wh. \$25 const. L. M. Mrs. Celia A. Prentiss, \$75; Cheerful Workers, \$20; West Newton, Mrs. O. P. Hall, \$2; Auburndale, Aux., \$41; Wellesley Hills, Aux., \$6.75; Dedham, A Friend, 69 cts., Asylum Dime Soc'y, \$1.50; Everett, Ladies' Miss'y Soc'y, \$5; Wrentham, Ladies' M. C., \$40,	1,696 55
<i>ERRATUM</i> : The receipts in the Feb. number should have been, Dalton, Y. L. Soc'y, \$57, Great Barrington, Aux., \$99, instead of as reported.		<i>Worcester</i> .—Mr. David Whitcomb, in mem. of his daughter, Ellen M. Whitecomb,	500 00
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Lyme, Chestnut Street Ch., Aux., \$15, Central Ch., Aux., of wh. \$25 const. L. M. Mrs. Adeline J. Goldthwaite, \$35,	50 00	<i>Worcester Co. Branch</i> .—Mrs. C. A. Lincoln, Treas. Blackstone, Aux., \$11; Clinton, Aux., of wh. \$25 by Mrs. J. M. Dakin, const. L. M. Mrs. Sarah I. Russell, \$30; Fitchburg, Aux., \$23.41, Earnest Workers, \$8; Oxford, Woman's Miss'y Soc'y, of wh. \$25 by Mrs. A. L. Joslin, const. L. M. Mrs. Helen E. Joslin, \$40; Ware, Thank-off., \$20; Warren, Aux., \$13; Lend-a-Hand, Workers, \$25; Westminster, Cheerful Givers, \$5; Worcester, Central Ch., Primary Dept. S. S., \$2; Piedmont Ch., Mission Builders, \$20, Aux., \$54,	251 41
<i>Hampshire Co. Branch</i> .—Miss I. G. Clarke, Treas. South Hadley, Jun. Aux., \$20; Faithful Workers, \$16,	36 00		
<i>Holliston</i> .—Children,	1 20		
<i>Middlesex Branch</i> .—Mrs. M. W. Warren, Treas. Saxonville, June Blossoms,	50 00		
<i>Middlesex Union Conf. Asso</i> .—Mrs. E. D. Sawin, Treas. Harvard, M. C.,	2 60		
<i>Millbury</i> .—A Friend,	1 00		
<i>Norfolk</i> .—Mrs. Levi Mann,	4 40		
<i>Norfolk and Pilgrim Branch</i> .—Mrs. F. Shaw, Treas. North Weymouth, Pilgrim Ch., Aux., \$21.50, Busy Bees, \$75, First Ch., Aux., \$30, Wide-Awake Workers, \$20; South Weymouth, Marden Circle, \$10, Union Ch., Aux., \$100; Randolph, Aux., of wh. \$25 by Miss Abby W. Turner, const. L. M. Miss Eliza C. Downing, \$62; Weymouth and Braintree, Aux., \$3.50; Brockton, Aux., \$100, First Ch., Coral Workers, of wh. \$100 const. L. M. Miss Susie C. Beals, \$110, Y. L. M. C., of wh. \$50 const. L. M's Miss Lizzie A. Kingman, Miss Florence Drake, \$170; Mission Sunbeams, \$30; Marshfield, Aux., \$25; Easton, Aux., \$18; Plymouth, Aux., \$86.63; Duxbury, Aux., \$10, Hanover, Aux., \$2; Rockland, Aux., \$67; Braintree, Aux., \$10; Happy Workers, \$30; Holbrook, Aux., of wh. \$25 by A Friend, const. L. M. Mrs. S. A. Vining, \$55; Kingston, Aux., \$25; Quincy, Mr. Hardwick's S. S. Cl., \$40; Cohasset, Aux., \$15; East Mansfield, Aux., \$11,	1,126 63		
<i>Old Colony Branch</i> .—Miss F. J. Runnels, Treas. New Bedford, Wide-Awake Workers, of wh. \$100 const. L. M. Miss Anna Bagdasarian, Harpoot, Turkey, \$105,	105 00		
		Total,	\$4,345 87

LEGACIES.

Legacy of Elizabeth B. Mansfield, Salem,	\$1,000 00
Legacy of Mrs. Eliza W. Jenks, Hopkinton (add'l),	1 63

RHODE ISLAND.

Providence.—A Friend,	\$20 00
Total,	\$20 00

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Pomfret, Aux., \$24; Norwich Town, Mrs. L. A. Jewett, \$10; Danielsonville, Aux., \$12; Chaplin, Aux., \$31; Norwich, Second Ch., S. S. Miss'y Asso., \$1.80, Park Ch., Aux., const. L. M.'s Miss Fanny D. Young, Miss Laura Subert, \$50; Taftville, Aux., \$3.80; Colchester, Aux., \$81; Stonington, First Ch., Agreement Hill Soc'y, \$10; Old Lyme, Aux., \$23; Jewett City, Aux., const. L. M. Miss E. J. Bishop, \$25; New London, First Ch., Aux., of wh. \$25 const. L. M. Mrs. H. M. Parsons, \$57.51, Birthday money, 15 cts.,	
	\$329 26

<i>Hartford Branch.</i> —Miss A. Morris, Treas. Berlin, Aux., \$2; Enfield, Aux., \$87.50; Hartford, Asylum Hill M. B. \$25; Suffield, Y. L. Circle, \$5; Unionville, Aux., const. L. M. Mrs. Nathaniel Hayden, \$25,	
	144 50

<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., \$63 38; Bridgeport, South Ch., M. C., \$15; Bridgewater, Y. L. M. C., \$10; Danbury, Second Ch., \$4.80; Darien, Aux., \$33; East Haddam, Phoenix Band, \$2; Guilford, First Ch., Aux., \$50; Litchfield, Aux., \$34.74; Meriden, First Ch., Cheerful Givers, \$40; Boys' M. B., \$25; Middletown, First Ch., Aux., \$30; Millington, Aux., \$5; New Haven, United Ch., Aux., \$165, Torch-Bearers, \$10; Norwalk, Sunbeam Circle, \$6; Woodbury, First Ch., Aux., of wh. \$25 by Mr. F. F. Hitchcock, const. L. M. Miss Lottie E. Hitchcock, \$40, Valley Gleaners, \$5; Madison, Jolly Girls, \$30,	
	568 92
Norwalk.—A Friend,	20
Westport.—Friends.	4 00
Total,	\$1,046 88

NEW YORK.

<i>Brooklyn.</i> —Tompkins Ave. S. S. Infant Dept.,	
	\$10 00
<i>Rochester.</i> —Mrs. A. E. Davison,	2 40
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Brooklyn, East Ch., Aux., \$40, Puritan Ch., M. C., \$16; Annex Soc'y, S. Cong. Ch., \$100; Flushing, Aux., \$25; Homer, Aux., of wh. \$25 by Mrs. Coleman Hitchcock, const. L. M. Coleman Hitchcock, \$30; Rochester, Plymouth Ch., Aux., \$5; Syracuse, Danforth, Ch., \$10; Plymouth Ch., Aux., \$275; Poughkeepsie, Aux., \$50,	
	551 00
Total,	\$563 40

NEW JERSEY.

<i>Princeton.</i> —Mrs. Frederic Vinton,	\$3 20
Total,	\$3 20

FLORIDA.

<i>Winter Park.</i> —Aux.,	\$10 00
Total,	\$10 00

OHIO.

<i>Windham.</i> —M. B.,	\$25 00
Total,	\$25 00

ILLINOIS.

<i>Abingdon.</i> —Busy Bees,	\$5 00
Total,	\$5 00

KENTUCKY.

A Friend,	\$4 55
Total,	\$4 55

WISCONSIN.

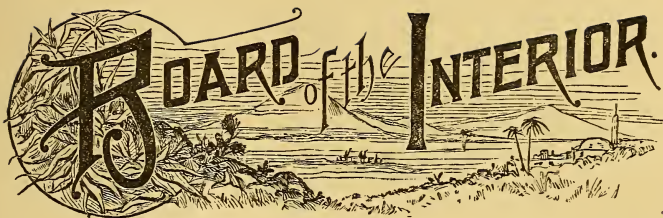
<i>Ripon.</i> —Elizabeth W. Towle, \$5,	
Herbert L. Towle, \$5,	\$10 00
Total,	\$10 00

DAKOTA.

<i>Sanborn.</i> —Mrs. J. W. Donaldson,	\$1 00
Total,	\$1 00

General Funds,	\$6,515 29
Leaflets,	42 42
Legacies,	1,031 63
Total,	\$7,589 34

MISS HARRIET W. MAY,
Ass't Treas.



TURKEY.

TIDINGS FROM MISS SHATTUCK.

MARASH, Jan. 15, 1887.

THE one week of vacation passed all too quickly for the many little accumulations of work that I hoped to do; among other things, writing of many letters. Miss Blakeley and I improved the opportunity for visiting Derè Keouy and Fundajak,—villages some twenty miles from Marash, in which we have schools taught by our girls. We went on Saturday, Christmas Day, taking as companion one of our native teachers in college, who enjoys preaching to villagers, and working among them spiritually. We had invited one of our girls in for the thank-offering meeting of the missionary society of the college, which was held the previous day. I think few could be found who were happier than ourselves on that Christmas Day—we had experienced such a glad surprise through the return of the purses* the girls gave out in April, at their annual meeting.

We could hardly believe our ears or restrain our tears when the treasurer reported, after counting the money, that there was more than 600 piasters! With the few purses returned later the sum exceeded 700 piasters. So we immediately forwarded Mrs. Leake \$27.63, which, with the \$13.86 sent in July, makes more than \$41; while our pledge for \$35 was made, certainly on my part, with much trembling for its fulfillment.†

Best of all is the growing interest in the work on the part of the women who have contributed. Nearly all of the purses contained smallest pieces of money throughout, and the monthly leaflets issued by the girls in form of hektograph copies, has helped inform them of the condition and needs of the heathen world.

*Little bags of white cotton used instead of mite-boxes.

†If our readers will take the trouble to turn to the January *Missionary Herald*, page 21, and read in connection with this Mr. Eaton's story of the use of mite-boxes in Chihuahua, Mexico, they will feel that we must go to converted heathen to learn how to make thank-offerings or use Mrs. Picket's mite-boxes.

What more is needed among true Christians than to know the need to awaken an interest in doing! Our women and girls together offered most touchingly earnest prayers of thanksgiving and petition on that day, and I am sure the Lord has blessed the humble efforts of all concerned. When the secretary announced the intention of continuing the leaflet to such as would pay the subscription fee of three pias. ($13\frac{1}{2}$ cts.), several signified their desire to take it; and since then, there have been more names given in, so they are decided in their plans for issuing it regularly each month. The girls are very willing to search our English magazines for items, and then translate them nicely, making the copies and doing all themselves. They conducted the meeting quite alone this time, and did very well indeed.

WEST CENTRAL AFRICA.

We copy from the *Congregationalist* of Brantford, Canada, the last letter from Mrs. Clara W. Currie to her mother. It has a pathetic interest as a word-picture of one of the few days that devoted young missionary spent in her African home.

BAILUNDU; Sept. 2, 1886.

MY DEAR MOTHER: I am going to begin a letter to you, as I want to tell about the eclipse, while it is fresh in my mind, although it was only a few days ago that I sent your last. On Sunday, the 29th of August, as of course you know, it all took place. I had entirely forgotten about it till Walter spoke of it that same morning. It was to begin about 2 P. M. We had our smoked glasses ready, and about that time I went out and found it had begun. We watched it till about 3.15, the Stovers and all the colored children with us. The children were very much interested in the matter, as the Stovers had told them several days before that it was going to happen. At that hour it became total for just about one minute. Unfortunately for me I had just gone into the house for wraps, it having become quite chilly with the gathering darkness, so I missed the important moment. It passed off in about the same time it had come on, though the light seemed to increase faster than the darkness had gathered. There was great excitement in the village when they knew that the Stovers had known it before; and of course they all said that the Stovers did it, and they would blame them if anything out of the way happened soon. The children were all told what the cause was, and they tried to persuade the older ones, but it was to no purpose.

Home Department.

STUDIES IN MISSIONARY HISTORY.

AFRICA.—No. 2.

West Central African Mission. A condensed sketch will be found in the *Missionary Herald*, April, 1886. It is also issued in tract form by A. B. C. F. M., No. 1 Somerset Street, Boston.

"*An African Superstition*," *Herald*, June, '86.

Letter: Mrs. Fay, *Life and Light*, January, '87.

Biography: W. W. Bagster, *Mission Studies*, May.

Recent Events: *Mission Studies*, May.

East Central African Mission.

Condensed Sketch, *Missionary Herald*, August, '86.

Biography: Rev. M. W. Pinkerton; Mrs. Currie. *Mission Studies*, May. Letter on page 186, *Life and Light*.

Converts: *Mission Studies*, May.

School: *Mission Studies*, May.

Recent Events: *Mission Studies*.

For those who have followed these two missions from the first, and are already familiar with them, we suggest a broader view of the missionary work in Africa. Any large, modern map of Africa will serve as a basis of study. A brief summary of the work will be found in *Mission Studies*.

In the *Missionary Herald*, July, 1884, is a map of Equatorial Africa, which will help in locating the "Missions on the Congo" and "Missions in the Interior." The "Notes from the Wide Field" in the *Herald* furnish facts for papers on these Missions.

Biography: Bishop Harrington, *Herald*, June, '86; or Robert and Mary Moffat, *Herald*, August, '86.

Lest our readers should be misled in preparing their lessons on the West Central African Mission, we would state that Miss Davis' letter in the November number of *Life and Light* was really the story of the Umzumbe Home. Somebody, the copyist, or printer, or proof-reader, changed the word Umzumbe to Umtwalume; hence the mistake.

A MISSIONARY'S OUTFIT.

BY MRS. E. W. BLATCHFORD.

A party of Christian workers gathered in Plymouth Church, Chicago, March 15th, to exchange parting words with Dr. and Mrs. Scudder, and to bid them "God speed" for their journey to Japan. The ladies of Plymouth Church entertained their guests with a delightful lunch, and paid tribute to their pastor's wife by hymns, and by a most unique Bible-reading describing "the perfect woman." One of their number, in graceful words, gave her ideal of a

pastor's wife which had been fully realized; and a gift "small enough to be carried to Japan,"—a brooch like a sun, each ray tipped with a small pearl, while a large pearl formed the center,—was given to Mrs. Scudder, to be kept as a memento in the sunrise kingdom. Perhaps the thoughts that will longest remain with us were expressed by Mrs. Blatchford, Secretary of W. B. M. I., who, after expressions of love and regret at losing these dear friends, said:—

AND NOW, since the circumstances of the case forbid my offering you, in behalf of the Board, undue counsel and advice, permit me to present you, as a daughter might to beloved parents, a memorandum for your encouragement and helps. This memorandum has been prepared with some care after consulting an old volume, which we value highly, a guide to travelers, and embraces that which must be taken with you on the steamer, which will be of service to you on the voyage, and which upon your arrival in Japan can at once be used, without an acquaintance with the language. Let me read the list, after which I will give such explanation as may be requisite:—

Antiseptics.

Lights.

Temples, or models of temples.

Fruits, new to the Japanese.

First, Antiseptics. You go to a land permeated with the corruptions of centuries of idolatry, and evil of all kinds unchecked by Christian influences. A new life is appearing here and there in this seething mass, and for this a preserving element is needed. This you take with you, for in the old book I read the statement, the promise as well, "*Ye are the salt of the earth.*"

Lights, too, will be needed. The rocky coast is dangerous; the paths are confused; dark night still hangs over the land, although the dawn approaches. The ancient volume gives the cheering assurance, "*Ye are the light of the world.*"

Letters, too, must form a part of your outfit—letters commendatory, letters introductory, bearing the stamp of authority, and sealed by one who has a right to issue them. These letters, too, must be in a language which requires no interpreter, written upon the tables of the heart. The precious volume of reference assures you of these. "*Ye are living epistles, known and read of all men.*"

To a land which has for centuries gloried in its temple-worship, and which now, wearied with the fruitless, formal service, is seeking a simpler religion—to such a land it would seem ill-advised to offer temples. But this you will do—presenting the temple in which a spiritual worship can ever be maintained. "Know ye not that your bodies are the temples of the Holy Ghost, which dwelleth in you?"

The last item gleaned from the ancient book for this memorandum is "Fruits," and especially fruits new to the Japanese as a nation. Here and there they have tasted them, but they are not favorites at once; the taste for them must be cultivated. But, strange to say, when this relish is once acquired the beautiful fruits seem to grow of themselves. They grow from the seed, or by budding or grafting. I have made a list of nine of these, to which others might be added. They are:—

Love,	Long-suffering,
Joy,	Kindness,
Peace,	Goodness,
	Faithfulness,
	Meekness,
	Temperance.

As I open my Bagster Bible I read on the title page, "*Multæ terricolis linguæ, cœlestibus una*" (Dwellers on the earth have many languages, the Celestials but one). The charm of all these possessions I have enumerated is, that they need no translation; they are comprehensible to the whole family of man on earth or in heaven.

Another treasure you will not willingly leave behind you as you go to an Oriental race among whom pride of descent is conspicuous, and worship of ancestors is practiced—your *genealogical record*; that volume which affirms with every solemn sanction, "Beloved, now are ye the sons of 'God.'" Happy are you, too, in the fact that your title-deeds are registered in the same book where the affirmation is made that you are "heirs of God, and joint heirs with Christ, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."

A few of God's gifts to man in Paradise he leaves to us still. One of these you will display as you are reunited to your beloved children in Japan—a family united in the love and worship of God. Gray hairs and the ripe experience of age are revered there; and as you go to encourage and aid your children in their manifold efforts, what reverent attention will be aroused by the fact that the father has left his wide circle of friends, his honored place in the church, his native land with its Christian civilization, and at his own charges has come to join his children in making known the good news of a Saviour to those upon whom his blessed light has not yet dawned. May we not trust that when we send the call to you on your distant tower of observation, "Watchman, what of the night?" the glad answer may come ringing across ocean and continent, "The morning cometh."

Many people have desired photographs of Dr. and Mrs. Scudder, who, having given one decade to missions in India and another to preaching the Word in this country, are now going out, over sixty years of age, and at their own charges, to tell the old, old story in Japan. And we are permitted to say that the two cabinet photographs, excellent likenesses, can be obtained for fifty cents each, including postage, by applying to Mrs. J. F. Temple, 2943 Calumet Avenue, or to Mrs. C. S. Bartlett, 3161 Groveland Avenue, both of Chicago. All proceeds over the bare cost of the photographs will go to help the work of the W. B. M. I.

TO THE YOUNG LADIES' SOCIETIES.

INTERLACHEN, FLORIDA, March 14th.

DEAR JUNIORS: I am indebted to secretaries of many circles for pleasant letters giving information about their Societies. I cannot acknowledge these individually, and so want to say here, "I thank you," and assure you of the real aid such letters give. The pledges received have each been acknowledged by postal. I hope many more will be forwarded after the March meetings. In almost every instance the amount pledged is a little greater than last year. If other societies respond in the same way, this will, indeed, be a glad year for the juniors.

Affectionately yours,

MARY H. PORTER.

CHINA.

IN MEMORIAM.

HOW CHING SHENG, OF PANG CHUANG, NORTH CHINA.

THE last mail from China brought tidings of the death of the native helper longest in the service of the Shan Tung station. What the loss is to the stricken company of believers, and to the pastors, who miss the intense affection, the wise forethought, the impulsive ardor, and untiring zeal, of their most trusted assistant, cannot but fully be understood here. A little sketch of his life may awaken your sympathy in their bereavement, and enable you to rejoice with them in the witness borne to the power of the gospel of Christ among the heathen, by the work which he was permitted to accomplish. How Ching Sheng, known among the

missionaries as *Helper*, and by his Chinese friends as *Teacher*, was born in the little village of Pang Chuang, about fifty-six years ago. There he grew to manhood, a small farmer and petty merchant, content, like his neighbors, with his narrow life. He had only the training of an ordinary village-school, and did not pursue his studies far enough to become a classical scholar, or to think of passing the examinations by which a Chinaman is admitted to the rank of a literary man,—a possible candidate for official position. His eager, inquiring mind, however, made him an omnivorous reader, and he devoured historical and other tales with the greatest avidity. He early acquired the reputation of a “Doctrine Lover,” and he who had any “new thing” to tell, found him a ready listener. Buddhist and Taoist myths were familiar to him, and he was himself at the head of one of the many secret sects of the region. A tall, dark man, of commanding presence, with a fine large eye, which would have made a Western face noticeable, strong featured, his suavity of manner softening but not concealing his imperious air, he was a natural leader. At length, about seventeen years ago, when he was in his prime, he met a teacher of the “Jesus doctrines.” He had long sought a way for the expiation of sin, but never found one which satisfied him,—desired to know of the future, but his questionings were met by vague and indefinite replies,—longed, like St. Christopher, to enter the service of the strongest, and, like St. Christopher, he found him in the Child Jesus. Little did he realize when he confessed Christ, and was admitted to the company of believers, what heavy responsibilities were to come upon him. His ability as an organizer and business manager appeared conspicuously in his efforts during the famine relief work; of 1877-78 and when, as a result of that work, large numbers were brought into the church, his house was thrown open to those who came to labor among them. Not only the pastor, but Mrs. Smith, and ladies who were associated with her on such visits, found him their sincere, trustworthy counsellor and friend. When it was decided that a station for missionary residence should be established in that region, it was located in Pang Chuang, because that village was his home.

The first familiar face which we saw, as our boats drew up to the bank of the canal after the long journey in the oppressive heat of June, 1882, was that of our distinguished-looking helper. He greeted the pastor with the enthusiasm of an old friend; turned to his wife with warm expressions of gladness that this time a family had come not to visit, but to live among them; then meeting me with the low salaam of the Chinese gentleman, he said, “This is

indeed the grace of God which has sent a doctrine-teacher for our women and children." He, the business man, who never thought that carts could be loaded or affairs of importance managed without his assistance, tarried that day for none of those things; but when the ladies were sent forward, to avoid the confusion and discomfort of unloading, rode on his donkey, beside the sedan-chair, the self-constituted escort and protector of the pastor's wife and baby boy, on their first introduction to their new home. Such service he would scarcely have rendered a woman of his own household, but gladly performed for her. The ladies found him always courteous, considerate, ever watchful to save us from anything disagreeable, and on the alert to aid in our work. When I began to go out for village-meetings he insisted on accompanying me, unless I had the escort of another helper. After a time, as I grew familiar with the places, I was convinced that this was not a wise expenditure of time and strength; but to my assurance that I did not need them, Mr. How answered decisively, "We cannot allow our lady teacher to go about alone, as if we held her in no honor." The feeling was so genuine that I could scarcely overcome it. At length I invited him to my room for a serious consultation on the subject, set before him the reason for my unwillingness that each one of my meetings should take a helper from other work, and my real conviction that it was not right. It was my first but by no means last attempt to induce him to yield some conventional idea of Chinese "propriety," to the larger thought of real Christian efficiency. He dropped his head on his hands, sighed deeply, wiped great beads of perspiration from his brow, and rising, said, with a frank nobility of conviction, "You are right; we can do more preaching, and it will be better; but," he added, earnestly, "We cannot allow you to go to a new place alone." It was my turn to yield them. I thanked him heartily for his care, and assured him I would never go alone to any place, new or old, without the approval of pastor and helpers. This admission that the masculine verdict was, after all, to be finally decisive, was so absolutely in accordance with "propriety," that it quite restored his confidence in my judgment, and he never again proposed going with me when I did not welcome his protection. Very efficient protection it was. So far as he understood our tastes and needs, the minutest details of our physical comfort were his care, and from year to year he grew in appreciation of the work done by and for women. He could not at first understand the minute care given to the instruction of the aged, the very ignorant, and the little children; and while he did full justice to the patience it required, we sometimes thought he scarcely believed the results

would justify the efforts. As the months went by, and he saw the change in the children, the waking of new thoughts, aims, and purposes among the women, his doubt changed to most enthusiastic appreciation. Thoroughly Chinese in his prejudices and social views, his relation to his own household as husband and father, was far from the intelligent Christian standard. He knew this, and I have heard him say sadly, "It will take more than one generation of Christian living, to enable men and women to trust and honor one another as you do in American families." Yet his wife, his only son, and four daughters loved him with passionate devotion. If to have made himself the center of their thought, to have won from them most untiring, devoted care, and to have left them, by his death, desolate and almost heart-broken, in spite of false standards and many inconsistencies, be proof of genuine family affection, it was certainly found in his home.

The inscriptions upon the scrolls which adorn the rooms of the W. B. M. I. in Chicago and the parlor of the Evanston Church, were selected by him. The central thoughts are, "Grace, as a mantle, adorns this company of women, giving them the strength of heroes, with tenderness and wisdom,—the endowment of the Holy Spirit." As he gave them into my charge, he assured me over and over, "These are no empty complimentary phrases, but a small expression of our real sense of what that organization of women must be which takes into its thought the needs of the world, and has blessed us by sending teachers for our households." The beautiful thing in the helper's life was his unwearied effort to bring every one with whom he came in contact to the knowledge of the truth. Sitting under the shade-trees in the court of the missionary, he would talk for hours with dispensary patients. No intelligent man came for treatment but he was ready to argue, point by point, the superiority of Christianity over Confucianism; while for the more ignorant he had an unfailing fund of illustration and anecdote, to show the absurdities of priestcraft, and the futility of the schemes of the sects for purification. With a really interested listener he would talk far into the night; not rarely the dawn found him still in such converse. Men and women alike came to him with their troubles, and his great, sympathetic heart made him the burden-bearer for the whole circle of Christians. Naturally imperious, and sometimes abrupt in expression, he was yet truly appreciative of many phases of thought unlike his own. A genuine friend, strong in his convictions, and not easily moved, he showed the real power which Christian truth had over him in yielding some of his most cherished opinions, and giving up customs to which he had long clung, as he came more and more into

its light. His confidence in and affection for the pastors, was a beautiful trait in this strong character. Differ as they might, and often did, in judgment, their mutual respect and consideration for each other never failed. If he learned much from them, they, too, rejoiced to acknowledge themselves, in many ways, his debtors also. During the last year, two long-cherished desires of his heart were granted him—a grandson, the first bearing the name of How, was given him, and he saw a suitable building erected for Christian worship. Remembering these things at the eighth-month feast—the Chinese harvest home—he exclaimed, “This has been the happiest year of my life!” More than once he said, looking about at the decaying timbers and dilapidated adobe walls of the hovel in which our services were held, ‘When I see a good church here I shall be ready to die.’ How little we thought of the words as prophetic! Die? No! he would live to preach often in the house of his love! But God willed it otherwise.

When the sorrowful company gathered, the 28th of December, for the last rites of honor and affection, as the long procession of native Christians, every one a mourner, moved slowly around the mission compound toward the ancestral burial-place, there stood the houses, the uprearing of which he had watched with such zealous devotion; then the new dispensary, and still uncompleted hospital, in which he had felt such pride, and the chapel—the crowning work of his life, for he was its prime mover, and no money for it had come from the treasury of the Board—his memorial. But better monument than even this, to the faithful love, the unwearied zeal, the strong influence of that brave heart, were the company who followed him, many of whom could have testified, “He taught me the way of truth; he led me to the Christian faith.” Sustained through suffering, and down to death by a strong and undaunted confidence, he has “fought a good fight, he has finished his course;” has left to his household and to the Shan Tung Church a memory which is a blessed possession; and has himself found that which “having not seen he believed,” and of which, by that faith, he became the inheritor, even “the things which God hath prepared for them that love him.”

MARY H. PORTER.

March, 1887.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Aurora*, New England Ch., 25; *Chenbanse*, 2; *Clifton*, 4; *Chicago*, New England Ch. Aux., 43.54; Mrs. E. W. B., 50, Mrs. A. F. Hjortsberg, 50, *Bethany Ch.*, 9.15; *Danvers*, 15; *Galesburg*, First Ch. of Christ, 37.50; *Lyonsville*, 24; *Genoa Junction*, Wis., 1.73; *Hamilton*, 3; *Huntley*, 9; *Kenwood*, 53.30; *Lee Centre*, 2.50; *Loda*, 5.70; *Morton*, 15.75; *Milburn*, 14; *Neponset*, 4.20; *New Windsor*, 16; *Onarga*, Second Ch., 5.32; *Ontario*, 15; *Oak Park*, 25; *Princeton*, 37.45; *Providence*, 9.53; *Plymouth*, 10; *Peoria*, 92.04; *Polo*, Emma R. Pearson, 5; *Rockford*, Second Ch. Aux., 102.05, Mrs. W. A. T., 50, Ladies' Bible Class, 5; *Stillman Valley*, 22.95; *Sterling*, 11.05; *Sycamore*, 7.50; *St. Charles*, 10; *Sheffield*, 11.35; *Springfield*, 5; *Thawville*, 7.50; *Winnebago*, 10; *Wilmette*, 17.05; *Wataga*, 3.23; *Wyoming*, 15; *Wheaton*, Aux., 6, Mrs. W. K. Guild, 5, 873 39

LEGACY: *Chicago*, Mrs. Eveline S. Drake, by Wm. E. Rollo, Executor, 2000 00

JUNIOR: *Chicago*, Plymouth, Y. Peo. Soc., 100, Western Ave. Church, Y. L. S., 22; *Geneseo*, Y. L. S., 25; *Hamilton*, Yoke-Fellows Band, 1.70; *Huntley*, The Harvesters, 12.93; *Peoria*, Y. L. S., 9; *Roseville*, Miss O. A. Dilley, 1; *Sterling*, Y. P. S., 15; *St. Charles*, Theodora Soc., 15; *Sandwich*, King's Daughters, 10; *Springfield*, Jennie Chapin Helpers 5; *Turner*, Look-Up Soc., 15; *Wilmette*, Y. L. S., 30, 261 63

JUVENILE: *Brimfield*, Mission Band, 5; *Cambridge*, Miss. Band, 3.60; *Chicago*, Union Park Ch., Jennie, Edna, and Robbie Greenholgh, 30 cts., *Crystal Lake*, Sunday-School, 20; *Kewanee*, Coral Workers, 18.59; *Malden*, Birthday Miss. Band, 3.25; *Peoria*, The Mission Builders, of wh. 25 is to const. L. M. Mrs. Stella F. Brobaker, 37; *Ravenswood*, Coral Workers, 20.43; *Sheffield*, Miss. Band,

1; *Wilmette*, Busy Bees, 13.60; *Wataga*, Busy Gleaners, 15, 137 77

Total, 3,272 79

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Ames*, 7; *Bell Plain*, 4.50; *Corning*, 3; *Charles City*, 10; *Cherokee*, 12.50; *Des Moines*, Plymouth Ch., 27.57; *Davenport*, 10.70; *Eldon*, 5; *Gilbert*, 10; *Mag-nolia*, 4.50; *Mt. Pleasant*, 10.50; *Oskaloosa*, 5; *Qudsque-ton*, 3.28, 113 55

JUNIOR: *Marshalltown*, Will-ing Workers, 15; *McGregor*, Y. P. M. Band, 10, 25 00

JUVENILE: *Davenport*, Sun-beams, 2; *Des Moines*, Ply-mouth Ch. S. S., 50; *Grinnell*, Busy Bees, West Branch, 2.52, 54 52

THANK-OFFERING: *Davenport*, Sunbeams, 1 05

Total, 194 12

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Auburn*, 21.15; *Centralia*, 7.50; *Dover*, 5; *Ford*, 60 cts.; *Galva*, 3; *McPherson*, 10; *Partridge*, from Ferry Platt, 50 cts.; *Reno Center*, 2 60; *Sterling*, 10, 60 35

JUVENILE: *Little River*, 1 00

Branch total, 61 35

Contributed through Miss Pink-erton, 34 35

Total, 95 70

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Adair*, A Friend, 2; *Alamo*, 5; *Ann Arbor*, 62.35; *Alma*, 5; *Allegan*, 15.33; *Allendale*, Mrs. C. Fin-ster, 1; *Augusta*, 10; *Calumet*, 20; *Ceresco*, 1; *Charlotte*, 7; *Columbus*, Aux., 1; A Few Friends, 1; *Detroit*, First Ch., 60.37, Fort Wayne Ch., 5, Thompson Ch., 10; *East Sag-inaw*, 25; *Essexville*, 3.53; *Flint*, 12.58; *Greenville*, 17.35; *Jackson*, 125; *Hancock*, 25; *Highland Station*, 8.35; *Hud-son*, 9; *Kalamazoo*, 30; *Kal-kaska*, 60 cts.; *Lansing*, 8; *Manistee*, 12.50; *Mason*, K. L.

Bassett, 1; Owosso, 15.50; Port Huron, 22; Raisinville, 1.50; Reed City, 10.90; Salem, 5.72; Sandstone, 7; Somerset, 13.05; South Haven, 5; Stan- ton, 10.35; Three Oaks, 4; Tyrone, 5; Union City, 21.50; Vermontville, 12; Waconsta, 8; Webster, 11; Wheatland, 16.80,	651 28		
JUNIOR: Cooper, Y. L. S., 25; Eaton Rapids, King's Young Daughters, 9; Flint, Y. P. Miss. Asso., 12; Galesburg, Y. L. F. M. S., 12.15; Grand Rapids, First Ch., 5, South Ch., 5; Pequaming, Ten Times One Soc., 15,	83 15		
JUVENILE: Detroit, Woodward Ave. Ch., King's Cup-Bearers, 59.21, Trumbull Ave., Shining Lights, 10; Douglas, Light- Bearers, 8; Essexville, M. S. M. B., 1.47; Greenville, M. S. M. B., 13.63; Kalkaska, Rich- ard and Wesley Sidebotham, 5; Port Huron, Five of the Earnest Workers, 1.35; Sand- stone, 16.46; Vernon, Mission Band, 13,	128 12		
SUNDAY-SCHOOL: Bay City, 12.50; Cheboygan, 1.76; Kal- kaska, 3.82. Mrs. Elm's Class, 2.38; Grand Rapids, So., 50 cts., Rondo, 1.07,	22 03		
Total,	884 58		
MINNESOTA.			
BRANCH.—Mrs. E. M. Wil- liams, of Northfield, Treas. Eccelsior, 4.93; Litchfield, A. B. C., Mass., 5; S. M. H., Minn., 10; Mantorville, 6; Montevideo, 4.80; Morris- town, 3.45; Northfield, 40.25; Owatonna, 14; Sauk Centre, 22.45,	110 88		
JUNIOR: Minneapolis, Ply- mouth Ch., Y. L. M. S.,	6 50		
Total,	117 38		
MISSOURI.			
BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. St. Louis, Pil- grim Ch., 119, of wh. 25 is to const. Mrs. J. M. Chesbrough L. M.,	119 00		
JUNIOR: St. Louis, Young Peo. Soc., First Ch., 25,	25 00		
JUVENILE: Kansas City, Cheer- ful Givers, of Clyde Ch., 6,	6 00		
Total,	150 00		
NEBRASKA.			
Hastings.—Lamplighters, 10; York, M. Band, 2.50,	12 50		
Total,	12 50		
OHIO.			
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Ceredo, W. Va., 3; Cincinnati, Central Ch., 54; Cleveland, Euclid Ave., 30.50; Corry, Pa., 4; Elyria, 65; Toledo, Central Ch., 3,	159 50		
JUNIOR: Allegheny City, Pa., Plymouth Ch., Y. P. S., 25; Cincinnati, Central Ch., Y. L. S., 125,	150 00		
JUVENILE: Elyria, Little Help- ers, 5; Marietta, First Ch., Children's Mission Circle, 7.50,	12 50		
THANK-OFFERING: Austenburg, V. A. Haight, 5,	5 00		
S. S. Class, Austenburg,	1.10		
Total,	328 10		
SOUTH DAKOTA.			
BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. Plankinton, Oahe, Dak., Mrs. Louise Irvine Riggs, in memory of Cor- nellia Margaret Riggs, March 11, 1887,	6 50		
Total,	11 50		
WISCONSIN.			
BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, 4.86; Beloit, First Ch., 13.50; Brodhead, 7.75; Boscobel, 4.10; Delavan, 15.05; Edgerton, 1; Fort Atkinson, 13; Green Bay, 10; New Lisbon, 7.50; Racine, 25.75; Rosendale, 43.50; Sparta, 9.15; Stoughton, 10,	165 16		
JUNIOR: Milwaukee, Plymouth Ch., Helping Hands, 100; New Lisbon, Y. L., 6,	106 00		
JUVENILE: Green Bay, Babies' Soc.,	5 00		
MORNING-STAR: Arena, Wil- ling Workers,	3 02		
Total,	279 18		
Less expenses,	15 58		
Total,	263 60		
FLORIDA.			
Tampa.—Mrs. Joseph Hawley and others,	1 11		
Total,	1 11		
MISCELLANEOUS.			
Sale of leaflets, 24.65; of en- velopes, 3.70; of charts, 1.20, of "Orient and its People," 1; of "Coan's Life," 2; of Photo- graphs, 45 cts.,	33 03		
Receipts for month,	5,364 41		
Previously acknowledged,	10,354 98		
Total since October,	\$15,719 39		



QUARTERLY MEETING OF THE YOUNG LADIES' BRANCH.

ON a bright, sunny day in February the parlors of the new Third Church, in San Francisco,—so delightful with their fresh and tasteful furnishings,—were opened for a gathering of young ladies, who were full of eager interest in the quarterly meeting of the Branch.

The President, Miss Ladd, presided, and after devotional exercises and the consideration of sundry matters of business, we listened to missionary intelligence from Japan and from Spain. A photograph of Mrs. Gulick, of San Sebastian, lay upon the table, and also that of three fine-looking Spanish maidens, who are members of her graduating class.

It is inspiring to think of the influence these young ladies will exert in the years to come, and to feel that we are linked in a measure with their lives through the relation of the Pacific Board to that school, which quietly and persistently sends out the life-giving rays of divine truth into that city and throughout all Spain.

Our beloved Miss Gunnison spoke to us, through a letter, of her work in Kobe, and we were glad to listen to Miss Hunt, of Utah, who told us of her work, and awakened in us new inspiration for our efforts in behalf of missions in foreign lands. She entreated us to support Miss Gunnison by unceasing, earnest prayer.

Arrangements were made for the approaching annual meeting of the Branch, and, with a glow in all hearts, the meeting adjourned.

THE STRENGTH OF MOHAMMEDANISM IN SYRIA, AND ITS PRACTICAL HOLD ON THE PEOPLE.

BY REV. HENRY H. JESSUP, D.D.

THE Mohammedans of Syria number about one million, not counting the sixty thousand Bedawin Arabs, who are claimed as Mohammedans, but in reality observe none of the "five pillars or foundations of Moslem practices." These five duties are:—

I. The recital of the creed, or *Kalimah*, daily: "There is no God but God, and Mohammed is the Apostle of God."

II. *Sulât*, the five stated daily periods of prayer, viz. :—

1. From dawn to sunrise.
2. Noon.
3. *A'sur*, or middle of the afternoon.
4. Sunset.
5. One and a half hours after sunset.

III. The thirty days' fast of *Ramadhan*.

IV. *Zakat*; the legal arms.

V. *Hajj*; the pilgrimage to Mecca.

The Bedawîn, though politically regarded as Mohammedans, observe none of the religious duties, and hence are classed among the non-religious peoples. There is a Syrian proverb that "three classes of persons have no religion, as they do not observe the duties of the law; viz., women, muleteers, and Bedawîn Arabs.

In Syria the Mohammedans are the ruling class, and hence despise those of other sects. All the Syrians of all sects are Arabs in blood and language, and are ruled by a foreign dynasty, the Ottoman Turks, whose Sultan, Abdul Hamid, resides in Constantinople. The only bond of union between the Arabs and the Turks is the Koran and the religion of Islam. The Arab Moslems submit to be ruled by the Turks on the ground that the Sultan is their *Khalif*, or religious prince, although in other respects they hate the Turks as foreigners. It is astonishing to observe with what ease a handful of Ottoman Turkish officers rule all Syria, collect the taxes, and enforce the enrollment of soldiers.

If it be asked whether Mohammedanism is stronger or weaker in Syria than it was forty years ago, I should say, both; it is stronger in some points, and weaker in others. It is stronger through the efforts of the government to revive the old war spirit of Islam. The army is a Moslem army, not a national army made up of all classes, but a class army, the army of the prevailing sect. It is as though England should exclude all Catholics from her army and navy, and France exclude all Protestants. The whole male Moslem population are reckoned as soldiers, ready to fight for the Sultan and the faith. All the modern military inventions and appliances introduced into the army and navy, are meant to help the religion of Islam. The military and civil service schools are almost exclusively for Mohammedan youth, and the evident intent of the authorities is to favor one sect to the disadvantage of all others. And in the civil courts the testimony of Christians and Jews is not received; only Mohammedans can testify, and this in spite of various firmans declaring that Christian testimony shall be received.

All these things tend to strengthen the hold of Islam upon the

Mohammedan population. It is for their interest to remain Moslems.

On the other hand, they feel their inferiority as a nation to Christian nations, and find their religion an insuperable barrier in the way of progress. Many of them are disgusted with polygamy and its attendant evils, while they find it commended in the Koran.

The Scriptures in Arabic have opened the eyes of not a few, who read God's Word in secret, and await the day of deliverance.

The Moslems believe in one God. Their Monotheism is the saving feature in the whole system, but it is so interlinked and interwoven with the immoralities of polygamy, that the elevating power of the doctrine is well nigh lost in the degrading power of the practice.

Multitudes feel that their system has grown old, and is ready to perish. They despair of reforming it, and believe that their children will live to see the triumph of Christianity.

Let us work patiently on. Light is dawning gradually in the East. When the sun begins to rise it never moves backward. Pray that it may shine more in Syria even unto the perfect day.
—*Woman's Work for Woman.*

OUR MARCH MEETING.

ABOUT twenty-three ladies assembled in the parlors of the Plymouth Church, San Francisco, on the first Wednesday in March, although it was raining and unpleasant. Miss Fay was present, and led the devotional exercises; these were commenced by singing "Whosoever Will," selections of Scripture, prayer; then we sang "Tenderly the Shepherd"; then followed reports from the Secretary and Treasurer.

We have \$421 in the treasury. One Society that has been asked for \$20 are to send upward of \$40. Some of us have been watching this young auxiliary; think it is not yet two years old! I wish some of its members would write its history. Before the *débris* of last year's battle with dollars had been fairly cleared away, that auxiliary was in the field again, sending to the base of supplies for implements to carry on the war, and fighting as bravely as if they had never been there before. They were not battling with "carnal weapons"; they only used "the sword of the Spirit."

Mrs. Jewett read a letter from San Sebastian, giving a description of the work there. This letter was written by the editor of a

Spanish paper,—one who happened to be present at the closing exercises. It shows how the work of the missionary is regarded by outsiders—people who have no personal interest in the matter, only as it affects the general welfare of the community. He spoke in the highest terms of the missionaries, and the kind of instruction which the girls receive. Mrs. Jewett then introduced Mrs. Theron Howard, of St. Johnsbury, who gave us kindly words of greeting from the Vermont Branch. A letter of greeting was also read by Miss Fay, from the Woman's Board of Missions of the Pacific Islands.

Mrs. Brewer, of the First Church, Oakland, was invited to give us any items of interest she might have from Mr. and Mrs. Logan. I hope our Sunday-schools and some of our young societies will prick up their ears, and hear all she has to say about their missionaries. Mrs. Brewer is a personal friend of Mrs. Logan, and sometimes she has letters from her which the rest of us do not see. Mrs. Logan says: "The work constantly presses. The promise of strength for the day has been so often verified, yet I do not like to see Mr. Logan reach the limit of his strength so many times. The people are asking for teachers; there are none to give them." She hoped the *Star* would bring them helpers; but, alas! she did not.

I remember, in one of Mrs. Logan's first letters from Ruk, a sentence that made my heart ache for her. I may not give the thought in her own words: "You who live in Christian lands hardly understand the blessing of going to church with a congregation who are clothed." Clothing is coming into use as fast as missionary influence is extended. At Kusaie and at the Marshall Islands people are generally clothed.

Miss Gulick of Japan was with us, and read interesting extracts of letters from Mr. and Mrs. O. H. Gulick, who have recently gone to Kumamoto, on the island of Kiushu. Mr. Gulick says how young men and women can resist such calls as they have now to the missionary work, is the greatest mystery of the nineteenth century.

Miss Fay read extracts of letters from Mr. Perkins, of India, and extended, on behalf of the ladies of Plymouth Avenue Church, Oakland, a cordial invitation to the Board to hold its April meeting with them. The meeting closed with the Lord's Prayer, repeated in concert, and the singing of the Doxology.—*R. E. D., in "The Pacific."*



VOL. XVII.

JUNE, 1887.

No. 6.

SUBJECT FOR PRAYER FOR THE MONTH.

WE earnestly request that in all the meetings of our auxiliaries this month, special prayer may be offered for more women to enter upon missionary service.

The number needed was never so large nor the calls more urgent. There is scarce a mission-field in which our faithful and beloved missionaries are not being overwhelmed by the work pressing upon them. They turn their eyes to the many Christian women in this country, and plead for their aid. It is feared that at least two of our schools must be closed, because there are no teachers to superintend them. We are most happy to have secured three young ladies to go out during the coming summer, and several will go from the Woman's Board of the Interior, but the call is still urgent. Can we be held guiltless before God if we fail to do our utmost in responding to their call? Shall we in our indifference move carelessly on to meet the sad word, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me"? Rather, let the hearts of all who love Christ unite in one resistless outpouring of prayer to the Lord of the harvest that he will send forth laborers into his harvest.

H. L. G.

SOME OF OUR SCHOOLS.

We have received a number of photographs which show at a glance the results of the teaching in our boarding-schools so much better than any ordinary pen-descriptions, we desire to reproduce them for our readers. We have not space for any extended notices; we can give only a few items from each.

Among the older of our schools is the one in Oodoopitty, Ceylon, established in May, 1868. For twelve years from its first establishment it was under the charge of Miss H. E. Townsend, who died in Oodoopity in August, 1882. After a short interval, when it was cared for by Mrs. W. S. Howland, it was placed under the superintendence of Miss Minnie Truax, now Mrs. Richard C. Hastings. Under date of Jan. 31, 1887, Mrs. Hastings writes:—

LET me tell you something about our seven graduates, whose connection with the school ceased with the close of last term, Jan-



ODOOPITTY SCHOOLGIRLS.

uary 24th. They were all Christians, so I am glad to have them take their places in the world where I hope they will do faithful work for the Master. Two or three days before the girls left us they

came to the study, each one bringing a slip of paper, on which was written a verse from the Bible selected by herself, and signed with her name. These slips are to be kept by the missionary, and each girl especially remembered in prayer, in connection with her particular verse. Every one also brought six cents, to be used in sending portions of the Scriptures to the heathen living on the islands. The whole amount will buy twenty-one of these portions, and with God's blessing be instrumental in doing much good. This sum seems a very small one, but it is a beginning in the right direction; and it is so hard to teach the people to give, that this first voluntary action of this kind on the part of my girls both surprised and touched me very much. When the time came for parting with the associations of the last five years, every one seemed to feel it deeply. This would be natural anywhere, but is especially so in this case, when four of the seven return to heathen homes, where a constant effort may be made to win them back to heathenism; and, if a so-called good opportunity offers, force three of them into heathen marriages. The fourth is already promised to a professing Christian, and arrangements are made, I believe, so she is comparatively safe. Another one has been appointed in our school to take the place of a former teacher, married three or four months ago, and for the greater part of the year will have a Christian home; but the other two have no such hope. . . . We can only pray, and ask friends at home to do the same, that these dear girls may be enabled to stand firm, and witness a good confession for Him who gave his life for them.

A short time before the close of the term we had photographs taken of the teachers and pupils, one of which I will mail to you. At one side is our only male teacher, a young married man. You will notice that the neck of each one is adorned with a string of beads. This piece of jewelry is considered so essential to the dress of a Tamil woman that no one, however poor, thinks herself respectably attired without it.

To this we add a picture of Miss Leitch, with some of the schoolgirls who have done such good service in singing during her meetings on fast-days.*

Among our more recent schools none are more prosperous than the ones established at San Sebastian, Spain, and at Smyrna. From the latter we have received a photograph of the two members of the first graduating class, of whom Miss Lord writes:—

Dear friends, I want you to rejoice with us that our first graduating class have taken their diplomas. We have never had the course completed before, and we were very proud and happy.

* See LIFE AND LIGHT for November, 1886.



MISS LEITCH AND PUPILS.

There were only two girls, both Greeks from Cypress, and both among those who joined the church last winter. They passed their examinations for the last term finely. They were in Ancient Greek, Sophocles and Antigone, Homer's Iliad, and some from Plato; and in English, Geometry, Mental Philosophy, and Paul's Epistles. We had the graduating exercises in the church. As



TWO SMYRNA GRADUATES.

there were only the two girls to read essays, we lengthened out the exercises by making the first half a musical entertainment. We had no trimming except the motto of our school, "Not to be ministered unto, but to minister." It was suspended over the platform, the letters made of green box and cypress. We suc-

ceeded in getting the girls' diplomas quite to our minds. They were done by hand on parchment, at the head an open Bible with the school motto on it, and they were tied with the school color, Pompeian red. The church was full of the relatives and friends of the pupils. They seemed much interested, and, indeed, the girls did do well. They are both going to stay with us and teach next year, for which they and we feel very thankful.

. . . Our new plan of asking the money in advance has succeeded admirably; our box never began to be so full of gold and silver before. It was very unpleasant to enforce the rule. I was obliged to tell the girls that those who had not brought their money at the end of the first week would be sent home. I felt sure I should have to send some one away, because in this country people will never believe you mean what you say until you actually do it. I did have to enforce the penalty upon two of the girls, but they brought the money afterward, and now I think the law is pretty well established, and will save much unnecessary worry in the future.

Of the new school-building, Miss Jillson writes, January 29th: —

You will, I am sure, be glad to hear that we have begun the term in the schoolroom in our new building. We can also use one or two rooms on the upper floor during the day, but must wait till spring before taking full possession. . . . The new schoolroom is a very pleasant one, being large and light. We have seventy seats in it now, and can put in forty or fifty more if necessary. At Easter we hope the building will be finished, and that all the rooms can be used.

The school at San Sebastian, Spain, was started in Santander, in 1876, by Mrs. Wm. Gulick, who has been at its head till the present time. In 1881, when Mrs. Gulick returned from a visit to this country, taking with her Miss S. F. Richards as assistant, it was removed to San Sebastian, where it has had remarkable success, and is now the Mt. Holyoke Seminary for North Spain. It now numbers eighty-one pupils: thirty-eight boarders,—seven of whom are boys,—forty-one day-pupils, and two night-scholars. The place it occupies in the community is shown by an article recently published in *El Cristiana*, an evangelical newspaper in Santander, and written by Sr. Dn. Cipriano Tomas, of Madrid. The writer said:—

In the "Plan of Evangelical Work in Spain," which we published in a recent number, our readers will have noticed the mention of a Preparatory School for teachers in San Sebastian (Guipuscoa). As our weekly paper is open to give notices of any work that may be communicated to us, or that we may ourselves acquire by observation, we are now going to give some information about this school, which, perhaps, will be of interest to many, and to all good evangelical people a cause of satisfaction.

We will first tell what we have seen. Passing through the capital of Guipuscoa, we improved with pleasure the happy opportunity of being present at the examinations which were then being held. These examinations lasted through two sessions, on account of the number of studies and the extent of examination in each case. They were the following: Writing, Arithmetic, Grammar, History of Spain, Universal History, Geography, Reading Music at sight, Singing, Exercises upon the Piano and Organ, Spanish Literature, French, English Grammar, English Literature, Bible History, Book-keeping, Theory of Teaching, Gymnastic Exercises, Drawing and Embroidery, as well as plain sewing.

Perhaps, reading this list, one would fear to see accomplished here the Spanish adage, "He who tries to do much accomplishes little." No, in no wise. In these examinations we saw that much had been attempted, and much had been accomplished. The young girl, who at last obtains her diploma, attesting that she has finished the studies here taught, is able not only to talk about them, but can dedicate herself to the work of teaching them. It happens often, unfortunately, that in the larger number of schools there is given only a theoretical knowledge of these branches, without any practice. Here we saw, however, that without forgetting the theory, especial attention is given to the practical work. We heard many scholars speak in correct French and English, and others recite selections from classical English, and, more especially, Spanish authors. "Comparisons are odious," and for that reason we abstain from them; but once again we have seen proved, what is the current opinion in Spain, that in the evangelical schools there is more and better teaching than in the others. The attendance was not small, but we could have wished, and so we counsel the directors of the school, to give greater publicity to the examinations, in order that the opinions that may be held regarding the Evangelical Church, may be re-formed by the knowledge of positive facts. The total number of scholars examined was sixty. Of these, three finished their course of study, and we had the pleasure and privilege of presenting them their diplomas. Two of these expected to teach. (The whole number of pupils in the different departments during the year was eighty-two.)

All this we have seen ourselves, and no one has told it to us.

But we have seen more, which has surprised us beyond measure, and must also surprise our readers.

At the same time that these scholars prepared for their examinations, they found time to prepare for a brilliant Musical Soirée, which took place the following night. We heard played upon the



GRADUATING CLASS OF 1886 AT SAN SEBASTIAN.

piano such classical pieces as the following: *Souvenir de Bellini*, by Beyer; *Andante Cantabili*, by Mendelssohn; *La Favorite*, by Runmel; *Norma*, by Beyer.

We heard sung in an effective manner the *Tercetino Madre Mia*, by Campana; two choruses, by the Bacque composer, Saiz; another for four parts, by Kindel; and, above all, the magnificent *Hallelujah Chorus*, by Farmer; with accompaniment of organs and violins.

Receive, then, our most cordial felicitations, the Señores Directors of the school, the teachers of the same, the scholars and their families, and, lastly, the American Board, which with such generosity sustains this school in San Sebastian, and at the same time with other various works of evangelization in Spain.

It now remains for us to give some general information about the aforesaid school. It was founded in Santander in the year 1876, and was transferred to San Sebastian in 1881. In this time there have been some fifty-four different boarding-scholars, some of whom have remained five years, and as many more day-scholars.

The object of the school is not only to prepare teachers for spheres of usefulness, but to give an ample and solid education to all those young girls who are able to attend, whatever may be their plans for the future.

The school has three classes of scholars—boarders, day-scholars, and free scholars. The boarders must pay according to their age and the position of the family to which they belong, but the price is somewhat less than in other schools of the same grade. We shall not be far from the truth when we mention forty cents a day as the maximum price. Those who wish to study music must pay extra.

We have said “according to the position of the family,” for as this is not an institution for gaining wealth, but a means of evangelizing, when one cannot pay the highest sum, making this fact known to the directors, they on their part will accede to what is reasonable and just. Especial care is given to educate the scholars in the life of a well-organized house. They are taught to do for themselves to-day, what to-morrow they will have to do in their own houses; that is to say, they are taught to be good housekeepers, not mere señoritas of the drawing-room.

Scholars of all ages are admitted, for as the whole house of five stories is given up to the school, the scholars are cared for according to age and sex, although forming but one family.

The food is wholesome and abundant. Bread, coffee with milk, milk alone, or chocolate if preferred, forms the breakfast. A good and abundant soup, a plate of meat and two vegetables, and fruit, the dinner. At night, one hot dish with fruit, according to the season, forms the supper.

Every day the scholars must go to walk, if the weather permits; otherwise they play or exercise in the house for an hour. When out walking the scholars wear dresses which constitute the uniform of the school, so far as color and make are concerned. At the end of the year are two weeks of vacation, in the spring one week, and in the summer six weeks. These vacations may be spent at home or in the school.

The younger children receive great attention, either from the older scholars with whom they sleep, or from the servants of the family. Neatness and cleanliness of person, clothing, rooms, and beds, are the things which receive most attention on the part of the directors.

In regard to religious instruction, it is understood to be essentially and eminently biblical, as the school has been formed by a missionary society. Every morning before breakfast there is family worship in the Chapel, and sessions of study, meals, etc., are preceded by prayer. (Every evening the children have a prayer-meeting before retiring, and on Sunday the older girls a meeting for mutual edification and prayer.) Thursday evening of each week there is public worship in the Chapel. On Sunday there are two meetings with sermon at 11 A. M. and 8 P. M., besides the Sabbath-school at 3 o'clock. Besides all this, there are daily Bible classes for the whole school in sections, according to age.

This is what we have truly seen, and what we have learned regarding this school.

AFRICA.

ARE MISSIONS IN NATAL A SUCCESS?

BY MRS. S. E. HOLBROOK.

The following article is taken from *The Natalian*, a paper published in Natal, South Africa. It was read at a meeting of the Natal Ladies' Missionary Conference some months since. It so well answers doubters as to missionary work in other fields, that we give it to our readers.

BEFORE our ship had sighted these shores, more than two years since, a colonist had expressed to me his wonder that any one could leave a happy home in America to help the "Kaffir dogs." Since that day, again and again I have heard or read serious doubts expressed as to the success of missions among the natives of the colony.

Is there no answer for these doubters? Are the results insignificantly small in comparison with the efforts expended?

Years ago, one cold autumn night, our New England village was aroused by the cry of "Lost child!" The ringing of bells

startled the whole population. From many a mansion, farmhouse, and cottage went men and boys, and some women, in eager, anxious search for the missing child. Soon the forest glimmered with lanterns and torches, and trumpets sent their startling echoes through lofty tree-top and lonely ravine. Hundreds joined in the eager quest. At midnight a joyful ringing of bells announced to the weary searchers that the child was found. He had crept into an empty house, supposed to be locked, and so had all the time been safe; but I do not remember of hearing a single tired man regret that he had done what he could to save a *supposed* lost child.

I think that every American will remember how, some years ago, our country was aroused to its remotest ends when Charlie Ross, a child of humble parentage, was kidnapped. For months the search was continued all over the land. Thousands of mothers clasped their darlings a little closer when they thought of the lost child. Time and money and the best detective skill were of no avail. The child was never found. But though all that effort was fruitless, who regretted that he had done what he could? And again it was proved that the heart of a great nation beat as one at the wail of a little child. •

Who does not consider the self-denying lives of the Alpine monks well spent when they succeed yearly in rescuing a few lost travelers from a frozen grave?

The cry from millions of Africa's dying souls has penetrated to the ear of every Christian nation the world over. Every year the cry grows louder, even as every year their darkness is better known. Fifty years ago a handful of earnest men and women in America heard this cry, and came to the shores of Natal, bearing the "Gospel Light," hoping to penetrate the heathen darkness. After those came others from different lands, and the rays from the lights which they bore penetrated the gloom of many a heathen kraal, and lighted up the midnight darkness in many a savage breast. Fifty years have fled. What has been done by these comparatively few earnest workers? For what did they come? To save a few lost children? No! To rescue thousands of dying souls from eternal death. They came to show the lost heathen the "Son of Righteousness, with healing in his wings." Their labor was not considered lost when hundreds of men searched for long hours for a lost child, who was all the time safe! Their labor was not considered lost when a great nation for months joined in a search over a little child, whom there was only a chance of finding. The monks of the Alps are grandly recompensed when they succeed in saving the lives of a few fellow-beings.

How small, then, must be the souls of those who say that the results of missions in Natal are wholly inadequate to the labor expended when thousands have been rescued from *eternal* death.

But some may say, How do you know this? In that they choose light rather than darkness. We who are working among the natives have seen many such. They have caught a glimpse of the light of the Gospel, and have forever left the blackness of heathenism. We own 'tis a pity more has not been done, but often it has been because the hand that bore the torch has wavered, and there has been no one to hold up the hands of the weary Moses. And yet, again, many of the heathen, as has been true the world over, love darkness rather than light. Others, after having caught a glimpse of light, have gone back to darkness; and still others shut their eyes to the "glory that is in the face of Jesus Christ." But leaving all these, there is no doubt that many, very many of these lost ones have been saved,— saved eternally.

Is mission-work a failure, then? A thousand times no! A life-work is far from lost if even one soul is brought into God's light; and for each missionary that ever landed on these shores it is safe to say that tens, and perhaps scores, have been rescued from heathen darkness.

Is it not sadly true that many of these doubters themselves deem the Sun of Righteousness but a will-o-the-wisp, and consider all labor lost that does not first and foremost teach manual labor to the heathen. Is the dying body more important than the never-dying soul? and is outward civilization of greater value than Christian living?

Young People's Department.

JAPAN.

THE TRAINING-SCHOOL FOR NURSES IN KIOTO.

Our young ladies who so generously contributed to the building for this school for nurses, will be glad to have definite knowledge of the progress made. Dr. Berry writes:—

I AM glad to report satisfactory progress in our nurse's school. Our Japanese friends were not able to fulfill their obligations, and purchase the land for building sufficiently early to enable us to put up the buildings last autumn, so that we have been obliged to get along as best we could in Mr. Davis' old house. This has been full of sick people all winter, and what with the large clinic, now

averaging about fifty, the place has indeed been a busy one. I have been sorry for Miss Richards, but it could not be helped. She preferred, however, to do this, as I wrote you last fall, and be able to have a few nurses under practical training during the winter, and who would be able to render more assistance when we really do begin the school.

Members of the mission sent to us some choice women (five), who, though having comparatively little didactic instruction (Miss Richards has given them a lesson every day), have got such a start in practical work in the wards, as will make them invaluable to the school when we begin regular work.

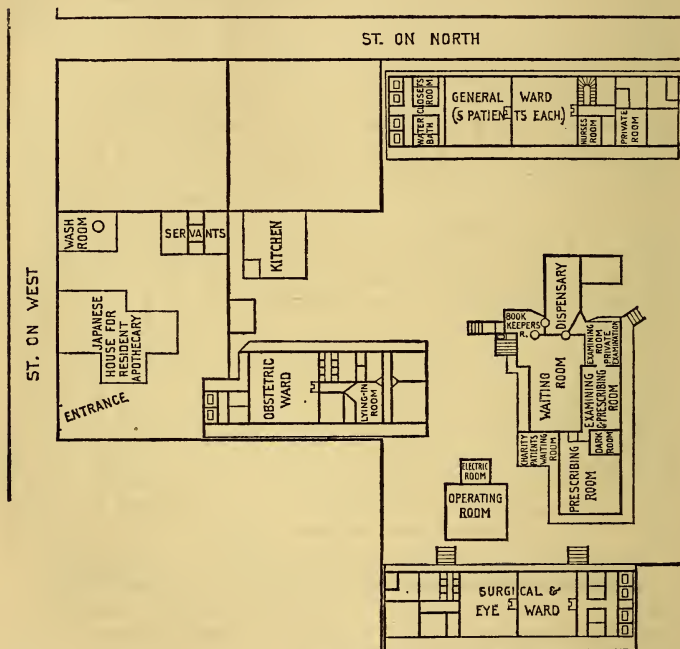
With the coming of spring, enabling the carpenters to put up houses, we have to commence on the school-buildings and wards, and carpenters are now making estimates on the plans. These bids are to be opened not later than Monday, and work will be begun at once thereafter,—the buildings to be completed during the month of June. I send you a copy of the plans and ground. It is a fine lot, bordering on the Imperial Park, is well located for the interest of the school and for the convenience of the station, and is one of the most valuable lots, I think, in the city. As you will notice, it is a long lot, extending from the street on the park, across a square to the street in the rear, and, by running east and west, enables us to put our buildings facing the south—just as we want them. Our Japanese friends have done well, and considering the fact that the effort was a first one, took, perhaps, no longer time than we should have expected. It has certainly been a gain in advertising the school, so that now it is popular even before it is fairly begun. I was informed a few days ago that probably fifty women were waiting to enter the school from this city alone, as soon as the buildings are completed.

Of course this will enable us to select the best; but the most of these, of course, we will have to decline, and give preference to the Christian women from our churches. This will be the more important at first, in order that we may be able to stamp the institution with a positive Christian character.

A little later, Dr. Berry says:—

We shall go ahead rapidly now with the buildings, and have them completed by June 30th. In the meantime the rules of the school and the curriculum of study will be prepared and sent out to the churches, so that applications for admittance can be made during the summer, and the school be formally opened at the beginning of the working year, in September. We have thus far purposely refrained from issuing rules, etc., because of the fact

that we had nowhere to accommodate those who are waiting to apply for entrance. We have recently been able to secure the services of a graduate of medicine, a resident of Kioto, just returned from his studies at Tokio, as teacher in the school of Cutters' Anatomy, Physiology, and Hygiene (translation). He is a Christian man, and brings letters from the churches at Tokio. He is a daily attendant at the clinic, and will be of use to



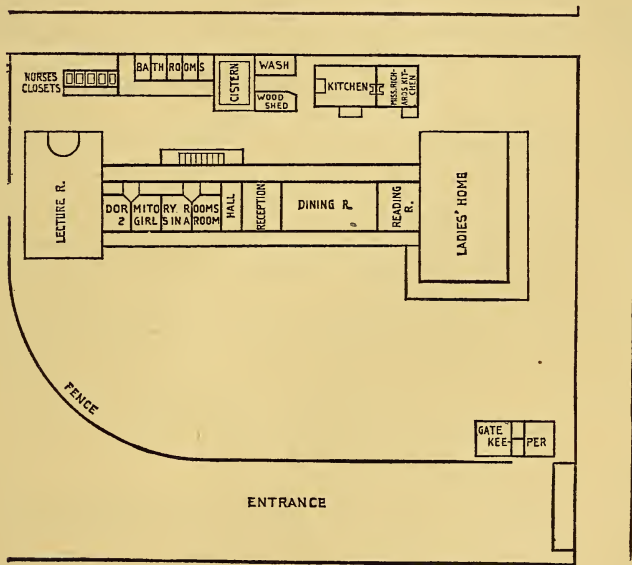
PLAN OF PROPOSED BUILDINGS FOR

us in many ways. His name is Kawakatsu. Everything, therefore, is progressing finely for the early and successful opening of the school—a school that will afford such results, I believe, as will gladden all our hearts.

From Miss Richardson we have the following:—

The five nurses are doing well,—some of them remarkably well. The work is hard, and we have all worked hard this winter, and the nurses have been most uncomplaining. Any new work is hard,

and taking care of sick people in a house not convenient for well people, is surely not easy work. But we hope that before many months we will be in a little hospital; and we could fill quite a large hospital had we one to fill. We are constantly saying, "No room." Some of our people have become much interested in Christianity, and have gone to their homes saying they would study it carefully. Some here in the place have commenced going to church; and we do feel that the work done here is doing good to souls, as well as to bodies. The nurses are all Christian women,



KIOTO TRAINING-SCHOOL FOR NURSES.

and each one tries to lead others to Christ. There are many things which look very bright, but, like everything else, there are many times when the dark spots are much more plainly seen than the bright spots. So we will work on carefully and bravely. We ask you to always pray for us. We know that you do, and we are very thankful for your prayers.

MICRONESIA.

LETTER FROM MISS SARAH L. SMITH.

Miss Sarah L. Smith, of Kusaie, wrote the letter from which we make the following extracts to her mother during a trip among the Marshall Islands, the object of which was to secure girls as pupils for the new school, the building for which is now being erected at Kusaie. The missionaries who started for Micronesia about a year ago, reached their destination, Kusaie, on September 2d, and after some weeks Miss Hemingway went with Rev. Mr. Walkup, a missionary at Kusaie, to cruise among the Gilbert Islands in search of girls for the school. They returned December 8th, and on December 11th Dr. Pease and Miss Smith started upon their voyage. It was while on this voyage, at Jaluij, one of the Marshall Islands, that this letter was written. The opportunity to send mail home was unexpected, and the writing was of necessity hurried and fragmentary. It must be remembered, too, that it was written with only family friends in mind, and its personal character must be excused.

JALUIJ, MARSHALL ISLANDS, Dec. 27, 1886: 11 A. M.

WE have just dropped anchor at the trading-station in Jaluij, and the first sight that greeted us was that of three ships—a barque from San Francisco, a schooner from Honolulu, and a German man-of-war.

Dr. Pease has gone ashore to see the traders, and will visit the man-of-war to interview the German, Dr. Knapper, who is on his way among the islands to inspect things, and prepare the way for the governor, who is to come soon to live on Jaluij. The doctor has learned the natives' side of the story, of wrong and injustice which has been done by the traders, and now he wishes to get the other side of the story, in order to write up the matter for the newspapers. If I could only stop to tell you half of what we know! Such wickedness as there is down here! It makes us boil! But I have not time for that now, for I must tell you of our plans.

We left Ebon Thursday morning, after working hard, for two days, with five girls. We have limited ourselves to ten, and would not have thought of taking more than six from all the Marshalls if I had not been able to talk with some ease in the native. We took five from Ebon, because, you know, this was the old mission-station, and we are sure of the girls from that place. Their names you will like to know: Lijurijob, Olivia, Susan, Lurien, and Limira. I am already much attached to them. They average about thirteen years of age, as nearly as we can tell. A room for the girls' use in going to and from the school has been built adjoining my state-room, with a blind opening from one into the other, so that I can have them constantly under my eye; and of this you cannot appreciate the necessity, until you have become acquainted with the natives. They were terribly seasick at first,

but now are as bright and happy as possible. While they were all so sick I visited them many times in the day, as often as I could fortify my courage sufficiently in my own weak condition, and tried to minister a little to their comfort; and I think this made a surer tie between us at the very outset than anything else could have done. They are all so happy at the thought of going to the new school; and Dr. Pease tells me that all the people at Ebon are "captivated" with me, because I can talk and sing with them, and understand them, which is, of course, greatly encouraging. My work on this trip is an education in itself. It is my work to go on shore with the doctor, present the cause of the new school, select the girls with the advice of the native teacher, talk with the parents, and instruct the girls as to what they shall take in the way of goods. Then I play and lead the singing whenever we have meetings, sing with those who gather between whiles, and make myself generally useful and agreeable. After two pretty warm days of such work among a crowd of noisy natives, with a constant strain upon one's own mind to understand and make one's self understood, you can guess how tired I was when we left Ebon. I am quite rested now, however, and shall begin another campaign at the Jaluij Mission to-morrow, with renewed zeal. . . .

I have had my first real, bitter disappointment; but do not let it trouble you in thinking of it, for the sharpness is all gone, and just a little longing left. It was easier for me than it would have been four months ago, for I have been learning all these weeks that

"Blow it east or blow it west,
The wind that blows — that wind is best,"

and it was only for a few hours that the sharpness lasted. We have been expecting ever since we left Honolulu to find mail when we reached Jaluij this time, for several schooners from Oahu would be down, and Mr. Forbes is supposed to be on the lookout for any opportunity to send our mail. We anchored just inside the lagoon at sunset Christmas evening, and so eager were we all to hear from home, that Mr. Garland took the long-boat and some of the men and sailed over to the trading-station, about eight miles, beating all the way against the wind. They did not return until nine o'clock Sunday morning, and the first word was, "No mail!" They had not reached Jebwe until two o'clock, and had then been to all the stations with no results. I can not tell you how low my heart sank; it seemed as though some one had struck me for a few minutes — it dashed all the bright hopes and expectations of so long a time so suddenly to the ground. But I did not

weep even a little weep; and by the time we were ready to go ashore for service at the little islet, near which we were anchored, I felt better. Now we must wait until the Morning Star comes next year. "So be it," I can say now, and feel that I shall have the grace to stay happy and contented until that time. . . .

I must tell you what I did this morning while on our way to anchorage at the trading-station. One of my girls, Susan, is very poor, and has no dress really fit to wear ashore at these Islands (when I go they must all go, of course), so I got some calico and cut out a dress with no pattern but common sense. It promises to fit well, and I have set the girls to sewing, while Susan is fairly beaming. I want, if possible, to finish it to-day, so that she may wear it at the mission station here. The other girls will do very well until we reach Kusaie. . . .

Our Work at Home.

QUESTION BOX.

To our question in the April number as to the best methods of obtaining subscriptions for *LIFE AND LIGHT*, we have received one or two replies (we wish there might have been more), from which we cull the following. One writes:—

"I HAVE had charge of *LIFE AND LIGHT* subscriptions in our auxiliary for fourteen years, and if my experience will be of any help to others I give it very cheerfully. I make it a point to commence a canvass for the following year early in December, with the intention of obtaining every subscription within the month. I usually get most of them, but have found it impossible to secure all, for various reasons. This one is in severe affliction and my call must be postponed; on another I call again, and again, only to find her out; another hasn't just the change, but will send it, but this is often forgotten, and an indirect reference to the magazine only calls forth the exclamation, "Oh, I forgot all about it!" As we approach the first of January, I send what subscriptions I have, but to get the others takes patience as well as strength, just because the ladies do not think. I cannot conceive how any person can receive any publication month after month and feel at ease without paying her dues."

Another writes:—

IN reading the Question Box in the April *LIFE AND LIGHT* there seems to be a direct appeal to me, . . . and I am tempted to

send you a few lines, thinking you may gather hints that may benefit others; for I remember eight years ago, when I was commissioned to do what I could to increase the circulation of *LIFE AND LIGHT* in our church, I longed to go to some one who had been "through the war," and could tell me just how to do it; but as I knew of no such one I had to make experience for myself. There were twelve names on the list when I began. These were increased to twenty-six, with a number of failures to renew. The seventh year there were fifty-two names. With every canvass there were always more or less subscribers who declined taking it again; but new names were secured, making a steady advance each year. It is astonishing, as well as amusing, to hear the changes rung upon a negative answer — the "thin" excuses given which are so seldom the real reasons.

[Our friend had previously sent a list of responses to her solicitations, both favorable and unfavorable, which we insert here. *Ed.*]

"I have found another outlet for my charity, for I consider that a charity."

"My eyes are so weak I cannot read it."

"I cannot afford it, because we have a daily paper, two weeklies, a monthly, and I believe we must take *Harper's Bazar!*"

"I have now more reading-matter than I can attend to."

"I have no time to read it, and had better put my money into something else."

"I cannot take it because I want to take something to help me in learning my Sunday-school lesson."

"No; I heard too much about missions when I was away at school. It was missionary, missionary, every day. We supported three or four, and I once thought I would like to be one myself, but I got bravely over it."

"I took it expecting to hear from Mrs. Schneider every month, and I haven't seen anything from her but once. I don't want the magazine any more."

"No; I'd rather put the money in the box, and then I know just where it goes to."

Per contra:—

"If I go without anything else I'll take that."

"I'll subscribe for two copies, that some one else may have it who cannot afford to pay for it."

"I must take it, I like it so much."

"I do not read them all, but then I feel sorry for those who go around soliciting subscriptions, so I will take it."

"O yes, I should like to take it, for mother used to have it."

"Yes, for I enjoy it so much, and I think it is a help to my boys."

"Yes, I'll take it, for the *Congregationalist* is the only Sunday reading I have."

"I cannot bear to lay a number down till I have read every word, contributions and all."

I make it a point to see or hear from every one of our one hundred and fifty-five female church-members. Sometimes it is policy to see the husbands; sometimes to ask friends to subscribe for those unable to do so, perhaps making it a Christmas or New Year's gift. One of our ladies takes four copies every year, only two of which come in her name.

Again, when two cannot or will not take it individually, they will subscribe together. No matter how many times I am refused, I go again the next year, telling them as they are members of our church I cannot pass them by, and in several cases I have been rewarded by obtaining their names at last; it may be "because of" my "importunity." Often when personal friends dislike to say me nay, their answers will be, "I don't believe—I'll—take it this year; perhaps I will next." So when the twelvemonth comes round I put in my appearance, and remind them of their partial promise, which they are ashamed not to make good.

One needs to cultivate very largely the graces of patience and perseverance, and to spend a great amount of time and sole-leather; but there is a deal of satisfaction in forwarding a long list, and in feeling this is one way of "adorning the doctrine we profess";—one part of the Great Teacher's commission to "go teach all nations."

QUESTION FOR THE AUGUST NUMBER.

The question that follows naturally upon the dissemination of intelligence through the circulation of *LIFE AND LIGHT*, is that through manuscript letters and papers. We would like to give the plans adopted by the branches in this particular, to what extent, in what way, the letters are used in auxiliaries, and the methods by which they may be made more useful.

We trust that any one of our readers who has had any special experience in this regard will be willing to share it with others; and that no one will think this experience too insignificant to be given to the public. It may be just what some discouraged worker needs to help her over a hard place, or prove suggestive to many whose lack of experience may thus be supplemented, and

the good cause be furthered. In order that these replies may go into the August number, they must reach the Board rooms by June 20th.

BACK NUMBERS OF LIFE AND LIGHT.

LIFE AND LIGHT has been cleaning house, and feels quite ready to sympathize with the perplexed housewife over the accumulations in her closets, and over the questions as to what shall be thrown away, what shall be packed away for another year, and what may be made to do good in other directions. In other words, we have been looking over accumulations of nearly twenty years and find that we have on hand a quantity of back numbers of LIFE AND LIGHT and Annual Reports that we feel could do better service among our branches and auxiliaries than packed away in the limited space in our storeroom. In these days of study into the history of mission-fields, they would be valuable for reference and consultation in various ways. Indeed, as some one has said, when an auxiliary has once had them it is difficult to see "how it could keep house without them."

That they may do the greatest good to the greatest number, we would be willing, during the next three months, to send numbers previous to 1887, to auxiliaries or individuals on receipt of postage. A few of the numbers are exhausted, but of most of them we have a good supply. The postage on LIFE AND LIGHT is one cent a number; on the Annual Reports, from one to four cents, according to size.

All orders sent to Secretary of LIFE AND LIGHT, No. 1, Congregational House, Boston, Mass., will be promptly filled.

APRIL MEETING.

THE regular quarterly meeting of the Board, held in the chapel of Park Street Church, partook of the nature of a farewell service for Mrs. Geo. C. Knapp, soon to return to Bitlis, and Miss F. E. Washburn to Marsovan, Turkey. After devotional exercises, conducted by the President, Mrs. Albert Bowker, Miss Mary Susan Rice spoke briefly of the consecration needed in Christian service and gave as the key-note of missionary life, "Anything to do, anything to bear, for our Lord Jesus Christ." Mrs. Knapp gave a sketch of her work in Bitlis as it had been, and as she hoped it would open on her return. She spoke warmly of the inspiration she had received during her stay in this country, from her contact

with so many devoted workers for foreign missions, and asked a continuance of their interest and prayers. Mrs. S. M. Schneider gave a hearty Godspeed to the departing missionaries, speaking of her own joy in the work after her return in 1881, and commending them to the love and care of those who remain at home.

Mrs. Knapp left on the following Thursday, April 7th, for Bitlis. It was expected that Miss Washburn would sail at the same time, but owing to temporary ill health her departure was deferred.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Brunswick, Aux., \$67.55; Castine, Rainbow Band, \$5; Machias, Cheerful Workers, \$2; Portland, Aux., High St. Ch., \$227.90, Plymouth Ch., Home Circle, \$2, Thank-off., \$1.10; Bethel, Ocean Pebbles, \$15.63, Wilton, Cong. Ch., \$8; Milltown, N. B., Aux., of wh. \$25 const. L. M. Mrs. Geo. R. Johnson, \$27; Rockland, Aux., \$50; Greenville, Lakeside Helpers, \$47; Monson, Sunshine Band, \$15,	
	\$468 23
<i>Machias.</i> —A Friend,	60
<i>West Bangor.</i> —Four Girls,	1 00
Total,	\$469 83

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Bedford, Aux., \$16.72; Concord, Aux., \$25; Northwood, Aux., \$13; Plymouth, Aux., \$9; Stratham, Lamp-Lighters, \$12; Wolfborough, Newell Circle, \$75. Ex., \$64,	
	\$86 72
<i>Gilsum.</i> —A Friend,	40
Total,	\$87 12

LEGACIES.

<i>New Hampshire Branch.</i> —Legacy of Miss Frances Merriam, Goffstown, const. L. M.'s Mrs. Jennie L. Upton, Miss Fannie S. Gibson,	
	\$266 65
<i>Amherst.</i> —Legacy of Mrs. Mary Pettengill,	\$500 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, Aux., \$20; East Berkshire, Aux., \$10; Enosburg, Aux., of wh. \$25 const. L. M. Mrs. Milly A. Gilbert, \$42; Essex Junction, Aux., \$7; Georgia, Aux., \$5; Jericho Centre, Aux., \$7.73; Rutland, S. S., \$58.69, Aux., \$8.74; East St. Johnsbury, Band of Promise, \$5; St. Johnsbury, North Ch., Aux., \$44.70, Girls' M. B., \$11; West Rutland, Aux., \$9.74; West Westminster, Aux., of wh. \$25 const. L. M. Mrs. H. A. Goodhue, \$29; Woodstock, Aux., prev. contri. const. L. M. Miss Mary R. Haskell, \$10,	
	\$268 60
<i>East Peacham.</i> —Bessie Var-num,	3 00
Total,	\$271 60

MASSACHUSETTS.

<i>Andover.</i> —South Ch.,	
	\$24 08
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lexington, Hancock M. C., \$67; West Medford, Morning Star M. C., \$20,	
	87 00
<i>Attleboro Falls.</i> —A Friend,	10 00
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Yarmouth, Aux., \$9.50; Waquoit, Aux., \$2,	
	11 50
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, First Ch., Aux., \$23.61; Dalton, Young Ladies' Aux., \$20; Stockbridge, Aux., \$32,	
	75 61
<i>Essex North Branch.</i> —Mrs. A. Hammond, Treas. Amesbury, Aux., \$8; Groveland, M. B., \$10.25; Haverhill, North Ch., Aux., of wh. \$50 const. L.	

M's Mrs. N. Boynton, Mrs. J. R. Nichols, \$74; Ipswich, Aux., \$25; Y. L. M. S., \$50; Newburyport, Campbell, M. B. prev. contri. const. L. M. Mrs. P. S. Hurlbut, \$14, 181 25

Essex South Branch.—Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., \$25; Salem, Tabernacle Ch., Chips of the Old Block, \$39.32; Peabody, Aux., \$70, 134 32

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. East Amherst, Aux., \$2.25, M. C., \$14; South Hadley, Faithful Workers, \$5, 21 25

Lawrence.—Trinity Ch., Ladies' Miss'y Soc'y, \$10.21; A Friend, \$3.30, 13 51

Middlesex Union Conf. Asso.—Mrs. E. D. Sawin, Treas. Groton, Aux., 10 00

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Bridgewater, Aux., \$10; Brockton, Aux., \$25; Chiltonville, Aux., \$8; North Abington, Aux., \$6; Merry Workers, \$4; Marshfield, May-flowers, \$6; Brainerd, Happy Workers, \$4; Cohasset, Aux., \$13; South Plymouth, Aux., \$11; Charity Workers, \$7; Plymouth, Pilgrim Stepping-Stones, \$10, 104 00

Old Colony Branch.—Miss F. J. Runnels, Treas. Fall River, Willing Helpers, \$5; New Bedford, Starlight M. B., \$25, 30 00

Prescott, Mrs. E. A. Alvord, 2 50

Springfield Branch.—Miss H. T. Buckingham, Treas. Feeding Hills, Aux., \$16; Longmeadow, Aux., \$23.50; Palmer, Second Ch., Aux., \$25; Springfield, First Ch., Aux., \$100; Memorial Ch., Aux., \$38.75; South Ch., Aux., \$62.14; Junior, Aux., \$28.96; Wilbraham, Willing Workers, \$12, 306 35

Suffolk Branch.—Miss M. B. Child, Treas. Boston, A Friend of Missions, \$3,000, Mt. Vernon Ch., Aux., \$144, Union Ch., Aux., \$36, Central Ch., Aux., \$8.75, Adabazar Circle, \$1.63, Young People's Club, \$391, Shawmut Ch., Aux., Mrs. H. H. Hyde const. L. M. The Punditia Ramabai, \$25, Berkeley St. Ch., Opportunity M. C., \$10.31; South Boston, Phillips Ch., S. S., \$100; Roxbury, Eliot Ch., Aux., \$20.05, Thompson Circle, \$1.25, Ferguson Circle, \$3, May-flowers, \$4, Eliot Star, \$4, Olive Branch, \$2, Immanuel Ch., Aux., \$20;

West Roxbury, South Evangelical Ch., Aux., \$22.64; Dorchester, Second Ch., Aux., \$125.15; Village Ch., Aux., \$53; Chelsea, First Ch., Aux., \$72.60; Somerville, Franklin St. Ch., \$64.19; Cambridge, Shepard Ch., Y. L. Working Party, \$30; Jamaica Plain, Central Cong. Ch., Aux., \$32.25; Hyde Park, Miss L. M. Sumner, \$1; Children's M. C., \$5; Auburndale, Mrs. S. L. Wright, const. L. M. Miss Ellen Whittlesey, \$25; Dedham, Asylum Dime Soc'y, \$1.80; Waverly, Aux., \$21, \$4,224 62

West Warren.—Mrs. E. H. Carter, 4 40

Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Auburn, M. C., \$25; North Brookfield, Aux., \$35; Spencer, Y. P. S. C. E., \$25; Worcester, Union Ch., \$90.49, Piedmont Ch., Young Ladies' Soc'y, \$25, Helen Grinnell Mears, \$2, 202 49

Total, \$5,442 88

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Slatersville, Aux., \$6; S. S., \$14; Newport, Aux., \$63.94; United Ch. S. S., \$259.06; Providence, Central Ch., O. B. M. C., \$5; Beneficent Ch., Aux., \$239.91; A Friend, In Mem. Mrs. Wm. S. Houghton, \$100, \$687 91

Total, \$687 91

CONNECTICUT.

Bantam.—A Friend, \$ 30

Bethel.—Willing Workers, 5 00

Hartford Branch.—Miss A. Morris, Treas. Berlin, Aux., \$1; Coventry, Aux., \$40; Ellington, Aux., of wh. \$25 const. L. M. Mrs. L. A. Hutchins, \$30; Hartford, Asylum Hill Ch., Aux., \$5; Windsor Ave. Ch., Aux., \$75.95; Plainville, Aux., of wh. \$25, by Mrs. L. P. Buell, const. L. M. Miss Bes-sie M. Fenn, \$103; Tolland, Aux., \$7, 261 95

New Britain.—Coral Builders, 5 00

New Haven Branch.—Miss J. Twining, Treas. Bethlehem, Willing Helpers, \$3; Bridgeport, North Ch., Y. L. M. C., \$105; East Haddam, Aux., \$10.60; East Haven, Aux., of wh. \$25 const. L. M. Mrs. Julius Morris, \$30.48; Ellsworth, Aux., \$11.50; Golden

Links, \$35; Greenwich, Aux., \$45; Kent, Aux., of wh. \$25 const. L. M. Mrs. Elsie C. Porter, \$35; Mission Workers, \$6.60; Killingworth, Union Band, \$6; Meriden, First Ch., Aux., \$125; Middletown, First Ch., Aux., of wh. \$25 by Mr. and Mrs. Thomas G. Mather, const. L. M. Miss Anna M. Tuck, \$44; The Gleaners, \$40; Mt. Carmel, Aux., \$50; New Britain, South Ch., Y. L. M. C., \$25; New Haven, Centre Ch., Aux., \$27; Y. L. M. C., \$100; Ch. of the Redeemer, Aux., \$153; College St. Ch., Aux., of wh. \$25. const. L. M. Miss Emma F. Weld, \$47.20; Dwight Place Ch., Aux., of wh. \$500 in Mem. Mrs. Esther H. Baldwin, by her daughter, \$556.75; Fair Haven, First Ch., Y. L. M. C., \$46.36; United Ch., Aux., \$61.25; Y. L. M. C., \$130; New Milford, Aux., \$100; Excelsior Circle, \$50; Golden Links, \$12.50; Newtown, Aux., \$10; North Bramford, Aux., \$30; Norwalk, Aux., \$125; Portland, Aux., \$25; Redding, Aux., const. L. M. Mrs. Joseph H. Meeker, \$25; Salisbury, Aux., \$28; Sharon, Aux., \$31.18; Sound Beach, Aux., \$31; South Canaan, Aux., \$3; Stamford, Aux., \$70; Tiuy Helpers, \$35; Torrington, Samuel J. Mills, Aux., \$21.25; Waterbury, Second Ch., Aux., \$75; Westport, Aux., of wh. \$25 by Mrs. Wm. B. Wright, const. L. M. Mrs. Wm. C. Hull, \$67.75; Whitneyville, Aux., \$50; Sunny Circle, \$40; Wilton, Aux., \$100; Winsted, Aux., \$53; Woodbury, First Ch., Valley Gleaners, \$15; North Bradford, A Friend, \$20, \$2,711 42
Wapping.—A Friend, 40
Windsor Locks.—A Friend, 40
 Total, \$2,984 47

NEW YORK.

Brooklyn.—Mr. James T. Bailey, const. L. M. Mrs. James T. Bailey, \$25 00
New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Boys' and Girls' M. B. East Cong. Ch., \$30; Mrs. Angells S. S. Cl., \$7; Central Ch., Aux., \$150; Buffalo, Aux., \$105; Crown Point, Aux., \$21; Fairport, Pine-Needles, \$10; Harford, Aux.,

\$10; Homer, Aux., of wh. \$50 const. L. M's Mrs. Wm. Beach, Mrs. Isaac Hawley, \$55; Little Valley, Aux., \$5; Lockport, Aux., \$15; New York, Broadway Tabernacle Y. L. Aux., \$100; Napoli, Aux., \$10; Newark Valley, Aux., \$32.86; Perry Centre, Aux., \$40; Poughkeepsie, Aux., \$20; Prev. ded. for Ex., \$5, \$615 86

Total, \$640 86

FLORIDA.

Jacksonville.—Arthur S. Gale, \$5 00
Sanford.—Mrs. Moses Lyman, 5 00

Total, \$10 00

OHIO.

Paddy's Run.—Miss C. J. Davis, \$5 00

Total, \$5 00

ILLINOIS.

Lincoln.—A Friend, \$10 00
Sublette.—Mrs. Amy Downes, 1 00

Total, \$11 00

MICHIGAN.

Holland.—Susie and Abie Cappon, Miss'y Box, \$2 25

Total, \$2 25

IOWA.

Stacyville.—The Gleaners, \$2 00

Total, \$2 00

CALIFORNIA.

San Diego.—Merriam, Grace and Clara Harwood, \$1 00

Total, \$1 00

MINNESOTA.

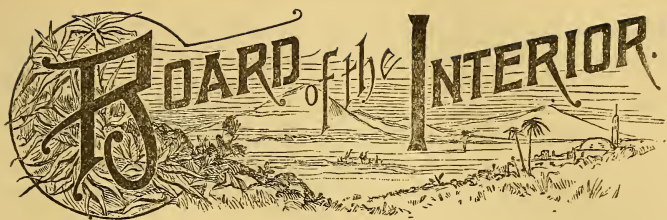
Minneapolis.—May-flower, Cong. Ch., \$3 24

Total, \$3 24

General Funds, \$10,619 16
 Leaflets, 40 58
 Legacies, 766 66

Total, \$11,426 40

MISS HARRIET W. MAY,
 Ass't Treas.



MICRONESIA.

LETTERS BY THE MORNING STAR.

Letters from Mrs. Logan and Miss Fletcher give us a glimpse of these two lives, so consecrated to the welfare of perishing souls, so shut out from the society of friends and sympathizers. Mrs. Logan writes, Dec. 23d, from Ruk:—

YOUR letter, with others, reached us September 25th, only three months from home. It would, indeed, have seemed like a breath from home had Dr. and Mrs. Pease been able to come on to the general meeting, but they were kept at Kusaie by the illness of Miss Crosby. Miss Hemingway and Miss Smith came, and that was something good. Next year this meeting is to be at Kusaie. We feel that these meetings will be increasingly useful to us if they can be kept up.

We have been greatly blessed in health all the year; have been able to keep steadily on with our work except for a few weeks in the spring, when I had an attack of fever. Just now Mr. Logan has been compelled to lay aside work for a few days, owing to a hard trip to one of the other islands, which he was obliged to take a week ago.

We need two ladies at once, women of culture and character, to take up the work of founding a girls' school here at Ruk. We are trying to make a start in this direction, with six girls, in a small, native-built house near our own, but not a great deal can be done in this line till help comes. The opportunity for doing work which will tell for many generations is a grand one here and now. These are now an impressible people, and Mr. Logan thinks that, with more forces in the field, a great work can be accomplished in the next ten years. We feel that the importance of a girls' school cannot be overestimated. The sooner it can be commenced the better.

I cannot think of the rooms in Chicago as anywhere else than at 75 Madison Street, so I shall have to let you remain there until I see you in your new rooms with my earthly eyes.

We ask your earnest prayers sometimes when you meet together, that we may have wisdom and strength for all that comes upon us;

and that these forty young people, who are more directly under our care and influence, may be kept from the power of the Evil One. Twenty of these are in the training-school, preparing to be teachers; twelve more are inmates of our boys' home. Mr. Worth has three in his family, and there are six girls in our girls' home.

Lest this call should not make the work for girls in Micronesia seem as pressing as it really is, Miss Fletcher's description of her school at Ponape shall follow. On the 19th of January she wrote:—

Our school is moving on. When I last wrote it numbered twenty-three; now it numbers thirty-two regular boarders. Throughout this year there has been a spirit of study and deep religious interest not before seen. On July 18th two of our girls united with the church, and five more expect to come at the next communion season, the last of February. To-morrow is, with us, a day of prayer for the school and for the women and girls of Ponape. I wish some home friends could be with us. As our school increases and prospers, we feel deeply our obligations to the Board of the Interior. I sincerely hope these girls may prove their gratitude by good Christian lives. If nothing prevents, two are to be married, before very long, to young men who are going out as teachers. We do not know where their field of labor will be, but doubtless somewhere in the islands toward the west. We shall miss them sadly when they are gone. They have been with the school from the very first. From one of them I have never been separated a night for four years.

As our school increases, we see the need, more and more, of a third teacher. Can you not send us one by the next trip of the *Star*? Miss Palmer and I are doing what we can, but we do feel the need of help. The Micronesian field is a hard one; but, at the same time, there is a beautiful work opening here if we can have some one fresh and strong to come and help. We could increase our school with good substantial girls to forty, if we could only take care of them. I know there are many at home who would gladly come to our assistance if they could realize how it is, but they do not see it as we do; and while they tarry, the sheaves are wasting on the plain. This field does not hold forth the inducements many do, but we know the Lord created these people for his own glory, and a soul is a soul wherever we find it.

This is a land of isolation, and that word does not express it. In fact, this perfect separation from the world cannot be expressed. Month after month will pass and not a word come to us from the outside world. At times the dear ones who have passed to the home of rest seem nearer to us than any earthly friend. Miss Palmer often thinks in this way of her father, and I of mother.

Many times when we feel wearied and worn with the care of the work, and think the improvement is not what it should be, we sing the hymn,

"See, from the battlements of heaven,
Many loved ones looking down;
We can almost hear them shouting,
'O, let no one take thy crown.'"

It comforts us to believe that these rejoice in our successes, and sympathize with us when we fail. Even in the darkest hours there is much here to give us hope, and I do not believe any one who, with a firm trust in the Lord, enters upon this work will ever regret it. If you could see these women and girls as we see them, you would feel, with us, they must be saved. Now that your school here is well started, we can increase it as fast as you will let us. There is ever before us a problem, the solution of which, without your aid, we cannot find. For all those islands west, where they have not the least light, teachers must be educated, vast numbers of girls must be rescued from sin and death; and how shall this be done? We greatly need one more good, strong teacher—strong spiritually, well physically.

[The fact that a new missionary for Ponape, Miss Lucy M. Ingersoll, M.D., is already on her way to sail in the *Morning Star* from Honolulu, we regard as one of the many evidences of the frequent fulfillment of the promise, "It shall come to pass that before they call I will answer, and while they are yet speaking, I will hear."—ED.]

TURKEY.

A YOUNG BRIDE'S EXPERIENCES.

BY MISS LAURA E. TUCKER.

ADANA, Jan. 22, 1887.

. . . ONE girl, whose story I will tell you, went home at New Year's, not to return. This week her vacated place was spoken for by a Tarsus man, who pays for his daughter,—all her expenses in advance. . . . The girl mentioned above went home New Year's day to spend the vacation week. She was one of our choicest treasures,—a girl of fourteen. A year ago last October her mother brought her, promising me in the presence of witnesses that if I would take the child in, she should not only finish the three years' term, but should teach as many years as she studied. Such a promise, in this country, is considered as binding as a legal document. We do not support any with the

Board's money, who do not make this, or a similar promise, on entering. Her father and mother were too poor to pay a cent toward her support. Of course, the girls who go out to teach, after finishing school, receive their salaries. The promise simply means that they will give themselves over for a certain period to study and work for Christ and their own people. We took her from a little damp, dark, sunless, dirty room, where she and her mother had sat in a damp corner, day after day, for years,—almost ever since the child's birth,—picking cotton out of the balls. (Cotton is not, as in America, picked from the balls, as the gatherer goes up and down the rows, but the balls are picked from the stalks, and carried to the houses, where women sit and pull it out, at four cents per day, in that way making a living). This mother and daughter earned no more than others in this way. I leave you to draw on your imagination for what they ate and wore, while I tell you that the girl's hair was not combed oftener than once a month. Such, then, was the dirty, puny, but bright-eyed child, Pailatzu, whom we took in a year and a half ago. Good food, a sunny room, gymnastics, and daily physical exercise, with mental training helping nature, have transformed her into a plump, clean, curly-haired, winning girl. Her lessons this year have been far above average, and her willing, quiet obedience has done much to make her a favorite among us. People were quick to note the change; and the answer to the question, "Who is that pretty girl?" led designing ones to seek her out. When she reached home, an old Armenian woman, desiring a household drudge, went to the mother with a proposal from her son to take Pailatzu as his bride. She had gone with the same proposal to four or five different places that same week, and received "No." Reports were spread abroad that the young man was rich; so Pailatzu's mother, forgetful of the promise to the school, readily accepted the offer, and the girl was engaged to be married. Of course Pailatzu objected to being disposed of in this manner. She cried and pleaded heroically; but the two old mothers, well experienced in ignoring a girl's will in such matters, forced her to acquiesce, and accept the sign. The sign was, to be hidden away while she finished this year's school. Later investigations show that the young man's wealth consists of an acre of ground set out in grapevines; he has no house, of course. He works as a day-laborer, feeding the fire in the engine at the cotton-gin. "This," you say, "is wealth!" It is the custom of the country, no less observed here than in other parts of the Orient, to take the bride to her husband's mother's house, where, as you know, she is family drudge,—not servant, but *drudge*.

Now, go with me, in imagination, to the place which is so soon to be our little Pailatzu's home,—a little one-story adobe house, with native earth for floor, and roofed with cane-stalks plastered over with mud. In this commodious dwelling a person of medium height cannot stand straight. There are three holes in the wall,—one where a rough door swings back and forth, and two where windows "might have been," but are not. In this one, only room, the young man's family—father, mother, brothers, and sisters, if he has any—live, eat, sleep, smoke, lounge, and quarrel.

Its furniture consists of a fire built in one end on the floor, for

cooking purposes; a few dirty Turkish rugs, some cotton mattresses, with a quilt each for the family (there are never sheets in such houses); one kettle, in which to cook the cracked wheat; a coffee-pot and its accompanying four cups, each the size of a thimble; and a *nargileh* each, for the members of the family.

The young bride is supposed to fill the *nargilehs* with hasheesh as often as they are required, and to bow herself to the floor as she presents them to the smokers. Especially is she expected to watch over the mother-in-law's *nargileh*, and keep it full, that trouble may be drowned in waking dreams. She must not speak above a whisper until her first boy is born, which may be some years. She must cook all the food, do all the housework; and when the meal is prepared, and she presents it to her "lord and master," she must stand with folded hands and downcast eyes in front of him, while he and his family and guests (when he has them) eat. When nature's wants in the family have been satisfied, she and her little girl, if such a person exists, must go off in a dark corner and eat what is left, with their backs toward the other occupants of the room. Worse than all this is the vile talk that must fill the girl's ears and mind all the while. The vile conversation is worse than that heard in drinking-houses in America. But here we must leave the girl we have trained so carefully.

(To be continued.)

FOREIGN NOTES.

MRS. COFFING says, under date of February 28th: "We are all well in the Home, very well. I feel that it is in answer to prayer, for there is much sickness and many deaths in town; and Miss Shattuck writes that they have had sickness nearly all the time."

MISS GRAHAM writes from Aintab, March 22d: "I like Aintab and the work very much; but I have the daily trial of seeing a great deal of work to be done and of being able to do very little except study just now. A few weeks before Christmas, with one of the teachers in the seminary who understands English very well, I undertook a prayer-meeting among the women in one of the districts of the city. At first, and during the very cold weather, we had only twenty-five; later, as many as eighty have come, Armenian women with a few Protestants. Our meetings are held from house to house, and once we were invited to the house of an Armenian priest, where we were very cordially received. I have taken a class in teaching English, lately, which is a help to me in my Turkish.

FROM WEST CENTRAL AFRICAN MISSION we have the delightful information that seven or eight of the boys and girls in the school at Bailundu give such evidences of real conversion, and intelligent apprehension of Christian duty, that Mr. Stover is ready to baptize them, and organize them into a Christian church.

MR. STOVER is so much occupied with the work of translation, and in preparation of school-books, that he needs to be entirely relieved from school-work. The call for two young women to join this mission and take up the school work at Bailundu, has been definitely made by the mission, and is a very urgent one.

MRS. STOVER says in a private letter: Sometimes our mail is delayed by an *ohulungutu*, or blockade. They have a custom here when any one of rank, or any one belonging to him, dies, of giving every one the privilege to plunder all persons passing through the country, and all animals found in the woods; then our mail is stopped for the time.

MRS. BRIDGMAN writes of the Umzumbe Home as follows: "The buildings are nearly done. I think every one is pleased with the new arrangements for the girls in the second story, where they will have ample sleeping-apartments. The dining-room has been much enlarged, and improved every way; also the kitchen, pantry, laundry, etc. The new schoolroom is 24 x 38 feet outside, with cement blackboards and cement floor, thatched roof, and a short veranda connected with the old schoolroom, which will be made into recitation-rooms, library, etc. I hope the whole building will be ready for use in three weeks' time, and I trust it may endure for at least fifty years."— *From "Mission Studies."*

ONE of the most interesting bits of information that has come to us recently from abroad, is the action of the Chinese Government in taking Christianity under its protection. In all the eighteen provinces, proclamations have been issued to the people, calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should, therefore, be respected. The Chinese are not a people who persecute for opinion, as may be inferred from the fact that the teachers and followers of four different sets of doctrines have lived together in the empire for centuries without disturbance. The persecutions to which Christian missionaries have been from time to time subjected, have arisen, for the most part, from political causes. The proclamations that have been issued threaten punishment if their orders are not heeded. They are properly regarded as a sign of that movement toward international relations which was noted by the Marquis Tseng, in his remarkable paper, entitled "China: The Sleep and the Awakening," which appeared in a recent number of the *Asiatic Quarterly Review*.— *Selected.*

Home Department.

STUDIES IN MISSIONARY HISTORY. MEXICO.

Historical Sketch of the Missions in Papal Lands. Published by the A. B. C. F. M. Devotes ten pages to Mexico.

Early Mission Work. Those who can obtain Miss Rankin's "Twenty Years Among the Mexicans," will find it deeply interesting, and stimulating to faith, as well. A condensed sketch of Miss Rankin's "Life and Work" would be interesting as a paper.

Descriptive: "The City of Chihuahua," *Herald*, July, 1886; "A Visit to Mexico," *Life and Light*, May, 1886.

Superstitions. *Herald*, April, 1886.

Chronology of Mexican History. *Woman's Work for Woman*, March, 1887.

"Rich and Poor in Mexico," and "A Specimen Mexican Service." See *Church at Home and Abroad*, March number.

"Conference of the Mexican Missions." See *Herald*, June, 1886.

Story: Persecution of Feliz, *Herald*, January, 1885. An interesting story of a Mexican Planter may be found in "Mexico, Past and Present," a new book, just issued by the Presbyterian Board of Missions.

Letters: From Northern Mexico, *Life and Light*, March, 1886, and *Mission Studies*: June.

Biographical Sketch. Miss ———, June *Mission Studies*.

New Books: "Mexico, Past and Present," Presbyterian Board; "A Study of Mexico," by D. Appleton & Co., paper covers, 50 cts.; "Mexico of To-day," by Harper Brothers.

Mission Studies for June will contain articles of interest and recent news from this mission.

TO THE CORAL-WORKERS.

DEAR JUVENILES: We have promised ourselves to keep a little corner for you, at least once a quarter, but this month we want to tell you where to find stores of good things for which we have not space. We hope you are already well acquainted with the Monthly Letter, which is prepared and sent out for you every month from 53 Dearborn Street, Chicago. If not, write to the Secretary of W.B. M. I., and she will mail it to you regularly. Do you read your column in *Mission Studies*, with its monthly reports and helps and its lesson for children? Well, then, we want you to read besides some of our leaflets which perhaps you have overlooked. First on the list I would place "Another Message to the Coral Workers" and "Mothers and Homes in Africa." These belong to you, for many of your pennies go to Micronesia and Africa. Then I want you, dear children, to read "O. P. J." You cannot guess what those letters mean, but send for it, and when you once begin you will not lay it down till you have finished it.

Read also the "Story of the Bees," our smallest auxiliaries, and "Mrs. Purdy's Parquises." The older ones among you will enjoy "Dora Turner's Letters." And get your leaders to read "Mrs. Tyler's Experiences," and "The School at Hadjin and its Teachers." They will give you the benefit of them in your meetings.

Now, we bring you for your reading this month a story of the cathedral at Gaudalupe, Mexico, which was written by a little girl of twelve years, just after visiting the City of Mexico last year. And Dr. Porter's little poem, which follows it, will interest you, and make you think, too. What characters are you building, dear children? The first and best thing in missionary work is to build for ourselves, by Christ's help, "a life all perfect and pure." Hoping to hear from you if you like our selections for you, we are,

Affectionately yours,

THE EDITORS.

THE CATHEDRAL OF GUADALUPE.

ABOUT three miles north of the City of Mexico is situated the little city of Guadalupe-Hidalgo, famous for its magnificent cathedral and for the story connected with it.

On the 12th of December, 1531, a poor Indian, named Juan Diego, was going to the priest in Mexico to ask him to visit his sick wife. As he was passing over a hill the Virgin Mary appeared to him, told him that his wife should be made well, and commanded him to go to Bishop Lumanaga, of Mexico, and say that she wished a church to be erected to her memory on that spot. The Indian replied that the Bishop would not believe him unless he had some proof of her visit. She then told him to show his *tilma* or cloak to the Bishop, and that would convince him. When he did so the Bishop dropped on his knees at the sight of a representation of the Virgin, which had been mysteriously imprinted on the Indian's *tilma*, and when the Indian returned home he found that his wife was well.

At first a hermitage was built on the hill, and early in the seventeenth century a magnificent cathedral was erected at its base. Later, a chapel was built on the place of the hermitage, where the Virgin is said to have appeared to the Indian, the approach to which is up a steep incline and many stone steps.

Just behind the chapel is a small cemetery, which is celebrated for being the burial-place of many eminent men. Here lies the famous General Santa Anna.

A little to the left of the chapel is a wonderful monument representing a mast and sails of an old Spanish ship, carved out of stone. It was erected by a sailor to the Virgin's memory, who had protected him in a storm at sea. In the hour of his danger he vowed he would build a whole ship; but when he got safe to land he was content with only the mast and sails.

Near the large cathedral is another small chapel, which is built over an iron spring, which is said to have gushed forth under the pressure of the Virgin's foot as she passed by. All the good Catholics who visit the Cathedral desire to taste the water of this spring.

The large Cathedral, the erection of which cost about \$800,000, is one of the most beautiful in the whole of Mexico, and has a very beautiful interior, some of the adornments of which are very costly.

What is said to be the *tilma* of Juan Diego, with the picture of the Virgin on it, framed in pure gold, hangs over the altar. The altar-rail is solid silver, containing twenty-six tons, and costing several hundred thousand dollars. The Cathedral also contains two immense organs, which are used responsively in high mass, producing a very grand effect. On the 12th of every month high mass is observed in the Cathedral; and the 12th of December, the anniversary of the apparition, is observed by the Indians as a pilgrimage day, many walking there from all parts of the country, and coming from the City of Mexico on their knees.

Throughout all Mexico the virgin of Guadalupe is revered above all other saints; and in every city and town may be found some shrine or chapel to her memory.

Her miraculous appearance to one of the Indian race has had the effect of readily converting the natives to the Catholic faith, and now the Indians are the most devout worshippers in that faith to be found in Mexico.—*H. M. C. Newton.*

SONG OF THE COTTON GIN.

A friend sends us the following poem, translated by Dr. H. D. Porter, of Paug Chuang, from a lyric of one of the secret sects in Shantung. A maiden sits at a little wheel cleaning cotton from the seed, and piling it in a white mass ready for spinning. And as she spins she sings in a low, gentle melody, her musings over her work :—

The cotton lies on the floor
 A beautiful nest of white;
 A maiden chants "Mi to Fo,"
 As she dries it in the light,
 All ready to feed, anon, to the ginning-wheel's greedy sight.

I draw, says the musing youth,
 Thro the axles of wood and steel,
 The lint by a silver tooth,
 As swiftly revolves the wheel:
 It builds, as it falls, a snow-white tower on yonder side of the reel.

Could I thus build unto me
 A life as perfect and pure,
 The glory and fame would be
 Earth-wide, and wont to endure,—
 Like apple-blossoms beneath the eye, as fair and bright to allure.

Like feather of down in the spring,
 So softly and lightly afloat,
 Tossed hither and yon in a ring,
 A fairy nymph dancing by rote,
 My hand and my foot, says the maid, alternate respond to the note.

My eyes must hold to their work,
 Never gazing to left or to right;
 Nor body nor heart can now shirk;
 Though weary, the end shall make light.
 Thus steady and brave to the last, myself I thus urge and incite.

At last the snowy fleece lies
 A white marble mountain, so pure,
 The mistress, with joy in her eyes,
 Shall honor the diligent doer.
 A life all moulded like this, what holier, nobler, or truer?

PUBLICATIONS.

WE desire to call attention to the following books for sale at our office:—

The Orient and its People, by Mrs I. L. Hauser	\$1.00
Memorial of Rev. Titus Coan, by Mrs. Lydia Bing-	
ham Coan	1.00

The word-pictures of those wonderful volcanoes, Mauna Loa and Kilauea, and the account of that greater wonder of grace, which ended with the baptism of 1,700 in one day, would alone make the book worthy of a place in our household literature.

We have four little leaflets of our own, which together furnish a compendium of helps for leaders of auxiliaries. If you would learn how to organize a missionary society, read "Aunt Mehitabel's Account of the Annual Meeting," by Miss Sarah Pollock. To learn how money can be raised, read "Mrs. Pickett's Mite-box," by Miss Eddy, and "O. P. J.," by Mrs. S. T. Smith. If you are at a loss how to carry on a meeting, read "That Missionary Meeting," by Miss Pollock.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Aurora*, First Ch., 47.27; *Amboy*, 10.25; *Ashkum*, 1.65; *Alton*, 11.75; *Boda*, 40 cts.; *Batavia*, 37; *Blue Island*, 10; *Bowensburg*, 5; *Champaign*, 10; *Canton*, 12.93; *Chicago*, First Ch., of wh. 25 from Mrs. F. B. Little, to const. L. M. Miss Fannie Little, 398.90, *Plymouth Ch.*, of wh. 25 const. Mrs. Mary M. Wilson, L. M., 153.21, *New Eng. Ch.*, 35, *Union Pk.*, Ch., 169, *Leavitt St. Ch.*, 19.34, *Western Ave. Ch.*, 20.45, *South Ch.*, 67.17, *Lincoln Pk. Ch.*, 46.01; *Crystal Lake*, 4; *Chesterfield*, 9.35; *Downers Grove*, 2.10; *Dundee*, 48.41; *Delaware*, 5; *Earlville*, 1.48; *Elmwood*, 11.12; *Evanston*, First Ch., 126.90; *Elgin*, First Ch., 10.16; *Forrest*, 5.45; *Farmington*, 29; *Glencoe*, 11.50; *Garden Prairie*, 6.88; *Geneva*, 61.60; *Granville*, 15; *Greenville*, 5.20; *Henry*, 4.20; *Hinsdale*, of wh. 25 is to const. L. M. Mrs. A. A. Lincoln; *Hennepin*, 5; *Ivanhoe*, 8; *La Moille*, 2; *Lawn Ridge*, 10; *La Harpe*, of wh. 1 is Thank-off., 3.80; *Lanark*, 6.86; *Moline*, 26.72; *Marseilles*, 13; *Minooka*, 5; *Mendon*, 14; *Naperville*, 11.50; *New Windsor*, Thank-off., 5; *Oak Park*, 104.80; *Ottawa*, 50; *Providence*, 2; *Peru*, 8; *Payson*, of wh. 25 from Mrs. J. K.

Scarborough, to const. L. M. Mrs. H. F. Scarborough, 31; *Pittsfield*, 3; *Rock Falls*, 10; *Rockford*, First Ch., 30.17, *Second Ch.*, 58.05; *Roscoe*, 12; *Ravenswood*, 19; *Rosemond*, 15; *Sandwich*, 21; *Shabbona*, 5.55; *Somonaok*, 5.75; *St. Charles*, 5; *Summer Hill*, 10; *Seward*, 12.50; *Udina*, 15; *Woodstock*, 25; *Winnetka*, 12.75; *Wayne*, 6.55, W. R. Gelder, 70, *Aux.*, 6.40, 2,109 08

JUNIOR: *Abingdon*, Missionary Gleaners, 3.25; *Bartlett*, Lit. and Miss'y Soc., 5.80; *Batavia*, 10; *Bunker Hill*, 20; *Canton*, 35.10; *Chicago*, First Ch., 40, *Union Pk. Ch.*, 50, *Western Ave. Ch.*, 12.50, *South Ch.*, 35; *Dover*, 8; *Dundee*, 7.51; *Evanston*, 59.75; *Elgin*, First Ch., 54.50; *Gridley*, 7; *Galesburg*, First Ch., The Philurgians, 20, *Knox Sem.*, 11.50; *Griggsville*, 25; *Illini*, 10.50; *Jacksonville*, 20; *Lake View*, Ch. of the Redeemer, 14.28; *Ottawa*, 33.50; *Princeton*, Whatsoever Band, 14; *Rockford*, First Ch., 15.40, *Second Ch.*, 24, *Seminary*, 15; *Sycamore*, 12; *Wayne*, 17.55, 581 14

JUVENILE: *Ashkum*, Buds of Promise, 35 cts.; *Bartlett Sch.*, 8.17; *Chicago*, First Ch., Miss. Band, 16.88, *Union Pk. Ch.*, Miss. Band, 27.34, *Lincoln Pk. Ch.*, Lamplighters, 17.48; *Dover*, Coral Workers, 10; *Danvers*, Busy Bees, 4; *Evanston*, Miss. Band, 16.16; *Elgin*, Acorn Miss. Band, 15; *Gridley*, Busy Bees, 9.50; *Gales-*

<i>burg</i> , Brick Ch., Miss. Band, 7; First Ch., Miss. Band, 10; <i>Geneva</i> , Miss. Band, 6.14; <i>Greenville</i> , Busy Bees, 1; <i>Illini</i> , Morning Star Band, 7; <i>Marseilles</i> , Helping Hands, 40; <i>New Windsor</i> , Buds of Promise, 5; <i>Ottawa</i> , Willing Workers, 15.25; <i>Princeton</i> , Samaritan Band, 16; <i>Providence</i> , Workers and Gleaners, 6.11; <i>Rockford</i> , Second Ch., Sunshine Band, 30.04; <i>Stillman Valley</i> , Sunbeam Band, 3; <i>Woodstock</i> , Miss. Band, 10; <i>Wayne</i> , 2,	283 42
FOR KOBE TRAINING-SCHOOL: <i>Aurora</i> , Mrs. H. E. P., 10; <i>Chicago</i> , A Friend, 5, First Ch., Mrs. C. E. Y., 10, Mrs. C. H. C., 50, Aux., First Ch., 15, Plymouth Ch., M. J. W., 100, New Eng. Ch., Mrs. N. H. B., 10, A. B., 10, Mrs. W. A. M., 20, Union Pk. Ch., Mrs. S. C. L., 25; <i>Galesburg</i> , Brick Ch., 15; <i>Mendon</i> , Mrs. J. F., 50; <i>Oak Park</i> , Aux., 42.30; <i>Rockford</i> , Second Ch., Mrs. E. A. A., 5, Wait Talcott, 10, E. McC., 1, Sunday-School, 20, Seminary, Thank-off., 43; <i>Roseville</i> , Mrs. L. C. Axtell, 20,	461 30
Total,	3,434 94

SUPPLEMENTARY REPORT.

<i>Chicago</i> , 5; <i>Ontario</i> , 13; <i>Rollo</i> , 9.30; <i>Polo</i> , Ind. Pres. Ch., 7.50; <i>Quincy</i> , 90,	124 80
JUNIOR: <i>Bartlett</i> , Literary and Miss. Soc., 50 cts.; <i>Huntley</i> , The Harvesters, 4.17; <i>Quincy</i> , Lend-a-Hand Club, 10,	14 67
FOR KOBE TRAINING-SCHOOL: Offering at Annual Meeting of Illinois Branch, in Memory of Mrs. Skeels, 148.54; <i>Hinsdale</i> , J. N. C., 10,	158 54
For sale of "Cash,"	8 75
Total,	306 76

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> , 5; <i>Anamosa</i> , 16.05; <i>Chester Centre</i> , 11.21; <i>Cherokee</i> , 5.70; <i>Denmark</i> , 25; <i>Farragut</i> , 20; <i>Glenwood</i> , 12; <i>Grinnell</i> , 38.45; <i>Fayette</i> , 4; <i>Iowa City</i> , 10.90; <i>Keokuk</i> , 50; <i>Le Mars</i> , 12.92; <i>Marshalltown</i> , const. Mrs. Mary Wheeler L. M., 25; <i>Sioux City</i> , 12.25,	248 48
JUNIOR: <i>Clay</i> , 5; <i>Grinnell</i> , 5.25; <i>Storm Lake</i> , 12; <i>Stacyville</i> , 3.50,	25 75

JUVENILE: <i>Denmark</i> ,	3 00
Total,	277 23

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Hidwatha</i> , 4; <i>Highland</i> , 5; <i>Lawrence</i> , Mrs. G. Grovenor, 10; <i>Mt. Ayr</i> , 2.10; <i>Stockton</i> , 3; <i>Wellsville</i> , 4,	28 10
Total,	28 10

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Bay City</i> , 18; <i>Clinton</i> , 10.67; <i>Detroit</i> , Woodward Avenue Ch., 50; <i>Detroit</i> , First Ch., 28.65; <i>Edmore</i> , 3.63; <i>East Saginaw</i> , 100; <i>Hancock</i> , 50; <i>Lexington</i> , 6; <i>Ludington</i> , 12.50; <i>Litchfield</i> , 5; <i>Olivet</i> , 6.60; <i>Romeo</i> , 50; <i>Salem</i> , 5; <i>Waterliet</i> , 4.37; <i>White Cloud</i> , 1.10; <i>Webster</i> , 11,	362 52
JUNIOR: <i>Edmore</i> , 1.12; <i>East Saginaw</i> , 62.50; <i>Lake Linden</i> , King's Young Daughters, 15,	78 62
JUVENILE: <i>Chelsea</i> , Harry and Emma Wines, 20; <i>Detroit</i> , Children's Offering at Branch Annual, 2.30; <i>Edmore</i> , Pine-Tree Band, 25; <i>Muskegon</i> , Coral Workers, 4.30,	7 05
Total,	448 19

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 15; <i>Clearwater</i> , 5.80; <i>Excelsior</i> , 4.17; <i>Glyndon</i> , 12; <i>Hamilton</i> , 7; <i>Minneapolis</i> , Pilgrim Ch., 14; <i>Plymouth Ch.</i> , 330; <i>Northfield</i> , 75.96; <i>Rochester</i> , 27.78; <i>St. Paul</i> , A Friend, 2.23; <i>Waseca</i> , 11.35,	505 29
JUNIOR: <i>Rochester</i> , Whatsoever Club,	5 00
JUVENILE: <i>Hamilton</i> , Little Reapers, 6.40; <i>Minneapolis</i> , Plymouth Ch., Cheerful Givers, 40; <i>Medford</i> , Mrs. Abbott's S. S. Class, 3; <i>St. Cloud</i> , Busy Bees, 5,	54 40
Less expenses,	564 69
Total,	557 69

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Breckenridge</i> ,	
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11; <i>Cameron</i> , 10; <i>Lebanon</i> , 36, of wh. 25 from Mrs. Wallace, const. Clara Louise Wallace L. M.; <i>Neosho</i> , 4.30; <i>Pierce City</i> , 15; <i>Sedalia</i> , 16.15; <i>St. Joseph</i> , 6; <i>North Springfield</i> , First Ch., 15, Central Ch., 6; <i>St. Louis</i> , First Ch., 90.50, Pilgrim Ch., 115, of wh. 25 from Mrs. Edgell const. Alice A. Chamberlain L. M., Third Ch., 25, Plymouth Ch., 25, Fifth Ch., 9.45; <i>Webster Groves</i> , 59.10; <i>Windsor</i> , 2, Thank-off., 1.10, 446 62
JUNIOR: <i>St. Louis</i> ; Pilgrim Ch., Y. L. Soc., 62.50, Hyde Park Gleaners, 13.35, Thank-off., 20c., 76 05
JUVENILE: <i>Amity</i> , S. S., 4; <i>Breckenridge</i> , Children's Soc., 4.50; <i>St. Louis</i> , First Ch., Ready Hands, 112, of wh. 25 const. Margaret S. Post L. M., Pilgrim Workers, 56.37, of wh. 50 const. Corine Steele and Carrie C. Southworth L. M.'s; <i>Hyde Park</i> , Morning Star Band, 2.15; <i>North Springfield</i> , Mission Band, 25, 204 02
MINNIE BROWN MEMORIAL FUND: <i>Webster Groves</i> , Aux., 9.55, S. S., 6.15, 15 70
Total, 742 39

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Brooklyn</i> , 32.34; <i>Burton</i> , 10; <i>Chardon</i> , 6; <i>Cleveland</i> , Franklin Ave. Ch., S. S., 19; <i>Hudson</i> , 20.70; <i>Ironton</i> , 8.80; <i>Lyme</i> , 22.50; <i>Oberlin</i> , 131; <i>Painesville</i> , 14.50, Plymouth Rock, Conf., 2; <i>Springfield</i> , 14.50; <i>Unionville</i> , of wh. 50 to const. L. M.'s Sarah W. Hardy and Mary T. Hardy, 60.36, 341 70
JUNIOR: <i>Chardon</i> , Y. L. B. S., 10; <i>Lyme</i> , Y. P. M. C., 30, 40 00
JUVENILE: <i>Brooklyn</i> , Waste-Not Society, 5.66; <i>Cincinnati</i> , Central Ch., Willing Workers, 110, 115 66
497 36
Less expenses, 31 30
Total, 466 06

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, of South Pueblo, Col., Treas. <i>Cheyenne</i> , 25; <i>Col. Springs</i> , 25; <i>Longmont</i> , 5; <i>So. Pueblo</i> , 12, 67 00
Total, 67 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Cresbard</i> , 1 25
JUVENILE: <i>Britton</i> , Louise and Lois Beach, 20 cts.; <i>Vermilion</i> , Children's Band, 5, 5 20
Total, 6 45

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Appleton</i> , 29.10; <i>Browtown</i> , 3; <i>Evansville</i> , 8; <i>Eau Claire</i> , 25; <i>Green Bay</i> , const. L. M. Mrs. Laura S. Butler, 32; <i>Racine</i> , 59.50; <i>River Falls</i> , 11; <i>Waupun</i> , 10; <i>Whitewater</i> , 1, 178 60
JUNIOR: <i>Arena</i> , 12; <i>Eau Claire</i> , 30; <i>Milwaukee</i> , Grand Ave., 25; <i>River Falls</i> , Hadjin Band, 4.50, 71 50
JUVENILE: <i>Lake Geneva</i> , Starry Light Band, 15; <i>Milwaukee</i> , Grand Ave., C. M. B., 25; <i>Peshigo</i> , Ziz-Zag Society, 13, 53 00
303 10
Less expenses, 15 80

Branch total, 287 30
<i>Appleton</i> .—A Friend, 30 00
Total, 317 30

FLORIDA.

<i>Florida</i> .—Friends, 10 00
Total, 10 00

TENNESSEE.

<i>Chattanooga</i> , L. M. Lawson, 2 00
Total, 2 00

CHINA.

<i>Peking</i> .—Bridgman School Band, 11 00
Total, 11 00

MISCELLANEOUS.

Sale of coins, 2; of leaflets at Elgin, 5.21; of leaflets, of envelopes, etc., 41.98, 49 19
Total, 49 19
Receipts for month, 6,724 30
Previously acknowledged, 15,719 39
Total since October, \$22,443 69



JAPAN.

In a private letter Miss Daughaday writes from Osaka:—

SOME persons may think that school-work is not direct missionary work. Perhaps it may not be where a teacher does not reside in the same building with the scholars, but to me it seems such a wide and important field for missionary effort, if I could multiply myself by four, there would be wide scope for all my powers. Our efforts are not limited to the pupils alone, but through them we gain access to their homes, many of which are closed to all Christian influence excepting to that of the teachers of the children, who are always welcomed most cordially.

During the past year fifteen scholars and two teachers of our school have become Christians, and two thirds at least of all these new scholars who have come to us have joined the different Sunday-schools of our Board.

Miss Daughaday writes of a woman who did not hear of Christianity until she was more than eighty years old:—

When she was taught its doctrines by believing friends she received the truth gladly, as something she had been vaguely yearning after. I used to enjoy going to see her as she was such a simple-hearted, happy believer. She died last summer. For a year she had been confined to her bed. She said to me one day: "When I lie here alone, hour after hour, I am so happy when I think of the great love of the God of all heaven and earth for a poor old woman like me, that I keep saying constantly, *Kami Sama yo, ô kini-arigato* (O God, I thank thee)."

WOMAN'S WORK.

Rev. Dr. Willey, of Benicia, gives an "outlook" in *The Pacific* upon the probable activities of our California churches during the present year in behalf of foreign missions, and he alludes as follows to our work:—

At the same time one can seem to see the ladies of the Woman's Board busy everywhere, planning for new methods of earning and of collecting funds, enlisting new workers, holding meetings, and keeping an eye on the special work which they have the courage

to undertake. This is the brightest, most enterprising, and animating aspect of our outlook for the next year, especially when we connect with it the youthful zeal of the young ladies' auxiliary societies. These are brightness and hopefulness itself, blessed in what they do and give, and more blessed in what they receive of joy in a great work and of satisfaction in having part in it. One cannot help thinking that they will find ways, such as young ladies can, to enlist young men, and induce them to take an active interest in a work so unselfish and ennobling. It seems likely, too, that Sabbath-schools will take part in raising missionary funds, encouraged by superintendents and teachers of classes. There is room for any amount of ingenuity and consecrated enterprise in these various methods. From the temper of the past year, it looks as if all the contributing churches would continue to be so, and probably give more than heretofore. At the same time it is very certain that new names of churches will appear on the giving list, possibly as many as this year. These are cheering signs of life and vigor in our missionary work as it forecasts itself, now, at the opening of the new year.

AFRICA.

MAPUMULO, NATAL, SOUTH AFRICA, Feb. 18, 1887

To the W. B. M. P.:—

DEAR FRIENDS: I have been delaying my letter partly because there seemed little of special interest in my work. Home duties have left me scarcely any time or strength to visit among the people.

Mr. Holbrook has been largely occupied among the sick, of whom there have recently been a great number. In this way he has reached the hearts of many whom he would otherwise have been unable to influence. We do not see the large results for which we long and pray; still, we wait and work, hoping that the time is fast approaching when many who are now blind may see.

The schools have again begun. I say schools, as now Mr. Holbrook has charge of four station-schools, from ten to thirty miles apart, for which I have been arranging sewing, and now have it all sent to the various places. If it were not for loving hands in America, this would have been a long and weary task.

The girls' meetings, after a vacation of some months, have again commenced. I do hope that a real interest may be awakened among these young people, and that many of them may be led to leave the evil customs which now bind them, and I feel sure keep them from Christ.

Last Sabbath our services were more than usually interesting. At the close of the preaching-service two women were examined, and propounded for admission to the church. I had hopes that two of the girls who seem to have left all for Christ would come forward this time, but they wish to remain longer under instruction before joining the church.

The weekly meetings that I have with those seeking to follow Christ, are, I believe, a great help to them.

The other day a girl from a kraal ten miles distant came here, saying that she wanted to stay with me and learn to read and to become a Christian. I had three girls already, and at first it seemed more than I could do to have another to look after, clothe, and instruct. I could not send her back into heathenism, and so here she is, and seems likely to remain. She does the best she knows how, and is very anxious to learn. When such added cares come I look forward with pleasure to April, when we expect Miss McMahon to join us in our work.

A young lady without the cares of a family can accomplish much more active missionary work than can a married lady. It may be that the home-work of the latter is as potent a lesson to these poor degraded ones as is many a sermon; but still, with it there needs to be the personal contact and instruction which she is often unable to give to the extent that is needed.

We find our temperance work at present quite encouraging. We have meetings once in two weeks on Sabbath afternoons. Beer-drinkers are now the small majority in our church, and very many who are not members of the church have signed the pledge, and joined our adult temperance society. There are a few so called Christians who hold to their beer so strongly that it sometimes seems as though they would never give it up. It is probable that some never will, but must in the end be cast out of the church, because, like Ephraim, "they are joined to their idols."

I think I have written to you little of the custom of "*lobo-hisa*," — selling of daughters for cattle. This is, perhaps, the greatest of all temptations to the older members of our churches. Until about ten years ago it was allowed in our mission, as it still is in all the other Christian missions of Natal, and it has caused great trouble in our churches to bring about a change in this respect. A large number of the Christians seem to see no evil in the custom, and some of even our best people say that the wives will run away from their husbands if they are not owned by them. What a contrast between this and Christian civilization.

We had always supposed until last Sabbath that the women

had nothing to do in regard to "*lobohisa*." When the church was examining the candidates for admission, one of the men, who has not been strongly against this custom, brought out the point that it was a question for the women, too; for in addition to the ten head of cattle which English law allows the father, the mother demands another beast. If this be true, it is well we know it. I was much pleased to see the strong stand that these two women took against this custom. One being asked by this same man if she really saw any sin in "*lobohisa*," said, without the slightest hesitation, "Yes; I see that it is a sin against God"; and though her husband, who is not a Christian, was allowed to be present, that he might hear her words, she said, "I will not call for a beast, even if my husband takes cattle for our daughters." It does our hearts good to hear such a reply. We, as a mission, have been especially praying for God's blessing upon us and our work, and are looking and longing for a speedy answer.

You cannot realize what a blessing is the fellowship of sympathizing Christians.

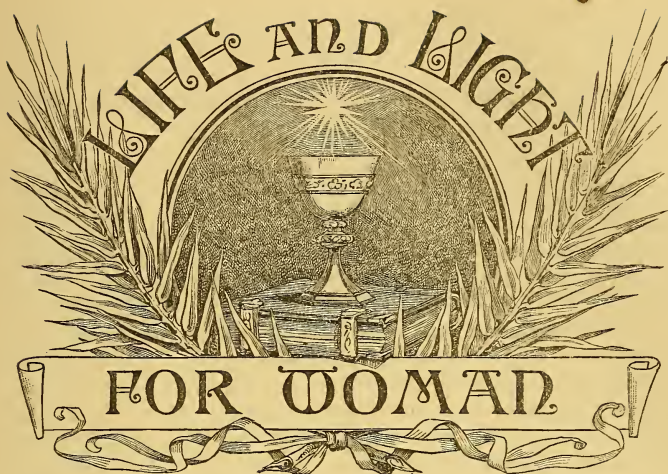
Here we seem to be constantly giving out, giving out; and this, with the discouragements which we often meet, seems sometimes to almost benumb our spiritual natures when we seek the help from on high. These are just the trying times when Christian fellowship would be such a help and comfort, and when we so long for it. Perhaps all do not have this experience; but I am sure many do, and it is something that the fellow-workers at home little realize.

How often the familiar scenes in our prayer-meetings at home come before me, with the dear old English hymns, and words of counsel and voice of prayer! With this scene comes a deep longing to join them once again, and thus to be fed, as well as feed.

I think we, in our isolated surroundings, find Christ more near and precious than ever we would if we depended more upon earthly help; and perhaps this more than compensates for the loss we feel. Still at times we do miss that dear communion with fellow-Christians. Perhaps I have written more upon this subject than it demands; but I have done so that you might the better pray for your missionaries, and understand a little of how much they need and miss the sweet intercourse with fellow-laborers, which you enjoy almost without realizing its great blessedness. Most earnestly praying for God's blessing on his work, I am, your

Sister laborer,

SARAH L. HOLBROOK.



VOL. XVII.

JULY, 1887.

No. 7.

SUBJECT OF PRAYER FOR THE MONTH.

WE wish to ask especial prayer for the many young girls who have graduated from our boarding-schools on mission-ground. They are just leaving Christian homes, where they have been sheltered and protected from the untoward circumstances about them. All the time under the direct influence of cultivated Christian women, they have received an education, physical, mental, and moral, that has wrought a great change in their thoughts and purposes, and most, if not all of them, have entered into the new life in Christ Jesus. As they go forth to the work of their lives, they will be subject to peculiar trials, and will need the prayers of God's people. Let us ask that they may have strength to resist the temptations that await them; to meet the opposition of friends and relatives with meekness and gentleness, as well as firmness; that they may always be living epistles, known and read of all men; and that they may be wise in winning souls for the Master whom they serve. Let us ask that as teachers they may have just the right influence over their pupils, and lead their young feet in the paths of righteousness; that as Bible-women, they may find favor with the people for the entrance of the Word of God; and as heads of Christian households, they may give "light unto all that are in the house."

INDIA.

WORK OF THE BIBLE-WOMEN IN THE MADURA MISSION.

[From the Annual Report of the Mission.]

An important branch of our work is that among the women. In this we are assisted by twenty-six Bible-women, laboring in ten different stations. These messengers of love go with Bibles and tracts in their hands into the best houses in the district, talking to the women, praying with them, reading the Bible with them, and teaching many to read. This is the quiet undercurrent of influence that is undermining Brahmanism and laying the foundation of Christ's temple in India. Mrs. Jones, of Madura, reports as follows:—

THE work among Hindu women has been carried on as usual, though the Bible-women have necessarily been left more than heretofore to their own guidance. Most of them have, however, so deep an appreciation of the sacredness and depth of their responsibility to the souls for whom they work, and they have been so strengthened by the years of labor and prayer which Mrs. Capron has spent with them, they have proved equal to their trust, and I do not feel that the work has suffered. Eleven Bible-women have been constantly at work, one of them being supported by the Christian women in our Madura churches. During the year, 879 have been under instruction; of these, 326 have been reading the Bible. A number of removals have occurred among our Bible-pupils, but we do not look upon them as lost, for we hear of them as carrying their Bibles to their new homes, and there inquiring for Bible-readers, and joining their number. One woman said to me of the little book called "Angel's Message:" "It is wonderful, but I want to read everything about the Saviour. I must read the Book that came from heaven."

The year has developed no new features in the work, unless it be the larger number of low-caste and Mohammedan women who are learning to read, and who come sometimes in twos and threes to attend the women's prayer-meeting of the East Gate Church. More than one or two have said to me: "Jesus has saved me because he loved me. He sent his Book that I might know him." I have been greatly moved and interested to hear so many repeat Scripture passages most carefully chosen for their needs. They always begin with, "God so loved the world." One problem has come before me with greatly intensified interest since I have been more immediately connected with this work. Many of these souls seem to accept and rejoice in their relationship to Christ, but they do not at all accept any relationship to the Christian Church, or duties growing out of that relationship. Their minds are so

childish, and their knowledge so small, that it is difficult to get beyond the milk for babes with which we start. I have been greatly interested in the anxiety many of them express about their relatives, — that they should see nothing about the “way” but what was good and lovely, so that they might be induced to learn of the Saviour. This is not a work which shows largely in additions to churches or congregations, but I feel assured that among those Hindu women there are those who belong to the Church universal, and whose names are written in heaven. Even stronger is my confidence that this work is powerful in influencing that undercurrent which we feel gaining strength beneath this heavily crusted surface of caste and custom, and that in the day of India’s great awakening shall be reaped a harvest from this humble seed-sowing.

Mrs. Chandler has two women at work in and about Battalagundu and one at Pommanpatti. They have access to about two hundred and fifty houses in fifteen or twenty different villages. “Many of them,” she writes, “come to the bungalow to see me, and a few come to the weekly prayer-meeting. Several invite the Bible-women to pray for them, but no one has left caste and come out openly to confess Christ.” Mrs. Washburn, of Pasumalai, reports that a Bible-woman was secured in answer to prayers offered by the members of the Women’s Helping Hand Society there, and began her work in June. She is supported in part by the Society, to which she makes semi-monthly reports.

At Pulani, one of the two Bible-women employed a year ago has been obliged to relinquish her work, on account of domestic cares. Another is urgently needed, for the door is wide open, and the call is loud, but no suitable person has as yet been found to enter and do the work. Mrs. Hazen writes: “I think one woman gives evidence of trying to walk in the footsteps of Jesus as the fruit of the Bible-woman’s work during the year. When this woman’s child was very sick, the mention of the sick persons whom Jesus healed when on earth so stimulated her faith, that she said very earnestly, ‘I will ask him to heal my child, and I am sure he will’; and when her child recovered she manifested no surprise, only joy.” Pastor Isaacs, of Periakulam, writes: “The Bible-woman, a convert from a high-caste Hindu family some year since, has been working among Brahman and Sudra women of the division. The first fruit of her work this year is the conversion of her own daughter, the wife of a bigoted Hindu. She has been added to the church on profession of faith, and remains steadfast.

MEDICAL WORK.

Of Dr. Root's medical work the Report says:—

THE last mission report noted the arrival at Madura of Miss M. P. Root, M.D., and the hearty welcome she had received. Dr. Root has been giving much of her time to the study of the Tamil, but still has found it simply impossible to resist the many urgent requests she has had to visit and treat cases among Hindu and Mohammedan women in the city. Many of these were in Brahman families; and all of them medical or surgical cases of so severe a nature, the friends seemed to consider that the only hope of the patient's life was from a visit by the lady doctor. A building on the same compound with the Madura Mission dispensary, very well suited for the purpose, has been utilized and made ready for a woman's hospital, and some urgent cases received. When, in a few months more, Dr. Root enters fully upon her very promising medical work, the only question will be as to her ability to meet the demand upon her strength and time. The work will be simply without limit. We have to record in this report the loss to our medical work, and to very many of the families and women in Madura, by the departure of Mrs. Capron to America. She was very well known and greatly respected and loved by the women of Madura, and perhaps for the reason more than any other, that she showed so much sympathy and care for the sick, and did so much personally for their relief. It will be a very long time before the memory of her name and loving labor fades from the mind of the families of Madura.

Of the general medical work, Dr. Chester says:—

Aside from the help we are able to give to the poor people, by relieving their bodily sickness and suffering, the medical mission-work tells upon every part of our mission service. It proves to the people that we are their friends, and that we desire to do them good; and it proves to them that the secret of this friendship is loyalty to our great Example and Master,—our Lord and Saviour Jesus Christ.

WEST CENTRAL AFRICA.

LETTER FROM MRS. WM. E. FAY.

There is so little pioneering in our mission-work now, that we know our readers will be glad to follow the continued story of Mrs. Fay's journey, and the commencement of her missionary work in the heart of Africa. In the

May number, Mrs. Fay speaks of her arrival at Kamondongo, the place which was to be her home, and the following letter gives an account of her first experiences there:—

WHILE we were establishing ourselves in our camp, we were gathering material for building, so by the time we were made comfortable we were ready to begin upon the house, which we will afterward use for a schoolhouse. We shall be near several villages, near enough to walk, and yet far enough away not to be disturbed by the noise. Whenever any one dies here the people of the village beat drums, sing, and dance all night long, and keep this up every night until the person is buried, having as jolly a time as possible out of it.

. . . After we select the site for our house, deep holes are dug in which to put the posts,—perhaps fifty on the long side, and twenty on the short. Across the top of these others are laid, for a foundation for the beams. Long sticks, taking the place of laths, are tied all along the sides, inside and out, very close together, with a kind of bark called *olondovi*. Next, the rafters are erected; then more sticks are fastened all the way to the top, places being left for the doors and windows. There is some hard work in planing boards for frames. No slight job, either, is the thatching. The grass is all tied on firmly with the *olondovi*, then the walls are ready for the mud. The dirt is dug, water thrown on, and tramped down by the men's feet, who make the occasion one of fun and general demonstrations of jollity. Two coats are put on the inside and two on the outside, all taking time to dry thoroughly; and after this there are many little things to be done, such as making the dirt floor level, putting in windows and doors, and other things.

We have had a good deal of rain, lately, and it has been just right to favor the mudding of our houses. I have lived in a tent so long, I begin to think a house will have rather a shut-up feeling; still, I want to get settled. Then what fun to open the boxes and find the pretty things packed away so long. They will seem like new gifts, and our pleasure will all be fresh.

. . . I have just been out picking bugs, to save my beans. There is a bug here ready to devour everything planted, so we are almost in despair about raising anything. The grasshoppers, also, do their work, and it is a big one. Mrs. Saunders and I go out every day to fight them, and I am sorry to say the grasshoppers are quicker than we. Lately we have been so fortunate as to buy some white potatoes, little tiny ones; but they were potatoes, and tasted so good! We just feasted, while they lasted, on fish-hash and pork-hash, and no Thanksgiving dinner ever received a more sub-

stantial evidence of appreciation than did our dinner of this rare dish.

I suppose you have been wondering how we passed our Thanksgiving Day. . . . I had the honor of getting the dinner, and inviting the Saunders to partake with us. Three chickens made the substantial part of our meal, and were none too many; for chickens here are not like the big fat ones at home. I might add, that I think we could have disposed of another. Only one apiece! But remember, that we had no vegetables except a few radishes. I must tell you how I contrived to get pepper for my stuffing. You know our pepper was in the box that was lost. Well, we had some; and where do you suppose I got it? I didn't make it, and I didn't wait for it to grow, but I took a red pepper out of my pickle-jar, chopped it fine, and used it. I must say I thoroughly enjoyed getting up our dinner. What do you suppose I did for a pudding? I had no raisins, spices, suet, or things usually used, but I took what was left of Mr. Fay's birthday cake,—a part of which had originally been our wedding-cake,—broke it into small pieces, and added bread-crumbs, butter, and a custard of eggs and condensed milk, and it was very nice. We had canned peaches, lemon pie, oranges cut up with sugar, and coffee. Now, didn't we have a nice dinner?

To help make things lively a shower came up, and just as we sat down to the table the water came pattering down through the airholes above; for our roof, although a good protection from the sun, is not perfectly water proof. We managed, however, by moving a few dishes, to keep everything dry except the tablecloth; and we didn't mind if that did get wet, as it wasn't good to eat. Mr. Saunders and Mr. Fay put on their Sunday coats and white shirts in honor of the occasion, and each of us was adorned with a bouquet of flowers that Charley had gathered for us in the morning. In the evening, as it was our prayer-meeting night, we had a Thanksgiving service; and so ended my first Thanksgiving in Africa.

So far as our missionary work is concerned, it will probably be some time before we shall be able to do very much. We can go only a step at a time, and so slowly, that, were it not for the knowledge that God is our helper, we might grow fainthearted. We have only ourselves to do anything, and nothing to do with that must not first be prepared; but with God to lay the foundations for us, the results will come. We must first gain the confidence of the people. As yet we, and all our belongings, are strange to them. They do not yet understand that we have come to help them; but we think they will, and perhaps the time is near at hand.

Mr. Saunders spends part of his time now in translation, and has been to the villages to talk to the people. They understand but little of what he says, and rather make it an occasion for sport and laughter. We have as yet no hold upon the children; they seem bright and intelligent, and I just ache to be able to say something to them. The women seem a most simpering set, except, occasionally, one who seems more sensible. I was out walking yesterday, and four little ones followed me, one mite of a tot calling out, "Na Fay-i, Na Fay-i." This is their name for me, and means "the mother of Fay." Na is their prefix to the name of a married woman. I waited for them, and held out my hand to the smallest one, who took it as trustingly as any child; in his other hand he held a gourd half full of grasshoppers, one of the delicacies of food here. There are several kinds of bugs and worms that the children are sent out to catch that are considered good for food by the natives. They are also very fond of white ants, and we often see the holes where the natives have dug them out. Think of eating live ants!

December 1.— We are all greatly rejoiced at the good news from Bailundu in regard to the boys. It seems that the spirit of the Lord is working among them, and they are truly in earnest in seeking to know the truth. They have begun a prayer-meeting of their own, in which they take part, and their prayers are so simple and earnest! In every way they give evidence that a change is taking place. They are persecuted and jeered at by their relatives and friends in the village, yet this seems to be helping them to take a yet firmer stand. We are indeed thankful for this awakening, and oh! how delightful it will be when we can begin work here! It seems to take a long time to get started. We hope soon to get hold of the boys here, some of whom are bright and promising.

Mr. Saunders has reading and prayers with the two boys, Charley and Kamongonda, and they seem to take a great interest in what is said. Mr. Saunders thinks they are beginning to have a hold upon the truth. Who knows but this may be the beginning of the leaven that will help to leaven the whole lump when we are able to gather in more children. Every Sabbath they learn a new verse, which Mr. Saunders translates for them. Mr. Fay prints it for them on the type-writer, and I have really been touched to see how carefully that little piece of paper is guarded, and how in earnest they are in trying to learn the verses. Many times in the day they go off by themselves and hear each other recite, often repeating them together and at evening prayers. They sometimes stumble a little, though they generally have them very well learned.

I do think they are trying to do as nearly right as they know how. Do pray that the time may soon come when we can see the spirit of God working among us here at Bihé.

Mr. Saunders' large boy, Kamongonda, who came up from Bailundu, is, we trust, having his eyes opened to the truth. The other evening Mr. Saunders was not able to take charge of the worship; so after the boys had repeated their verses and the Lord's Prayer, Mr. Fay told them he was not able to pray in their language, and asked if they would not lead in prayer. Charley, who is very bashful, said he could not do so, but after hesitating for some time, Kamongonda began. He thanked God for sending his followers to teach them the right way, and prayed that all his friends might be led to know Jesus, and that he would take all that was wicked from his heart. For a few days, too, we have noticed that when the boys sit down to meals they recite the Lord's Prayer for a blessing; in every way they show a desire to do right. Another thing which makes us very happy, is the addition of another boy to our family, who seems to have entered heart and soul into our work and methods; and there is one more, very prepossessing in appearance, who has promised to come to us. All this makes us feel that the work is beginning to open here. Mr. Saunders continues his visit to the villages, although he feels that he has a decidedly unsympathetic audience. He is thankful that he has any at all who are willing to listen. So he is faithfully plodding on, trusting that if he does what he can, God will bless his efforts, and fruits will follow.

January 9.—We had our morning service this morning as usual. I heard the boys recite the verses they will repeat at the evening service. They held their Sunday-school this morning, and quite a large number from the villages were present; some stopped here on their way, and were quite interested in hearing the boys repeat and learn their verses. An older brother of our boys, Kasoma, was here, and tried to learn a verse. He attends Mrs. Saunders' school, and learns rapidly. He knows all his letters, and can read words of two syllables, although he has been at school only a month. Mr. Saunders wants to get him into their family; they think he will be a great power when truly converted. He is much interested in all our meetings. A few nights since Mr. Fay heard some one ask him, as he was passing, where he was going; his reply was, "To hear the Word of God." We feel much encouraged about the work here; we are gaining a hold on the people more quickly than we thought possible. Keep on praying, all you dear ones, for this must be the answer right from God.

SOME OF OUR SCHOOLS.—No. 2.

In addition to the items with regard to our schools in the last number we give the following:—

SEMINARY AT AINTAB.

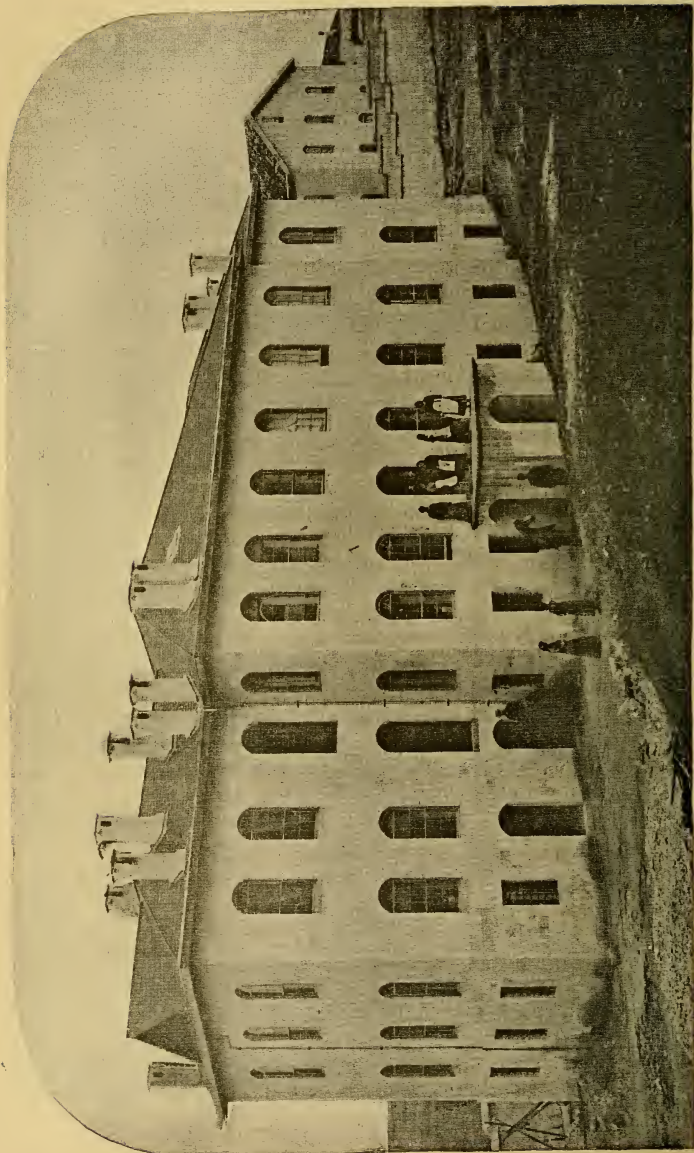
One of the oldest and best known of our schools is Aintab Seminary, started as a boarding-school in 1863. Ever since it has been true to its name, —Aintab being the Arabic for “Beautiful Fountain,” —sending out year by year educated Christian girls who have been scattered here and there in the surrounding region,—a strong influence for good, and a mighty lever in elevating their countrywomen. Of the graduating exercises by the class of fifteen, Miss West writes:—

THE examination passed off satisfactorily, and also the graduation exercises, held in the First Church, to accommodate the large number who wished to attend. There were essays and short recitations in English, Armenian, and Turkish. We truly felt proud of this graduating class as they sat upon the raised platform, looking so prettily in their new white dresses, and performing their part of the exercises so readily and well. The singing, with the accompaniment of the small organ in the church, was an interesting feature, for the number of new songs is very limited. The piece that seemed to please the most and is becoming a favorite in the other schools was “Onward Go,” translated for the occasion from “Gospel Hymns.” Miss Pierce awarded the diplomas that had been earned by four or five years’ study in the seminary.

Best of all, we felt that these fifteen girls about to leave us were Christian girls. Who can estimate the influence they will have as, in their different fields of labor, they bear in mind their class text, “Freely ye have received, freely give.” Miss Pierce and I spent most of the vacation that followed in touring, and I wish all who are working at home for the out-stations in the Aintab field could have seen what we did in those weeks; I am sure they would have returned to work and pray with still more earnestness.

Of the present state of the school Miss Pierce writes:—

We have twenty-nine girls in our family from outside of Aintab, and we have about thirty girls from Aintab as day-pupils. Of the girls in our family, a large proportion are Christians. Of the twelve in the fourth, or lowest class, seven are church-members, and one other, I think, is a Christian. Our Christian girls seem very much awake, and there is an earnest spirit of inquiry among the others. We hope we may have still better things to report later. . . . We are delighted with our new building and its location. There is no doubt that we are all—teachers and pupils—in much better health than we were in the city.



THE NEW BUILDING FOR AINTAB FEMALE SEMINARY.

That these girls are early taught to do for others, is shown by the following, from Miss West:—

. . . I was quietly reading my Turkish Bible just now, when a knock at my door interrupted me, and four of our girls entered. Bright, interesting, Christian girls they are, all of them, and as they sat down, their faces all showed they had something important to say. It was about the missionary concert of last night. The question on the last page of *Mission Dayspring*, "What can I do?" had seemed a question directed to our own hearts. From the twelve-year-old girl in the fourth class to the graduates, all are interested in the Morning Star. As she sails into port at Kusaie, can she not carry Aintab mites with those from America for that school? A gold lira is a big sum for most of our girls to think of raising, who come to us so destitute from their homes; but I requested the girls to consider the matter, and let each class report itself to me on Monday night. The word is not, "We can't," but, "We can"; and so many things are proposed, that it seemed as if our "Mustard-Seed Box" would be filled many times. There will be a mission circle started Saturday afternoon. After all our conversation and planning, we knelt down together and asked Jesus to bless our undertaking,—for it is all for him that we are trying. He can take the small paras and make much of them, as the smallest seeds, when placed in the soil, become the great trees.

SCHOOL AT SIVAS.

The school at Sivas was started as a high-school, in 1873, under the care of Miss Flavia S. Bliss, who had recently gone there from Marsovan. The following year four boarders were received, and it has remained a boarding-school to the present time. Miss Chamberlain went to Sivas in 1879, and soon became the head of the school. The stuff of which both teacher and pupils are made is shown by the following letter, giving an account of the erection of the new building. Miss Chamberlain writes:—

I presume you have known that our girls had for their home one half the double missionary house; and for the three years since I separated them from the other mixed schools, they have occupied for schoolrooms the old office-rooms of Dr. West, and those rooms have proved quite too small for them. A little more than a year ago I was impressed that it was my duty to claim more room for the girls. The station fully indorsed all that I asked, but there seemed to be no one to superintend the building; so I attempted it myself, with the aid of my servant, who is a very good buyer in the market, hoping he would also be able to overlook the men, while I could direct all, and not make it very laborious. I soon found, however, that my good John could make wonderful bargains in the market, but the workmen would not obey him, and I was obliged to superintend them.

There were two small barns to be removed, and the girls did most of the work. We called it our gymnastics. The moment school was out we would change our dresses and go to work. At first it was good fun, but often it needed some one to make the fun for them; but I can truly say the girls did work splendidly,—not alone in the pulling down, but in the building up, of the new building. Some of the enemies of Protestantism tried to shame the girls out of helping, but when I led the van no teacher nor girl dared fall out of the ranks. The Board granted me one hundred and fifty liras (\$660), and every one said I could not do much with that money, but it proved to be a remarkable year. Labor has never been so cheap since I have been in Sivas, and timber and stones could be found at remarkably low rates. An Armenian, who has had much experience in building, went through the house with me one day, and at last exclaimed, “You have spent three hundred liras on this building.” At that time the expense had not exceeded one hundred liras. It is not yet finished, for I waited, that boards for doors, floors, and windows might season, as they were just from the woods.

On the lower floor we have a woodroom, storeroom, bath, large workroom with accommodations for washing, baking, etc.: this room has running water in it. The upper floor has a schoolroom twenty-six by sixteen feet, two large classrooms, a tiny little reception, and small room for baby organ and music pupils. The building is very simple and plain, but it took most of my time for four months. Some days I had twenty-one men to direct, who felt it was quite beneath them to obey a woman.

Of all the girls who have been educated in this school since I came, only one has failed to teach a period of from two to four years after leaving the school. Some of these girls have done very finely indeed. It has not been my object in this school to teach high branches, only to fit girls to go out into the ignorant villages. As we do not have Protestant communities for feeding-ground, I must make the feeding-ground by putting more common-schools into the city and suburbs. When that is done I can hope to raise the grade to the same as it is in Harpoot and Marsovan. Our Bible-work is increasing; we have now one hundred and seventy pupils in the houses; we should have work in the out-stations if our girls were not too young to be sent out in that way. I wish I could introduce you to our five teachers. If you could see them day by day in our prayer-meetings and in their work, you would thank God for them.

Young People's Department.

JAPAN.

LETTER FROM MISS DAUGHADAY.

. . . A YEAR and a half ago our school numbered 65; we now have 236. It has grown beyond all our powers of accommodation. It has not only overflowed into the house (my home), but a large building on the opposite side of the street has been rented as an annex, and that is now filled to its utmost capacity. We have 70 boarding pupils. The Japanese Committee now purpose to erect on the present site, during the summer vacation, a large, three-story building; still, we shall continue to need the opposite house to accommodate our present number. Being so crowded we must necessarily work to great disadvantage, but we are hopefully awaiting a change for the better. Our great increase, and the filling up of all girls' schools, is one of the most cheering signs of the times. It indicates a complete revolution in the sentiment of the people regarding the position of woman, and especially the desire for a Christian education. The girls themselves are eager for knowledge, and in daily school-work we seldom need to urge them to apply themselves, but, instead, to caution them to learn more slowly and thoroughly. They would like to study *everything*, and all at once. I have been fearful that such an influx from unchristian homes coming into our school would change its character, and make it seem too much like a secular school; but our Christian girls are working nobly, and a very large number of the new day-scholars have been induced to attend the different Sunday-schools of our churches. Among our new boarding pupils, already many have applied for baptism. Our older girls are doing evangelistic work in two villages every Sunday, while two have been spending the spring vacation for the same purpose at Nara, one of the ancient capitals of the empire, and one of the strongholds of heathenism. I accompanied them, to see them safely located and well started in the work, then left them to carry it on. Nara boasts of possessing the largest *Daibutsu* in Japan, and temples seem to be everywhere. The people, being some distance from the large cities, and thus somewhat removed from their influence, and having an overweening pride in their immense idol, are most difficult to approach on the subject of Christianity; still, the desire for foreign customs and

dress has at last reached them, and many women are willing to attend a Christian meeting and listen to Bible instruction, for the sake of the knitting-lesson afterward.

We have recently had a visit from the Mikado, and his coming made quite a ripple in the current of our lives. Aside from some curiosity to see *Tenshi Sama* (Son of Heaven) and the Empress, I did not expect to be affected in any way by this event; but, on the contrary, it not only increased the demands upon my time, but raised some questions of conscience very difficult to settle. The Empress wore foreign dress, and in a proclamation to the women of the country advised them, also, to adopt it. This caused quite a panic, as all ladies of the official class wanted a foreign suit at once, that their clothing might meet her approval while she was here. Almost every hour of the day for several weeks Japanese ladies called to inspect my wardrobe and ask advice or assistance; and some of my garments went to receptions where I could not have entered. At one government school the imperial party was to visit, I was solicited to go on the previous day and dress all the lady teachers, that nothing odd or laughable in their appearance should annoy her on that occasion. As a return for this, an extremely favorable place for viewing the grand procession and review of the troops was given me. At first the Emperor's intention was to come to Osaka on Sunday, and all schools under native management were to go to the station to meet him. Our committee are all Christian men, but are intensely patriotic, and have a large measure of the reverence which all Japanese have for rank, especially for the person of the Mikado. This is not strange when we remember only a few years ago he was considered a sacred being descended from the gods. Our school had been honored by having a very fine place assigned to them, as well as being invited to send specimens of school-work and knitting for the inspection of the imperial party. But what should we do? Should we permit our girls to go on Sunday, spending the greater part of the day in honoring the Emperor, when they should be at church worshiping and glorifying the Creator of the universe? I deeply sympathized with the committee, yet, of course, could not give my consent to the going of the school. At last all were relieved from their embarrassment by a telegram reporting a slight indisposition on the part of the Emperor, postponing his coming. When he did come it was on a week-day, and I shall always believe it was a direct answer to our prayers.

Our dear friend Pastor Paul Sawayama has been called to heaven. A beautiful spirit, one of intense love and entire consecration, has passed from earth. For years he has borne the burden

of a feeble body with such uncomplaining submission, and with a faith whose brilliance, shining upon the darkness of heathenism, made him as a "watch-tower in the wilderness." On whom will his mantle fall?

THE STORY OF ONE JUG.

BY FANNIE BELL PETTEE.

THE time for the annual "out-giving" of missionary jugs had arrived in the Beach Street Sunday-School.

The boys in Miss Brown's class had always taken them, but this year announced their intention to give up the old custom. In vain the pastor's wife suggested and advised; in vain the leading officers of the missionary society coaxed and pressed the matter; I had almost said in vain Miss Brown herself interceded and labored. But no; her shrewd, active brain saw where the trouble lay, and set about to rectify it. The boys felt the full weight of their thirteen years, and looked down from the dizzy heights of self-importance they had climbed to the uninteresting plains below, where walked the children whose years were told by a single figure. Anything entered into by the little folks was now quite unsuited to them. Thus they reasoned, and Miss Brown understood them.

"You don't know how sorry I am, boys, that you think of giving up the jugs, for I had planned to paint them, and have each one different; then, you know, you needn't break them with the younger ones, but could take the money out and send it in, keeping the jugs." When their teacher said this, the nine boys looked at each other and relented. "Perhaps we will take them one year more," said Tom Lane, always a leader among boys.

This half consent was enough for Miss Brown, and so she said, "I am so glad; and I will paint them this week, and next week Saturday, you can all come to my house, and each take your choice."

The Sabbath over, Miss Brown commenced to decorate the jugs. First, there was a pale blue one with sprays of dainty wild roses; then a deep crimson, with a pretty fringe of daisies; next, a soft-olive, with branching sweet peas; then pansies, violets, and buttercups wound themselves gracefully over harmonious ground-tints,— and at last they were completed.

Prettiest of all was a soft cream-colored one wreathed with a blackberry vine. Of course the boys were delighted at the transformation a palette and brush had wrought on their ugly bits of pottery, and each one went home proud of his choice, and anxious to hear the "jingle of the guinea" within.

The months rolled on their course. Winter melted under the soft spring breezes, summer moved the earth to beauty, and soon all her work crisp October turned to crimson and gold. Then came the frosty winds and flakes of snow to proclaim the glad Christmas-time. Just upon the holidays, followed the "Jug-Breaking,"—a great event in mission circles.

The particular class in which we are interested took the money carefully out of their pretty jugs, using for that purpose bits of bent wire and pocket-knives. The amount realized was a little more than fifteen dollars, and Miss Brown and her boys were charmed with such a result.

Of all the nine boys, there was just one who did not pursue the same course, but the afternoon before the "Jug-Breaking," threw his—the cream-colored one, with the blackberry vine—against a jagged rock, before several other boys.

"What a pity, Arthur, to break such a pretty jug!" said one.

"Why didn't you give it to me?" said another.

"There wasn't a cent in it, and I should think a rich fellow like you would be ashamed," chimed in a third.

"I'm not, and there's the end of mission-jugs for me," said Arthur Benton, turning away, although the flush of shame that mounted to his brow somewhat belied his assertion.

Ned Dustin, a small, quiet addition to the group, stood still as the other boys started for the school-grounds, near by, to play baseball. The boys often laughed at Ned, and called him "And so Forth," because he seemed such a negative character; so now they did not miss him as they went their way.

Ned picked up the fragments, and found there were but three pieces, which fitted perfectly into each other.

"If I don't belong to that mission circle, I guess I'll have a jug myself," he said; and putting the pieces into his pocket, walked swiftly homeward, whistling softly the while.

"Say, mother, have you got some cement to mend this with?" was his first remark as he entered the sitting-room, where his mother sat sewing.

"What do you want mended?" she asked, smiling at his unwonted enthusiasm.

And then he told her the whole story. Now, to tell the truth, Mrs. Dustin had very little interest in the subject of missions, but she could not bear to check a good impulse in her growing boy, so she left her work and restored form and shape to the pieces, and then placed it on the mantel.

"Really, it is quite a pretty ornament, and I will put some money in myself, Ned," she said.

Days went by, and often a little coin went jingling into the jug, until it grew heavy. It had its mission, too; for Ned had asked many questions about heathen lands, which his mother could not answer, and Mrs. Dustin had been attending the Ladies' Missionary meetings and taking LIFE AND LIGHT.

"It is so strange that I used to say I had no interest in missions," she said one afternoon to her pastor's wife. "It was only because I knew nothing about the subject; and if it had not been for Ned's broken jug, I should not have been a member of our auxiliary. I shall always thank God, that by so small a circumstance He led me 'out of darkness into his marvelous light.'"

But the story is not quite finished. One day Arthur Benton had come in to spend the evening with Ned, and as they sat playing Logomachy, Arthur, looking up, saw his well-known jug on the mantel.

"Why, where did you get that jug?" he asked in surprise.

And then Ned told him the story; and Arthur was silent awhile, and then said: "I will take a jug myself, next year; and I don't deserve a painted one either."

But when Miss Brown heard about it, she sent Arthur another soft cream-tinted jug, with a clambering blackberry vine; and at the end of the following year it was found to contain ten dollars, in bright silver pieces.

Our Work at Home.

CRETE BLAKE'S WAY.

BY MRS. H. F. LANE.

CRETE BLAKE sat by the fire, thinking. Her thimble was on her finger, her needle in her hand, but her mind was not on her work. It had left the sunny chamber, and was taking a tour about her husband's parish, visiting the sisters of the church. Mrs. Blake had gone to Grantely very unwillingly; first she was homesick, then she began to *like* the sisters, and it ended in right down *love* and appreciation of their unobtrusive piety and thorough honesty of purpose. Of course they had minor failings, one of which seemed to be a lack of the social element, or of a desire to cultivate it. This lack showed itself plainly in their cold, formal missionary meetings. They filed into their not over-light vestry as if they were going to some sad service, where

duty was the impelling motive. Each sister, with some exceptions, rather hoped "others would take up the time"; they "said little, having little to say," dealt in generalities mainly, believing, evidently, that "the field was the world." The various mission-stations seemed "away off," and the names so hard that no one cared to make much talk about them. As Mrs. Crete leaned back in her chair her eyes rested on her Ruskin calendar, and she read the sentiment for the day, which was:—

"We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but *with a will*; and what is not worth this effort is not to be done at all."

"Yes," she said to herself, "but we are doing our mission-work by halves or shifts, and not *with a will*." Then a plan came into her mind, which started her out for a walk to Sister Clark's.

"Do you know," she said to Mrs. Clark, "that we are an unsocial set of Christian women here in Grantely, each going her own way, bearing her own burdens alone? Now, can't we draw a little closer together, and each lend a helping hand as we journey along? Why, we fairly chill each other when we do meet, and our missionary society is dying for want of warmth in its members. Now, I propose to have basket-meetings in our own circle, and get warmed up and acquainted."

At this Mrs. Clark's countenance fell, her housekeeping pride coming to the front at once. "The plan of inviting the sisters to tea," she said, "is all very well for Mrs. Macomber and Mabel Seaver and a few others, but *we* eat in our kitchen, and my dishes are old and nicked, and I don't want to display them, for one; nor my old carpet, either."

No amount of talk could convince this really good woman that her reasons were unworthy of a Christian. Mrs. Paine, the next called on, "had nothing but an old rag-carpet on her dining-room. It was homely when new, and age had not improved it; and how she should feel to see the sisters marching into her little tucked-up dining-room! They hoped to get round some time and fix up like folks; but when that day would come, she for one didn't know."

Mrs. Fenno "hadn't cups enough to go round, nor spoons, either; and, besides, it would be too much of a chore to make cake for so many, *for her hand was all out*."

Mrs. Bemis "would do most anything to start up an interest in missions. She gladly gave her two cents a week, but she never had a whole afternoon to give up to tea-drinking, with four tear-

ing boys to make and mend for. I spend my afternoons," she said, "re-kneeing pants and re-heeling and re-toeing socks, mostly,—and nights, too, as to that matter."

Mabel Seaver would gladly open her house to the Missionary Society. She liked the idea, "for she knew it was beneficial once in awhile to get away from home cares, especially for over-worked wives and mothers."

Crete knew Mabel was willing, and could entertain the sisters in fine style; but no one would invite the society after Miss Seaver, for she alone had old family plate, rare china, and such perfect servants. No one but Mabel encouraged the minister's wife in her new project, so she went home disheartened, to study up more simplified methods of work.

At the next meeting Mrs. Blake told her disappointment, and said she hoped to so manage that all would be willing to come into her plan, and she would be the first one to invite the Society to a basket-meeting. "You are coming to the parsonage," she said, "on a plan that I have carefully thought over. As you know, it is a basket-meeting; each one bringing enough for her own supper; also napkin, cup, and spoon. I will find tea, coffee, milk, and sugar. We will put the food together, or each one can eat her own. Thus, you see, no one will have the trouble and expense of bread and cake making. I shall pass around tea and coffee, so a dining-room will not be needed; and as some of us have all the washing of dishes we enjoy, this will be obviated, as each one will put cup, spoon, and napkin into her lunch-basket when tea is over. Some of the sisters have little ones to sew for; so I propose to have devotional and missionary exercises one hour, then you can sew, mend, or knit whatever you would at your homes, and Miss Mabel will read to us something of interest connected with the work."

The meeting at the parsonage was a success. Some of the sisters exchanged baskets, with good-natured remarks as to gain and loss; others ate their bread and cake from their own box-cover or basket. The tea and coffee were good and hot, brought in from the kitchen and placed on a table, so each could suit herself.

There was no formality, no anxious hostess, no painful disclosures of rag-carpets, or insufficient table service; and, better than all, no wearisome dish-washing after the guests had gone. One sister brought her bag of stockings to mend; the mother of the four "tearing" boys "*re-kneed*" a pair of juvenile pants; the older ones had knitting; a deacon's wife came with her stated teaing-out work,—napkins to hem; all sat in willing silence to

hear Mabel read from "Pagoda Shadows." In the revelations of the sorrows of the women of China, their troubles and burdens sank into nothingness; how contemptible seemed their pride when Mabel read the vivid and disgusting chapter on "Habitations!" How tenderly they thought of their own kind husbands when the veil was lifted, and they caught glimpses of the homes and hearts of the Chinese wife and mother! With the influence of the book upon them they went home, thankful for homes in a Christian land, and for the blessed opportunity to help others to a better life.

The hospitable instincts are strong in most women, so Crete Blake found she had to be firm in making all keep to the original rule. Mrs. Towne had snowy napkins at each plate when she entertained the sisters, which Crete promptly gathered up and put one side, and then she smuggled in a rich frosted cake, besides a plate of cheese. Cake and cheese were eaten by the minister's wife, as well as by others, but under protest, and with a most decided warning to the sisters not to imitate Sister Towne's example.

The result of the new method has been an increase of interest in missions, because there has been a correspondent increase of knowledge and sympathy. Knowing each other's needs here in this Christian land, the women of Grantely have learned to consider the greater needs of the women in the dark lands across the sea.

To the minister's wife these meetings are a pleasure and a profit; for she has found that the Spirit of God in her Christian sisters is much like an organ: one is one stop; another, another; the sound is different, the instrument the same, *but there is music in all.*—*The Helping Hand.*

CHILDREN'S MEETING.

OUR second Children's Missionary May Festival was held in Berkeley Street Church, Boston, on the afternoon of May 7th. There were interesting exercises by the children, consisting of a floral exercise, "The Unspeakable Gift," a recitation with motions, entitled "Idols," and a dialogue on Micronesia. Rev. Judson Smith, D.D., who presided, told the children of the success of the school at Kusaie, encouraging them also in their efforts for Inanda Seminary. This work has been fully described in LIFE AND LIGHT, to which the only addition was the announcement that a list of "Zulu Helpers," similar to the "Coral-Builders" of last year, will be sent to Inanda, containing the names of circles or individuals

who have given as much as five dollars for the enlargement of the Seminary.

There were addresses at the meeting by Rev. J. E. Chandler, of the Madura Mission, and Rev. W. E. Griffis, D.D., of Shawmut Church, Boston. The day was cloudy, and showery at times, but the children of the mission circles and Sabbath-schools of Boston and vicinity were present to the number of nearly twelve hundred. Notwithstanding the gloom without, the scene within was bright and inspiring, with flowers and banners and children's happy faces.

AN EXPLANATION.

It was by no means our intention to send out such caricatures of the sweet, ladylike looking girls in our schools on mission-ground as appeared, much to our surprise and regret, in the June number of the magazine. The cuts were made by a process that had been successful in other cases, and the proofs received of them were exceptionally clear and bright. The deplorable result was not known to the editor until the whole edition was printed and sent out, and how it came about is not yet clear. It has added one more to the list of disappointments of life that are sometimes hard to bear.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, Y. L. M. B., const. L. M. Mary S. Little, \$25; Falmouth, First Ch., Aux., \$10.50; Garland, Ladies of Cong. Ch., \$9; Biddeford, Pavilion Ch., \$21; Augusta, Aux., \$50; East Machias, Aux., \$10.20; Banyan Seed Band, \$10, Cheerful Givers, \$30; West Minot, Aux., \$7; Deer Isle, Aux., \$3; Eastport, Aux., \$12; Winthrop, Aux., \$25; Union, Ladies of Cong. Ch., \$5; Madison, Aux., \$5; South Berwick, Aux., of wh. \$25 const. L. M. Mrs. John Walker, \$31; Yarmouth, First Ch., Aux., of wh. \$50 const. L. M's Mrs. Deborah J. Kyle, Mrs. Lauriston Reynolds, \$63.31; Lewiston, Pine St. Ch., Aux., \$36; Calais, Aux., \$12.30; Norway,

Aux., \$5.50; South Gardiner, Aux., of wh. \$25 const. L. M. Miss Bessie E. Noble, \$36; Bangor, Aux., \$57; South Bridgton, M. C., \$10; Milltown, Aux., \$2; Portland, Aux., Ladies of Seamen's, Bethel Ch., \$16.25, State St. Ch., Social Circle, const. L. M. Mrs. I. T. Dana, \$25, Second Parish Ch., Y. L. Aid Soc'y, \$37, \$554 06
Portland.—Children, 40
 Total, \$554 46

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Aux., \$15, Carrier Doves, \$5; Bedford, Aux., \$1; Brookline, Aux., \$20; Hampton, Aux., \$30, Lookout Guards, \$7; Hollis, Pansies, \$24; Keene, Second Cong. Ch.,

Aux., \$34.32; Meredith, Aux., \$13.75; Milford, Cong. Ch., S. S. Class of boys, \$1.10; Pittsfield, M. B., \$25; Raymond, Aux., \$10, Mrs. L. M. Harri- man, prev. contri. const. self L. M. \$5; Troy, Forget-me- nots, \$45; West Lebanon, Aux., \$20,	\$256 17
<i>East Jaffrey.</i> —Aux.,	11 50
Total,	\$267 67

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburg, Aux., \$10; St. Albans, Mrs. L. E. Webster, const. self L. M. \$25; St. Johnsbury, South Ch., Aux., \$30; Boys' Miss'y Soc'y, \$10,	\$75 00
<i>West Brattleboro.</i> —Jamie and Ernest Clark,	1 00
Total,	\$76 00

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lexington, Aux., \$14.25; Maplewood, Heathen Helpers, \$40; Medford, Aux., \$17; Mel- rose Highlands, Aux., \$12; Reading, Aux., \$20.50; Wake- field, Aux., \$40; Ballardvale, Aux., \$12; Billerica, Willing Workers, \$23; West Medford, Aux., const. L. M. Mrs. Edw. C. Hood, \$25; Malden, Cong. Ch., Aux., \$41; Winchester, A Friend, \$1,	\$245 75
<i>Boston.</i> —Thank-Offering from the country,	3 50
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Orleans, Aux.,	7 00
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Adams, Memorial Band, \$8; Dalton, Aux., \$47.23; Hinsdale, Aux., \$16.54; Pittsfield, First Ch., Aux., \$35.08; South Egremont, Aux., \$75,	181 85
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Lynn, Central Ch., Aux., prev. contri. const. L. M. Mrs. Sarah A. Mullen, \$19.20; Salem, South Ch., Y. L. M. Soc'y, \$40, Children's Miss'y Soc'y, \$5; Beverly, Washing- ton St. Ch., Aux., \$5, Junior Aux., \$5, M. C., \$18; Glouces- ter, S. S. Miss'y Soc'y, \$15; Middleton, Junior Aux., \$13,	120 20
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Shel- burne, Aux., \$10; Shelburne Falls, Aux., \$33.05, Junior	

Aux., \$20; South Deerfield, Aux., \$2; Whately, Aux., const. L. M. Miss M. E. W. Allis, \$25; Buckland, Mary Lyon M. C., \$10; Sunderland, Aux., \$44; Montague, First Cong. Ch., \$6.50,	\$150 55
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Hadley M. C., \$40; Haydenville, Aux., \$23; Northampton, Aux., First Ch., div. prev. contri. const. L. M's (\$100) Mrs. W. M. Trow, Mrs. E. H. Phelps, Miss Emma C. Bliss, \$184.50, Edwards Ch., div. prev. contri. const. L. M. (\$100) Miss Har-riet M. Clarke, \$61.90, Junior Aux., of wh. \$100 const. L. M. Miss Mina E. Wood, \$110; Gordon Hall, M. B., \$51.62; North Hadley, Aux., \$11.20; South Amherst, Aux., \$30, Mrs. P., \$1, A Friend in Hampshire Co., \$239.55,	752 77
<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Sudbury, Sewing Circle,	22 75
<i>New Bedford.</i> —First Cong. Ch., at Acushnet,	40 75
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Hol- brook, Little Lights, \$30; Plympton, Aux., Thank-off., \$8.70,	38 70
<i>Old Colony Branch.</i> —Miss F. J. Runnels, Treas. New Bed- ford, Trinitarian Bible School, \$31.22; Taunton, Broadway Ch., M. B. \$10; South Attleboro, Bethany Chapel S. S., \$12,	53 22
<i>Saugus.</i> —Miss A. F. Newell's S. S. Cl.,	2 80
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Longmeadow, Young Help- ers, \$20; Monson, Aux., \$23; Springfield, Hope Ch., Hope- ful Ones, \$90, First Ch., Aux., \$40,	173 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, A Friend, \$5, Miss Kendall, \$5, Ladies of Shawmut Ch., \$109, Shawmut Branch S. S., \$5, Park St. Ch., Aux., of wh. \$50 by Mrs. Jacob Fullarton, const. L. M's Misses Katie W. and Mary M. Gregg, \$50 by Mrs. G. W. Coburn, const. L. M's Miss Isabella Hobart, Miss Emma C. Newton, \$50 by Mrs. Ezra Farnsworth, const. L. M's Mrs. David Gregg, Miss M. M. Etheridge, \$712, Berkeley St. Ch., Oppor- tunity Circle, \$6, Union Ch., Aux., of wh. \$25 const. L. M. Mrs. H. A. Royce, \$116, Y. L.	

<p>Aux., of wh. \$25 const. L. M. Miss Mary Isabel Munsell, \$370; Roxbury, Highland Ch., Aux., \$100, Eliot Ch., Olive Br., \$6, Walnut Ave. S. S., \$15.55; Dorchester, Mrs. Frank Wood, \$200; Neponset, Pebble M. B., \$11.45; Hyde Park, Aux., \$26; Cambridge, Margaret Shepard Soc'y, Shepard Ch., \$25; East Somerville, Franklin St. Ch., Aux., \$13, Somerville, Broadway Ch., Aux., \$36.01; Jamaica Plain, Wide Awakes, \$25; Brighton, Y. L. Aux., \$20; Dedham, Asylum Dime Soc'y, \$1.60, First Cong. Ch., Monthly Concert, \$8.25; Newton Centre, Aux., \$131.07; Newtonville, Ladies' Aux., \$100; Newton, Aux., \$165, Y. L. F. M. Soc'y, Eliot Ch., \$76, \$2,287 93</p>	
Wellesley.—College Christian Asso., \$112.50; Dana Hall Miss'y Soc'y, \$77.50, 190 00	
<p>Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Upton, Aux., \$30; Warren, Aux., \$11; Westboro, Aux., \$25; Worcester, Piedmont Ch., \$50, Pilgrim Ch., May-flowers, \$5, Salem St. Ch., Woman's Miss'y Soc'y, \$17.05, 138 05</p>	
Total,	\$4,408 82

RHODE ISLAND.

<p>Rhode Island Branch.—Miss A. T. White, Treas. Providence, Plymouth Ch., Aux., \$10, Beneficent Ch., Aux., \$100, Little Pilgrims, \$30; Bristol, Wide Awakes, \$5 \$145 00</p>	
Pawtucket.—Mrs. Maria E. Edwards, const. self L. M., 25 00	
Total,	\$170 00

CONNECTICUT.

<p>Eastern Conn. Branch.—Miss M. I. Lockwood Treas. Norwich, Park Ch., Aux., of wh. \$50 const. L. M.'s Miss Clara Stanton, Miss Abby D. Johnson, \$140, Second Ch., Thistle-down, M. C., \$70, Broadway Ch., Aux., \$56; Greenville, Aux., \$30.05, Little Workers, \$30.90, Highland Workers, \$13.70; Bozrah, Aux., \$16; Groton, Fireflies, \$25, New London, Second Ch., Aux., \$53.76, First Ch., Blackhall St. Mission, \$2; Plainfield, Aux., \$19.64; Danielsonville, Aux., Thank-Off., \$25; Pomfret, Aux., \$20, M. C., \$6, \$508 05</p>	
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<p>Hartford Branch.—Mrs. G. R. Shepherd, Ass't Treas. Bristol, Aux., \$25; Collinsville, Aux., \$20; East Windsor, Aux., \$25; Helbron, M. C., const. L. M. Ida A. Porter, \$25; Stafford Springs, Aux., \$10; Suffield, Y. L. Soc'y, \$2.76; West Hartland, Aux., \$10, \$117 76</p>	
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<p>New Haven Branch.—Miss J. Twining, Treas. Bethlehem, Aux., \$28, Willing Hands, \$5; Bridgewater, Cheerful Givers, \$4; Canaan, S. S., 20; Centrebrook, Aux., \$50; Clinton, Aux., of wh. \$50 const. L. M.'s Mrs. B. G. Northrop, Mrs. Jos. Stannard, \$50.16; Cornwall, Aux., \$20; Darien, Aux., \$27, Busy Bees, \$27; Deep River, Y. L. M. C., \$10, Aleph Band, \$5; Derby, Aux., \$42.50; East Hampton, First Ch., Aux., \$32.09, Humming Birds, \$5, Union Ch., Aux., \$10; Essex, Aux., const. L. M. Miss Philenda Williams, \$25, Whatsoever Band, \$5; Falls Village, Aux., \$10; Georgetown, Buds of Promise, \$3.25; Goshen, Aux., \$13.50; Greenwich, Aux., \$48.80; Haddam, Aux., prev. contri. const. L. M. Mrs. John H. Odber, \$8.65, Alpha Circle, \$17.51; Higganum, Aux., of wh. \$25 const. L. M. Miss Dora C. May, \$45.37; Kent, Y. L. M. C., \$30; Meriden, Centre Ch., Aux., \$80; Middlebury, Aux., \$20; Middlefield, Aux., of wh. \$25 by A Friend, const. L. M. Mrs. Andrew C. Denison, \$60; Middletown, First Ch., Aux., \$20.50; Milford, Aux., of wh. \$25 const. L. M. Miss Emily Baird, \$27.25; Milton, Aux., \$13; New Britain, South Ch., Little Helpers, \$45; New Haven, Dixwell Ave. Ch., Aux., \$6, Dwight Place Ch., Aux., \$11.75; Fair Haven, First Ch., The Helpers, \$10.55, Second Ch., Aux., \$57.34, Quinnipiac Circle, \$35, Howard Ave. Ch., Aux., \$37.50, Humphrey St. Ch., Y. L. M. C., \$45; New Preston, Aux., \$30; Norfolk, Aux., \$50; Northfield, Aux., \$33.25; North Stamford, Aux., \$12; Orange, Aux., \$14.27; Portland, Work and Win, \$10, Miss'y Bridge, \$14.25; Ridgefield, Aux., \$41, Snowflakes, \$38.40, Roxbury, Aux., \$38.50; May-flowers, \$25; Saybrook, Seaside M., B., \$20; Southbury, Aux., \$16; South Norwalk, Aux., \$100;</p>	
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Thomaston, Aux., \$30; Wal-	
lingford, Aux., \$54.04; Water-	
bury, Second Ch., Daisy	
Chain, \$7; Westbrook, Fruit-	
Gatherers, \$5; Westchester,	
Aux., \$6; Willing Workers,	
\$10; West Haven, Aux.,	
\$90.75, Y. L. M. C., \$30, Miss'y	
Sunbeams, \$5, Mrs. Jane W.	
Dana, \$10, Mrs. O. H. White,	
\$5; Fairfield Co., Thank-Off.,	
\$91.59,	\$1,803 77
Terryville.—Mrs. Lois Gridley,	3 35
Wethersfield.—Westward M. C.,	30 00
Total,	\$2,462 93

LEGACIES.

Legacy of Mrs. Caroline Law-	
rence, West Winsted.	\$2,000 00
Hartford Branch.—Legacy of	
Mrs. Catharine C. Belden,	
Hartford,	200 00

NEW YORK.

East Bloomfield.—Cong. Ch.,	
Ladies' F. M. C.,	\$43 00
Fredonia.—Martha L. Stevens,	
\$5, A Friend, \$1.50,	6 50
Mellenville.—Mrs. C. M. Fisher,	2 50
New York State Branch.—Miss	
C. A. Holmes, Treas. Brook-	
lyn, Tompkins Ave. Ch., Aux.,	
of wh. \$50 const. L. M.'s Mrs.	
Mary B. Whiting, Mrs. S. A.	
Root, \$250, Co-workers, \$50,	
Central Ch., Boys' and Girls'	
M. B., \$55; Canandaigua,	
Aux., \$265; Fairport, Aux., of	
wh. \$50 const. L. M.'s Mrs.	
Caroline Sprague, Mrs. S. P.	
Howard, \$64; Jamestown,	
Aux., \$21.65; Lockport, Moly-	
neaux Dist., Woman's Miss'y	
Soc'y, \$10; New York, Broad-	
way Tabernacle, Y. L. Aux.,	
\$100; Oswego, Aux., prev.	
contri. const. L. M. Mrs. Julia	
C. Robb, \$14; Rochester, Mt.	
Hor Miss'y Friends, \$10;	
Walton, Aux., \$16.60; Spencer-	
port, Aux., \$10,	866 25
Rochester.—M. B.,	5 00
Total,	\$923 25

PENNSYLVANIA.

Guy's Mills.—Cong. Ch.,	
Woman's Miss'y Soc'y, \$5,	
Mrs. H. S. Thompson, \$1,	
Mrs. F. M. Guy, \$1,	\$7 00
Philadelphia.—Bethany Col-	
ored Mission Sch., \$12.35,	
M. B., \$9.38	21 73
Total,	\$28 73

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. Md.	
Baltimore, Aux., \$30, Y. P.	
M. C., \$10; N. J., Jersey City,	
Aux., \$49; Montclair, Aux.,	
of wh. \$25 by Mrs. Sam'l	
Wilde, const. L. M. Mary H.	
Wilde, \$77.61; Orange, Trinity	
Ch., Aux., \$45, M. C., 20;	
Orange Valley, coll. at meet-	
ing N. J. Asso., \$71.25; Plain-	
field, Aux., \$10; D. C., Wash-	
ington, Aux., \$25, Y. L. M.	
S., \$140, Ex., \$28.75,	\$449 11
Total,	\$449 11

FLORIDA.

Daytona.—Miss'y Soc'y,	\$10 00
Total,	\$10 00

OHIO.

Mt. Pleasant.—E. Wright,	\$2 00
Toledo.—Washington St., Cong.	
S. S.	25 00
Total,	\$27 00

WISCONSIN.

Madison.—Mrs. J. W. Blakeslee,	\$5 00
Total,	\$5 00

CALIFORNIA.

Monterey.—A Friend,	10
Total,	10

OREGON.

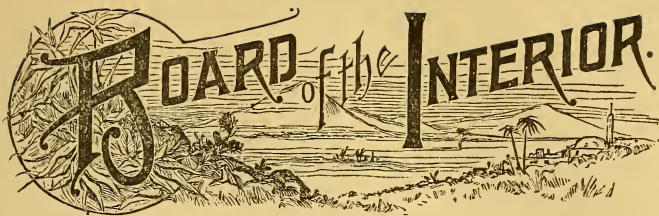
Portland.—First Cong. Ch.,	
Ladies' Miss'y Soc'y,	\$25 00
Total,	\$25 00

TURKEY.

Smyrna.—Girls' Boarding Sch.	
Miss'y Soc'y,	\$8 80
Total,	\$8 80

General Funds,	\$9,416 87
Leaflets,	25 62
Legacies,	\$2,200 00
Total,	\$11,642 49

MISS HARRIET W. MAY,
Ass't Treas.



A VISIT TO THE PACIFIC COAST.

BY MRS. ARTHUR SMITH.

MARCH, 1887.

On board Mercury, bound for Hong Kong.

DEAR SISTERS AT NO. 53: Far away among the volcanic isles of the Pacific, I find my thoughts turning lovingly to you.

On this Friday, while I lie here on a long steamer chair, fanned by a tropical breeze so soft and languid that it only flaps our sail idly, and carries us no whither, you, wrapped in your furs, are hurrying to the spot which will make you feel that you never were cold in your life. Would that I were with you once more, and yet no farther than now from my beloved China. It warms my heart yet to remember the time when I sat among you.

We had a safe and prosperous journey to the Pacific coast after leaving you, and we sailed thence on the 18th of December, in company with my dear mother, for Honolulu, where we were to spend the winter. While there it was a pleasure to meet, several times, one of your most interesting Sister Boards. I wonder if any one has ever made you acquainted? I feel that you cannot afford to miss the knowledge of each other. You cannot afford it, because the Honolulu Board is a most remarkable, admirable, and sympathetic one, whose acquaintance would enrich any one. Nor can they afford to miss the inspiration of your loyal, loving, Chicago hearts; for they can but feel the isolation of their Board life, 2,100 miles from the nearest Sister, with no possibility of annual hand-clasp or heart-communion.

I suppose it to be the most remarkably constituted Woman's Board in the world. Everywhere in America one finds in the service of the Woman's Boards choice spirits, cultured, executive women, with hearts attuned to Christ's last command,—women of far-sighted wisdom and sanctified common sense.

The sisterhood of Honolulu has one grace denied these others: I may call it the grace of birth. In America it is educated into you, drilled into you, stamped into you, by Children's Mission Bands, by Young Ladies' Missionary Societies, and later by Women's Boards, that missions are the noblest work on earth. In Honolulu

it has just been born into them. They do not believe that missions pay; they know it. They know it just as they know that Diamond Head is beautiful, and Kiluea is grand.

Let us look a moment at their rank and file, as they sit in the quaint old Fort Street Church basement. In the presiding chair we shall find a face full of sweetness and strength, and shall hear a voice full of cheery sympathy in its welcome to all present. We find a heart so large, that it can love far-away China almost as well as its own Micronesia, and plan to send an only son there some day. Here is not simply a theory that missions are good. She does not say, "Let some one else 'go into all the world' and do the preaching, and we will see to the dollars;" no, indeed! In far-away Apaing are dusky faces that would brighten at sight of her,—Apaing, to which her heart still fondly clings, though its unproductive shores nearly cost her her dearest treasure. By some strange suggestion of contrast, one look into her tranquil face reminds one of a night her husband once described. It was when they sat, solitary and defenseless, in a little island home, while a band of fierce savages without, with hideous yells and outcries, danced about, thirsting for their blood. Aye, verily, missions are something more than a theory in her heart and in the hearts of those here present. We cannot dwell on their past, but if all the appalling dangers and hardships of these lives could pass before us in sudden panorama, we should wish to take our shoes from off our feet in presence of such quiet heroism.

Two years ago, when we were last in Honolulu, the president's chair was draped in black; for one of the noblest of their choice women had gone to her rest, leaving behind her, like the glory of a fadeless sunset sky, the memory of her long, loving, self-denying life given to Hawaii.

A worthy daughter of hers has the not inconsiderable task of carrying the bag for this society. A word later about bags, and how they are filled in Honolulu.

I do not need to tell you, who are rich in rare women, that it is a very important part of the success of a missionary society to have a good secretary. They, too, are no whit behind. I trust this letter may stimulate you to send for their published reports, and prove the truth of my statement.

Scattered about among the benches, let us pick out the faces full of Heaven's own peace,—the blessed mothers in Israel, the missionaries of long ago, whose presence would be a benediction to any meeting on earth.

Many a loving service is still received from them by that Hawaii Nei to which, so long ago, their young lives were given. But the

conflict is nearly over for them. Silver hair crowns the dear faces, and the strength of that long ago hardly abides with them now. "Mother Cook," "Mother Castle," "Mother Rice," "Mother Parker," as they are lovingly called,—forgive us if we call you out by name,—would that every Woman's Board had an edition of you!

Yonder sits another, fit companion for such hearts,—wife of the great-hearted, cordial, loving sailors' chaplain of Honolulu, who knew sailors, and loved and understood them as if he had been brought up "before the mast." The great heart is quiet now; the chaplain's work is ended; but dear "Mother Damon" still carries her burdens with a brave spirit. The lovely face over there that wins your glance and holds it,—whose is that? Ah! there is the romance of the Woman's Board. She is a missionary of the American Board to the 20,000 Chinese on these islands, and the only specimen of a ready-made missionary ever heard of by the writer. The Chinese there speak chiefly Cantonese; and when the son of the sailor's chaplain above mentioned set himself to work for that strange, alien people in the island home of his childhood, he could expect no better help in his arduous work than other poor missionaries have to put up with. They must expect a mate dumb and stammering, like any beginner in a strange tongue. But lo! what grace is this conferred by Heaven? A veteran missionary in Canton has a daughter reared there to whom the Cantonese dialect is idiomatic; to whom the Chinese people, their prejudices, their customs and habits of thought, are an open book well read. She is transplanted to bless the new home in Hawaii. Think of it! No long, heart-wearying novitiate; no struggling with pent-up desire for work; no groping in the dark after methods; but fresh, young strength, and fullness of utterance, without one idle, waiting year. A Chinese overseer on a sugar plantation said of her: "Missee talkee belly well indeed. When man talkee Chinaman he all stay out; he no go in. Missee talkee, plenty Chinaman all come inside listen to her. They stay. They all still." Another Chinese friend said, with an enthusiasm that seemed strangely Occidental, "She speaks our language better than we do."

But time would fail me to tell of the sister on your right who shared the life of the man who made Hilo forever memorable; of the unselfish worker on the left who still toils for Hawaiian women; of the active sister in front, the wife of the President of the Pacific Institute, where they make Hawaiian ministers; of her work among the native girls, who not only study and play the piano, but sew, knit, crochet, and make fearful and wonderful silk

quilts at their missionary meetings; of all the other busy workers in the Cousins' Missionary Society; of the Gleaners, and the Y. M. C. A. boys. As we look about, nearly all the women in that room are daughters or daughters-in-law of the old missionaries, though I see in the background familiar to you, and belonging rather to the Chicago than the Honolulu circle. It seems more like a missionary meeting in one of our mission-fields than a Woman's Board.

Now, a word as to that bag and its contents. Their regular gifts seemed to me royal in quantity, and were conferred as if giving were a noble privilege they could not be persuaded to forego.

Being invited to speak to them the last afternoon I was there, I told them about our dear little chapel in Panng Chuang, the result of so much self-denying effort by poor men, poor women, and poorer little children, and how help had come from unexpected sources more than once,—a beautiful story of helpful love. I told it simply for the encouragement it gave,—the story of earnest souls striving in the midst of poverty for self-help. The hour was late and the meeting was dismissed, but as most of the ladies neared the door an earnest voice said, "Please wait a moment; I think we want a little share in that chapel." I have been in places where such a proposition was followed by a marked increase of activity round the outside door. I was surprised at the suggestion. They had already taken up their contribution,—not a small one,—and they carry a heavy load of responsibility and work all the time. The mere handful of them support missionaries in Micronesia, besides lesser burdens. In a few moments the beaming treasurer counted into my palm twenty-three dollars. I was amazed, but thankful. Some ladies did not have their pocket-books with them; naturally they were absolved from all responsibility, as it was an unexpected call, and that was the end of it. The end of it? No, indeed — not in Honolulu!

The next day a lady drove up, to call. She had no money with her yesterday. She had fifteen dollars in shining gold-pieces today,—gifts from herself and two daughters. Small sums came in from various people who had wanted to give the previous day, and could not, some coming miles to bring the gifts. One young lady brought ten dollars in gold from papa and mamma, and a five-dollar piece, proceeds of the ~~tardy~~ fund, it being a rule in the family that members late to any meal must put something into the missionary box. The Panng Chuang Church will feel those tardinesses have been blessed to the family. One business man heard of it, investigated, and decided it to be a good, sound investment, and sent fifteen dollars to the Lord's bank. The Cousins' Mission-

ary Society and the dear Young Lady Gleaners sent shining reinforcements, so that almost before we knew it we had one hundred eighteen dollars and fifty cents toward the debt on our chapel; and what they started for was to furnish a Bible!

Do you not agree with me that Honolulu understands the real grace, and tastes the real joy, of giving?

Now, life is short, and I dare not begin to enumerate the works of this Island Sister of yours; but are they not all written, nay, printed, and to be read of men? The more you know of it the more you will honor them.

Beloved, will you not send them a letter of greeting and love, and make your own lives richer by this friendship? Trusting you will, I remain,

Yours, with constant and abiding affection,

EMMA DICKENSON SMITH.

A TURKISH SEWING SOCIETY.

PLEASE tell the ladies who join in sewing societies at home, that I would like to have them attend one of our women's society meetings. They meet early, and sew for one or two hours (their object is the support of two girls in one school), and afterward have a prayer-meeting, to which others come in, so that often as many as sixty-one are present. The sitting on the floor, the collection of shoes at the door outside, and the foreign tongue (either Armenian or Turkish, or both), would seem strange to you; but could you understand the words you would be touched, as I always am, by the fervor of their exhortations and their prayers. I often think I never heard more eloquent words than those of one whom we missionaries call "The Elect Lady," — our Bible-woman, — as she begs the sisters to remember the sick, to go and read the Bible, and pray with them. She sees a great deal of misery in her rounds, — sick people with scanty covering, in homes where the snow falls on them through the poor roofs; helpless ones, with no one to care for them or keep them clean, and so obliged to endure untidiness, and even filth, because unable to move; and many who cannot read, begging that the Bible may be read to them. It is more than one woman can do to attend to the needs of her district, but she says she was never so happy before, and she enjoys her work better than her food. A few weeks since I attended a meeting at which the leader was one of our girls. She read in Turkish the fourth chapter of Malachi; and as I entered, had just completed what had evidently been very earnest remarks upon it. A little rustling caused us to look around, and we saw our Turkish sister, Sundooz, enter, wrapped in her red and white sheet (it looks

more like a table-cloth). She is the only Turkish woman belonging to our church, and has endured many beatings from father and brothers because she will not give up her Christian faith. At one time they threatened to kill her; but finding that the governor of the city (who is a liberal man, educated in Germany) would not allow such measures, abandoned the idea; but she often bears marks of cruel beating, and never comes to meeting with their consent. To-day she had stolen away. One of the teachers beckoned, and the poor woman came and took a seat at her feet, holding her hand, and looking up into her face with touching confidence. She was asked if she especially desired to hear any particular passage read. She mentioned the fourth chapter of the First of Peter, which was accordingly read; and this was followed by a repetition of the one read at the opening of the meeting, she sitting close by the leader, that it might be read "in her ear." As she listened with touching attention, she seemed not once to take her eyes from the reader's face. After the meeting I had a few words with her: "Are you happy?" "My happiness is in Christ alone. Yes, praise God, I am happy." "Do they beat you now?" "Yes, sometimes; and they are always reproaching me with being a Protestant and a 'bell-ringer.'" (This is a common term of reproach by Turks toward Protestants, as they do not associate a bell with a call to worship, but depend on criers, stationed on the minarets. It is a saying among them that every stroke of a bell is a blow on the head of Mahomet.)

"We do not forget you," I said; "we often pray for you," — and what a grateful look she gave me! She lingered among her Christian sisters till the Bible-woman begged her to go, lest her absence from home might be noticed, and she regretfully took her leave. To her, Christian sympathy is both rare and sweet. She cannot read, but knows by heart many passages of Scripture. The means of her conversion seem to have been the singing of Turkish hymns by her neighbors whom she has visited. She is a sweet, humble soul, though her appearance is injured by a disease of the eyes, from which she suffers. Please ask the ladies to pray for her.

Yesterday I attended the first meeting since my return from the annual meeting, at Constantinople. The welcome I received was delightful. I told the women of the ladies' prayer-meeting and Bible Alliance in Constantinople,—a branch of that in London, with its table of daily Scripture-readings in Greek, Turkish, Bulgarian, Armenian, and English,—of its six hundred members in the city, and they, too, wished to adopt the plan. I think we may secure as many as seventy-five here who will unite, though not so many were at the meeting yesterday.

But this exciting meeting at the close of a week of unusually hard work,—trying to make up for the time spent at annual meeting,—has cost me some wakeful nights and a day of neuralgia; so I cannot write more, or do justice to the tender sweetness of the women's meetings I have tried to describe.

Yours,

MARY P. WRIGHT.

Marsovan.

Work for Women in Japan.

A PRIVATE letter from Japan gives an account of a most interesting class of women under care of Miss Davis, in Kobe. This class, numbering about sixty,—most of them wives of the officials,—meets every afternoon, and has for its primary object general instruction in English. At first, the half-hour from half-past one to two was devoted to Bible-study, with the hope—somewhat wavering—that a good part of the class would come in season for it, while others, who were chiefly anxious for instruction in English, would come in later.

To the joyful surprise of the teacher, almost every one came to this first exercise, and after the first few days brought their own Bibles and hymn-books; and before the close of the first month they petitioned that the half-hour might be extended to a whole hour, offering to come at one o'clock in order to secure time enough. This class is placed in charge of one of the older Christian women, who comes beforehand to our missionary for help, in preparation for it. These women, seeking for civilization, are getting it from its true source,—the Bible.

One of these women has invited a missionary to hold a Bible class at her house once a week, and invites her friends to join in the study. From five to ten have been in attendance thus far, and almost every time her husband has been present,—an interested and inquiring member of the class. These people find the matter of keeping the Sabbath presents some difficulties in the way of their openly professing the Christian religion; not so much from the duties of their official positions, as from so-called social obligations. If once they can be brought to feel the duty of taking a firm stand in this matter, they will be all the stronger in Christian life and character.

Miss Davis also devotes two evenings of each week to a class of young men numbering between forty and fifty. Of this number

only two or three are Christians, though a large proportion attend church and Sabbath-school. From this class also comes the request for Bible-instruction, and arrangements are made to bring them under the care of Mr. Harada, pastor of Kobe Church, one evening of each week. This is an important branch of work, as it is reaching those who cannot devote their whole time to study, being engaged during the day in work, but are anxious to improve their evenings. They much desire in studying English to learn from foreigners rather than from their own people, as they think they will get it more perfectly. This may often open a door of influence to our missionaries, who will improve it, to lead to a study of the Word of God.

In addition to the above work, Miss Davis holds five Bible classes, or meetings for women, thus bringing under her care and instruction one hundred and twenty persons each week. Has she not a claim on our prayers that the Spirit's power may be given to her labors, and so her seed-sowing bring forth abundant harvest?

VILLAGE-SCHOOL WORK.

One of our missionaries in Turkey writes as follows of the work done by the young native teachers she sends out:—

To return to the little trip to the villages, of which I was writing: It did us good to see the change of hands, as well as hearts, as we looked over in one school the twenty or more little children who, a few weeks before, I had seen as the most ignorant and dirty group I remember to have found anywhere among people calling themselves Protestants.

One wonders if they will slip back again as soon as the teacher leaves them; but we can only hope they may not. Surely they were very interesting as they gathered about Gassia and recited the Ten Commandments, Lord's Prayer, and other passages of Scripture beautifully. They were much pleased with the praise I gave for their clean faces and hands, and are fast progressing in learning to read. The teacher is one of our girls who we felt should help herself for a year, after being in our family three years. From her father's loss of property, she is now more needy of aid than before she had been. She was unwilling to go out to teach, as are most of the students, before graduating; but now she sees for herself that it was the best thing. So do almost all of our girls when they have tried working for themselves. I decidedly prefer not to have them take the last year of study without such practical discipline, even if they were able to bear all the expense of their education themselves.

STUDIES IN MISSIONARY HISTORY.

SPAIN.

People and Government: How large a population? What proportion cannot read? *Gospel in All Lands*, January, 1887.

What Need of Missions to Papal Europe? How many Catholics in Europe? How many Protestants in Spain? What seems to be the aim of the Catholic Church of the present? See *Mission Studies* for July; *Gospel in All Lands* January, 1887.

Superstitions: "The Giants of Spain." See *Life and Light*, March, 1878.

Condensed Sketch of Mission. See "Missions in Papal Lands," by A. B. C. F. M. How long since the mission was undertaken? What different points have been held?

Our Work for Women and Girls. *Life and Light*, April, 1885.

Girls' School at San Sebastian. *Life and Light*, February, 1885, and December, 1886; *Herald*, August, 1886.

Story: "An Evangelist in Spain." *Herald*, February, 1883; "Juliana Lopez," *Life and Light*, November, 1879.

Persecutions. See *Life and Light*, January, 1879; "Josefa and Her Mother," *Herald*, 1882; "A Mother's Trials," *Life and Light*, October, 1880.

Some Missionary Converts. *Herald*, August, 1885.

Present State of the Mission. See *Mission Studies* for July, and LIFE AND LIGHT for June.

EDITORIAL NOTES.

NEVER has a year of our work in the Interior been so crowned with blessings as this one. Every monthly meeting, since it opened, has been made memorable by one or more applications for adoption from new missionaries. Of these, Miss Lucy M. Ingersoll, M.D., the daughter of a venerable Kansas home-missionary, who gave her his parting blessing only a few weeks before his own call to higher service, is now in Honolulu, waiting to sail in the *Morning Star* for Ponape, Micronesia. She will share Miss Fletcher's cares in our boarding-school for girls, "The Interior."

Miss Nellie Wainwright, of Blair, Nebraska, another home-missionary's daughter, and for three years a very successful music-teacher, is to share in the work of the boarding-school for girls at Kioto Japan, (W. B. M.), and is probably already on the ground, seeking to make acquaintance with a new people and language.

Miss Almona Gill, of Oberlin, well known and loved there as a teacher of art, will soon follow Miss Wainwright to the same school.

Miss M. H. Meyer, born in Ripon, Wis., in a German home, having received the truth at Ripon College, first taught the younger ones in her own family both English and the gospel, then taught modern languages and the gospel in Jacksonville, Ill., and is now soon to go to Scudai,—the first woman to teach in a boys' school in Japan.

Our own Miss Mary Poole,* of Evanston, Ill., daughter of libraries and of Wellesly College, most gladly consecrates her life to teaching in Niigata, Japan, and expects to sail June 21st with Dr. and Mrs. Scudder.

Mrs. E. C. Kendall, who even in her youth has been tested by bereavement and loneliness, goes at her own charges with the same company, to lend a hand at Scudai, as she always has at her home at Sparta, Wis., in all Christian and missionary work.

The Misses Wyckoff, of Galesburg, Ill., twin daughters of Rev. J. D. Wyckoff, one of our State evangelists, after most careful training in a Christian home and in Knox College, have consecrated their fine musical and other gifts to the work for women in North China, and expect to sail in September.

Miss Jennie Smith, born in Marsovan, Turkey, and educated at Monticello Seminary, Godfrey, Ill., is about to go back to her native land, rejoicing that she may aid in the work her father still carries on.

Miss Carrie S. Bell belongs to this list, though adopted at our last monthly meeting of the previous year. Having taken a partial medical course, she expects to sail from Boston, August 1st, to assist Miss Root, M.D. (W. B. M.), in her work for women in Madura, India. The gladness with which she gives herself, is, to us, a pledge that the women of the Indiana churches will give generously for her support.

Perhaps the sweetest thing about the consecration of these young lives is the loving, joyful way in which mothers, fathers, and friends are sending them forth. They seem to grieve not that they are parting from these daughters, but that they cannot go with them.

And, dear readers, before this reaches you, we expect to receive and accept the applications of five more daughters of the Interior, all of them now under appointment by the American Board. While we write, the air is full of the echoes of farewell meetings. Companies are gathering to go East and West. Dr. and Mrs. Scudder, Mr. and Mrs. Albrecht, Mrs. Kendall, and Miss Poole, who will soon meet at San Francisco, take with them the hearts of many Chicago people, but they bring us very near to the heart of God.

“Our eyes have seen the glory of the coming of the Lord.”

*Daughter of Wm. F. Poole, LL.D., the well known Chicago City Librarian.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Bloomington</i> , 9.30; <i>Chicago</i> , First Ch., Mrs. C. H. M., 20, Aux., 66.55, Warren Ave. Branch, 12, Union Pk. Ch., 116.65; <i>Danvers</i> , 15; <i>Ivanhoe</i> , Miss N. H., 3; <i>Lake View</i> , Ch. of the Redeemer, 18; <i>Oak Park</i> , 5; <i>Oneida</i> , 13; <i>Rantoul</i> , 10; <i>Roseville</i> , Mrs. L. C. Axtell, 85; <i>Thawville</i> , 3.75; <i>Wauponsie Grove</i> , 10,	387 25
JUNIOR: <i>Chicago</i> , First Ch., Y. W. Soc., 122.50, Plymouth Ch., Y. Peo. Soc., 50; <i>Granville</i> , Y. Peo. Soc., 25; <i>Springfield</i> , Jennie Chapin Helpers, 30.08,	227 58
JUVENILE: <i>Chicago</i> , Hope Mission Band, 1, South Ch., Coral Workers, 6; <i>Thawville</i> , Mission Band, 5,	12 00
Total,	626 83

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>East Gilead</i> , 4; <i>Ft. Wayne</i> , 12.45; <i>Fremont</i> , 1.75; <i>Indianapolis</i> , Mayflower Ch., 41.80; <i>Kokomo</i> , 15; <i>Liber</i> , 6.50; <i>Michigan City</i> , 16.11; <i>Ontario</i> , 3.50; <i>Orland</i> , 10; <i>Pisgah</i> , 10; <i>Terre Haute</i> , 26.91,	148 02
JUNIOR AND JUVENILE: <i>Michigan City</i> , Mosaic Soc., 3, Missionary Helpers, 1.64; <i>Terre Haute</i> , Opportunity Club, 20, Little Grains of Sand, 2.85, Morning Star Band, 1.85,	29 34
Total,	177 36

OMISSION: From March No., Ft. Wayne, 5.25, which was included in total.

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Burlington</i> , 11.50; <i>Davenport</i> , 4.25; <i>Downey</i> , Mrs. D. O. Goodrich, 25; <i>Cresco</i> , four ladies, 4; <i>Grinnell</i> , 20; <i>Lawler</i> , 4; <i>Magnolia</i> , 4.25; <i>McGregor</i> , 8.85; <i>Newell</i> , Mrs. Parker, 1, Mrs. Baker, 4; <i>Osage</i> , 4.14; <i>Sabula</i> , 4; <i>Toledo</i> , Mrs. E. N. Barker, 20.10; <i>Tabor</i> , 20; <i>Waucoma</i> , 15; <i>Wells</i> , <i>Madison Co.</i> , 2.75; — Mrs. Franc P. Baker, 3,	155 84
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JUNIOR: <i>Davenport</i> , 20; <i>Grinnell</i> , 7.60; <i>Marengo</i> , Bertha Pearce, 40 cts.; <i>Newton</i> , 4,	32 00
JUVENILE: <i>Des Moines</i> , Plymouth Ch. S. S., 19.93; <i>Davenport</i> , Wide-Awakes, 2.50; <i>Iowa City</i> , Mission Gleaners, 5; <i>Newell</i> , S. S. 10.50; <i>Osage</i> , Soc. of Christian Endeavor, 7.90,	45 83
	233 67
Collected by Miss Brooks,	3 04
Total,	236 71

KANSAS.

<i>Elendale</i> .—JUVENILE: C. P. Wood's S. S. cl., Easter Offering, 2.50,	2 50
Total,	2 50

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Ann Arbor</i> , 15.80; <i>Charlotte</i> , 25; <i>Detroit</i> , Woodward Ave. Ch., to const. Queenie Ferry and Dexter M. Ferry, Jr., L. M's. 50; <i>Grand Rapids</i> , First Ch., 30; <i>Ithaca</i> , 2; <i>Manistee</i> , 12.50,	135 30
JUNIOR: <i>Detroit</i> , First Ch., Y. L. Circle, 65; Y. P. S. C. E., 1.50; <i>Pontiac</i> , Y. L. Soc., 15,	81 50
JUVENILE: <i>Covert</i> , Band of Hope,	1 00
SUNDAY-SCHOOLS: <i>South Haven</i> Sale of Japanese coins at Branch-meeting	7 00
	5 00
Total,	229 80

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 21.34; <i>Benson</i> , 5; <i>Duluth</i> , 81.45; <i>Mazeppa</i> , 1.50; <i>Minneapolis</i> , Mrs. M. J. Taintor, 5, Miscellaneous, 1.25; <i>Northfield</i> , 13.10; <i>St. Paul</i> , Plymouth Ch., 104.88; <i>Spring Valley</i> , 5; <i>Villard</i> , 4; <i>Winona</i> , 78.37,	320 89
JUNIOR: <i>Minneapolis</i> , Plymouth, Y. L. M. S.,	22 50
JUVENILE: <i>Elk River</i> , Miss. Band, 2.50; <i>Minneapolis</i> , East Side Sewing School, 5; <i>Pilgrim Ch.</i> , Gleaners, 20; <i>Northfield</i> , Congl. S. S., 74.19; <i>Owatonna</i> , Congl. S. S., Easter Offering, 3.82; <i>St. Paul</i> , Plymouth S. S., 12.48,	117 99
Total,	461 38

MISSOURI.

BRANCH.—Mrs. J. H. Drew,
3101 Washington Ave., St.
Louis, Treas. *Cameron*, 10;
Carthage, 25, *Lamar*, 11.40;
Kansas City, 1.45, 47 85

Total, 47 85

NEBRASKA.

WOMAN'S MISSIONARY ASSOCI-
ATION.—Mrs. Geo. W. Hall, of
Omaha, Treas. *Camp Creek*,
5; *Clarks*, 9; *Exeter*, 6; *Hast-
ings*, 14; *Irrington*, 15; *Lin-
coln*, 16.05; *Omaha*, St. Mary's
Ave. Ch., 12.30; *Syracuse*, 10;
Weeping Water, 10; *York*, 12, 109 35

JUVENILE: *Arberville*, 2.25;
Milford, 1.25; *Omaha*, *Cora*
and *Ernest M. McCandlish*, 10, 18 50

127 85

Less expenses, 18 94

108 91

Collected by Miss Brooks, 40 63

Total, 149 54

NEW YORK.

Plattsburgh, *Ted* and *Mary*
Miller, 20

Total, 20

OHIO.

BRANCH.—Mrs. Geo. H. Ely,
of Elyria, Treas. *Atwater*, 7;
Bellevue, 15.90; *Berea*, 20;
Chatham, 10; *Chester Cross*
Roads, 15.20; *Cincinnati*,
Walnut Hills Ch., 52.50;
Clarksfield, *Thank-off.*, 5;
Cleveland, *Plymouth Ch.*, 28;
Conneaut, 15.75; *Cuyahoga*
Falls, 2.40; *Geneva*, 21.60;
Hampden, 5.38; *Kelley's*
Island, 10; *Kinsman*, 8; *Kirt-
land*, 5.50; *Madison*, *Central*
Ch., 28.25; *Ione L. Smith*, 2;
Medina, 10; *Mesopotamia*, 5;
No. Monroeville, 8.20; *Park-
man*, 5; *So. Newbury*, 10;
Toledo, *First Ch.*, 110, 400 68

JUNIOR: *Oberlin College*, *Y.*
L. M. S., for *Bridge*, 50 00

JUVENILE: *Chester*, *St. Paul's*
Band, 10; *Cleveland*, *First Ch.*,
Boys' and Girls' M. B., 5.75;
Medina, *Boys' M. B.*, 5, 20 75

Collected by Mrs. U. J. Stan-
ley for *Kobe Training-School*, 12 00

483 43

Less expenses, 1 25

Total, 482 18

PENNSYLVANIA.

Conneaut, *Aux. Soc.*, 7 00

Total, 7 00

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, of
South Pueblo, Col., Treas.
Colorado Springs, 25; *Denver*,
First Ch., 50; *Greeley*, 11, 86 00

Total, 86 00

NORTH DAKOTA.

BRANCH.—Miss H. A. Joy, of
Grand Forks, Treas. *Fargo*,
Plymouth Ch., *M. B.*, 4 00

Total, 4 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder,
of Huron, Treas. *Yankton*,
16.03; *Sioux Falls*, 30; *Volga*,
1.70, 47 73

JUNIOR: *Vermillion*, *Bridge-
Builders*, 35 00

Total, 82 73

TENNESSEE.

Memphis, *Second Ch.*, 10 00

Total, 10 00

TEXAS.

Dallas, *Aux. Soc.*, 13 00

Total, 13 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of
Whitewater, Treas. *Beloit*,
Second Ch., 23; *Madison*,
17.51; *Mauston*, *Mrs. H. J.*
Stalker, 5; *Oak Creek*, 5;
Ripon, to const. *Mrs. Lizzie*
Richardson, *L. M.*, 25; *White-
earth*, 30; *Waukesha*, 20.98;
Windsor, 25, to const. *Mrs.*
C. B. Willson, *L. M.*; *White-
water*, 5, 156 49

A Friend, per *Mrs. J. Porter*, 50 00

JUNIOR: *Brandon*, *Y. L. M. C.*,
10; *Wauwatosa*, *Y. L.*, 10, 20 00

JUVENILE: *Beloit*, *First Ch.*,
for *Bridgman School*, 40;
Brodhead, *Willing Workers*,
2, *S. S.*, 1.17; *Eau Claire*,
Cheerful Givers, 10; *Union*
Grove, *Miss Edith Smith*, 1.25, 54 42

280 91

Less expenses, 14 61

Total, 266 30

MISCELLANEOUS.

Sale of leaflets, 26.52, of coins,
2.50, *Room 31, K. G.*, 10, 39 02

Total, 39 02

Receipts for month, 2,922 40

Previously acknowledged, 22,443 69

Total since October, \$25,366 09



JAPAN.

Miss Daughaday writes to *The Pacific* of a tour to Northern Japan. We give a few extracts from her letter.

IN the early evening we entered the harbor of a village on the Island of Sado, noted for its gold mines; and anxious to feel again the solid earth beneath our feet, we engaged the first *sampan* that came out from shore. . . . There was a little daylight left, and we ascended a hill to visit a temple. At the door, attached to a post, was a praying-machine, which was a simple arrangement of a number of revolving bits of wood in a box, that upon being turned multiply the prayer indefinitely. Truly "they think they shall be heard for their much speaking." Returning through the one long, narrow street, we were followed by an immense rabble of men, women, and children, who, with their matted hair and very dirty clothes, looked more like "unkempt savages" than any I have yet seen; and yet they were neither noisy nor rude, excepting in the way of staring, which they did with energy and persistence; they crowded after us into the *yadoya* (inn), and the proprietor hurried us to the second story, that he might disperse them. Outside they stood on boxes and kegs, and fathers held their children high in air until the *amado* was drawn for the night, hoping to catch a glimpse of the strange beings within, whose sudden advent in their midst was so remarkable an event that the whole village was in an uproar. As yet, these poor people are entirely unreachd by the gospel; the laborers are too few for this great field. . . . A three-hours' *kuruma* ride the next day, through fields of flax and grain, brought us to the village where we were to test the accommodations of a river-boat. The road was narrow and full of holes, caused by the long rain; but with the exception of the partial overturning of one *jinrikisha*, throwing its occupant into a bed of liquid mud, by which she was completely bespattered, and the hairbreadth escape of another from being upset into the river, the journey was without accident or adventure.

The Shinano is the largest river in Japan, and is fed, so the Japanese say, by 8,000 small streams before it reaches the sea, at Niigata. There are no railroads in this part of Japan, and as gales make the west coast unsafe for months of the year, this broad, deep river is a boon and blessing. Its emerald-green shores, islands, and a great variety of craft, from the small native boats

with sails of straw mats, high-sterned, light-colored junks, to the trim foreign-built schooners, were objects of interest. Our Japanese fellow-passengers beguiled the hours of the long afternoon in drinking tea, in eating sweetmeats, of which they consume great quantities, and in smoking. An army officer, whose long sword rested in a rack with his umbrella, amused himself by teaching his two-year-old boy to smoke a cigarette. A younger child of the same family, dressed in the usual red and yellow garments of Japanese babyhood, inspected us with unflagging interest with its bright, bead-like eyes. Its mother, bowing politely, offered us sugar-coated beans. Not once during the journey of six hours did her husband speak to her. It would have been a great lowering of his dignity had he done so. Several times she addressed remarks to him, invariably calling him *danna san* (master), to which he responded by a slight inclination of the head. "All things come to him who waits," and at last Niigata lay before us; so, with many *salaams* and *sayonaras*, we and our Japanese friends went our several ways.

REPORT OF MEETINGS.

OUR April gathering was under the shadow of the Pacific Theological Seminary and its adjoining Hopkins Academy, which crown a hill at the foot of which stands Plymouth Avenue Church, in Oakland, whose pastor is the able and honored Professor Moor.

The atmosphere of this church is always cheering, and full of inspiration; therefore the Executive Committee were not surprised at the bountifully spread table which stood in the lecture-room, where they arrived, by invitation, at twelve o'clock, nor by the large company of ladies who quickly surrounded it with their guests. Among those sitting with us at that table was Dr. Lucy H. Ingersoll, who was under appointment as a medical missionary to Micronesia.

A glance from the windows revealed all nature in the ecstasy of springtime,—golden buttercups and eschscholtzias nodding their welcome to us from the hillside, while around us were roses, heliotrope, and lilies, greeting us with their exquisite colors, and shedding the delicate perfume from their hearts, that breathed a message of immortal hope, if we would but hear. With hearts aglow with the sympathy and cheer which were poured upon us, we entered the auditorium at two o'clock, where about sixty ladies were gathered. We sang, "Come, Kingdom of our God," and the Scripture-reading was from Isaiah and Revelation, giving the sure promise of that time when "the wilderness and the solitary place shall blossom as the rose," and when "all nations" will cry, "Salvation to our God!"

We bore to the throne of grace our hopes and longings, and prayed for a special blessing upon Dr. Ingersoll — then upon the verge of her untried mission to the islands of the sea. She preferred not to speak to us, as her work was yet to come; but it was a pleasure to know that she was present, and to offer the hand of greeting and sympathy to her at the close of the meeting. Letters were read from missionaries in Osaka, Japan, and Smyrna, and then the President called upon that veteran missionary, Mrs. Sturges, whose work in Micronesia is well known, and whose patient hand is now giving a translation of the Bible to her beloved islanders, assisting her husband in this arduous but fruitful toil.

Mrs. Sturges gave incidents of her missionary life, which were very interesting. One of the earliest efforts of the mission was to establish the stated "monthly concert of prayer," and the people who had just crept out of heathenism prayed earnestly that others might receive the good news of a Saviour which had gladdened their hearts. The next movement was an outgrowth of this, which was to send teachers to islands far beyond. The natives furthered this effort by contributing corals and shells, which were sent to Honolulu and sold. Mrs. Sturges said that while in some instances a stimulating word was needed to enlarge their ideas of Christian giving, yet the missionaries were often pained at the self-sacrifices of the poverty-stricken people.

She said: "In many cases we were reluctant to take from their small possessions the gifts that they brought, and sometimes made it up to them, that they might not suffer too much loss, while still learning the precious lesson that our Saviour taught in regard to giving." The missionaries themselves were also called to exercise self-denial in parting with some of their valued helpers for work on other islands. . . . Obadiah was sent, and his wife Obadinia. She was the daughter of a Christian convert, a sweet singer, and a teacher of the children.

It was questioned whether her father would let her go; but when the sacrifice was asked for, with sublime heroism the quiet answer came, "My children can go."

"And so," Mrs. Sturges continued, "these humble disciples left their native island to carry the blessed news, in their own simple way, to those living in darkness far beyond them. Like the twelve whom our Saviour sent forth, they went without scrip, or gold, or silver, or brass in their purses." One of our ladies exclaimed, "What faith is here — heroic faith — in our own missionaries, and in these native Christians, who were taken to these islands not knowing what might befall them."

In about a year Mr. and Mrs. Sturges visited these children of

their mission, and a graphic account was given us of the approach to the island, from which a canoe was pushed off with Obadiah arrayed in an American coat and an old stove-pipe hat, which splendor had been donned in honor of the expected arrival. On shore the little ones were gathered together, and sang a song of welcome which Obadiah had taught them. Six hundred people were assembled in a stone church, which had been erected by the natives, and the faithful helpers gave joyful testimony to the blessings which had attended their labors.

Too soon came the hour for adjourning our delightful meeting.

We will not dwell upon the sudden, dashing rain through which the ladies hastened to cars and boat on their homeward way. Certain it is, that it could not dampen the enthusiasm of that hour.

A month passed by, and from our pulpits the notice was read that the Woman's Board would meet on Wednesday, May 2d, at the Congregational Church in Berkeley. Again the privileged Executive Committee were invited to lunch, and a social hour of much pleasure was spent with the ladies of the church. The table was spread in an upper room, whose large windows commanded an entrancing view of the hills and the fair, green levels of the beautiful town. A wealth of roses was lavished everywhere about us, and the lunch expressed in many delicious forms the affectionate hospitality of the Berkeley ladies.

Many loving thoughts were sent across mountain and plain to Mrs. Savage, who was a member of our Executive Board while her husband was the beloved pastor of the Berkeley Church.

Our public session being a little one side from the usual places of meeting, many unfamiliar faces were seen, and with them a few well-known ones from Oakland and San Francisco.

After the opening hymn, we read from the sixteenth chapter of John the tender words of Him who "came forth from the Father," and a fresh sense of his divinity fell upon our souls with those wondrous words, while we realized anew the sure foundation of our faith and of our work. Prayer was offered, and letters were read from Mrs. Holbrook, of South Africa, and from Miss Bush, of the Turkish Mission. The Home Secretaries presented extracts from cheering letters written by different auxiliaries, and a paper on "The value of Foreign Missions," was read by the President of the Board.

Photographs were shown of young ladies who have graduated from the school in San Sebastian, and also of the Syrian convert, Layah Barakat, and her family.

After the Lord's Prayer, in concert, and the Doxology, the meeting adjourned.



VOL. XVII.

AUGUST, 1887.

No. 8.

SUBJECT OF PRAYER FOR THE MONTH.

WE suggest as a subject of prayer for the month the needs of the vacation season. We ask prayers for our missionaries — that they may find the opportunity, in the midst of their many cares, to obey the injunction to “come apart and rest awhile”; for the pupils in our mission schools who will go to their homes — that they may resist the many temptations that will meet them there, that none may fall out by the way, and throw aside their opportunity for a Christian education; and that all teachers and pupils may return to their posts with renewed health, and full of zeal for the Master’s service.

Let us remember, also, our auxiliaries and mission circles, and ask that the summer wanderings may have no ill effect upon them; that the interruptions in meetings and work may only stimulate to fresh ardor when they shall be resumed; that the societies in our hill towns and seashore places may be refreshed and strengthened by the influx of summer visitors, many of whom are rare workers in the cities; and that all may be prepared for a strong onward movement the coming winter.

MICRONESIA.

EXTRACTS FROM THE JOURNAL OF MISS SARAH L. SMITH.

We wish we could give our readers the whole of Miss Smith's journal, but our space compels us to make only extracts. After describing the voyage and the first sight of land, she continues as follows:—

Wednesday, August 11th.—Soon after breakfast we could see once more the blessed land; and this time we cannot fail to be interested, for this haziness on the edge of the sea is Tapitenea, the first of the Gilbert Islands where there are any Hawaiian missionaries supported by the Board. We all go up in the wheelhouse, and there watch the long strip grow and grow. As we draw nearer we see through the glass the figures of people collecting on the beach. A canoe is run out, and another and another, and now with the naked eye they can be seen making toward us. The natives, three or four in each, make them skim and dip gracefully along, as they handle the paddles with easy skill. We soon leave them behind. Far off on the starboard bow two white sails glisten in the sun, and we begin to look for friends of the missionaries in these canoes. Now the sails are furled, with much creaking and rattling of cordage. The engineer steams up as we draw near the land; a word from the captain, and the anchor rattles over the side. The whistle sounds long and loud, to let them know we are in. The sun beats down hot and direct, but we forget all about that in the loveliness of the shaded water about us, with the exquisite tints over the shelving coral away in shore changing into vivid blue in which we lie.

It is now nearly five in the afternoon, and quiet enough does it seem. When we came to anchor we could see the canoes putting off toward us; and as we sat at the dinner-table we could hear the natives jabbering and laughing as they came along-side and boarded the ship. When we again went upon deck we found the awning stretched; on each side of us the queer little sail canoes were made fast, with sails furled; while the islanders, in their scanty costume, came clambering over the railings to trade off their native mats, beautiful shells in rudely woven baskets of cocoanut leaves, and pretty little baskets in reticule shape, finely braided in fancy patterns. Some of the natives prove to be skillful traders, sharp and quick, with a keen eye to their own advantage, and cause much merriment for us, as their transactions all have to be carried on by signs. We greeted some of them, as they appeared over the side, with the Gilbert Island greeting, which Mr. Bingham had taught us, "*Ko no mauri!*" or "*Je ka bo!*" which was beam-

ingly returned. As I sat with one of the little native baskets in my hand, an old man with a blue maro, a wide hat of native braid, and a brilliant bandana, came over to me, and with a poke at the basket and a questioning look into my eyes, assailed me with a shower of unintelligible lingo, ending with "*Yobagger?*" This word he repeated several times, at the same time motioning toward his mouth. I shook my head vehemently, and said, "Oh no;" but he would not be satisfied, and, coming nearer, proceeded to investigate, thrusting his hand down under the lining of the basket on every side, while I kept firm hold of it. The crest-fallen expression of his face when he found nothing was very amusing. It seems a great pity that these islanders should use as much tobacco as they do.

Tapitenea is a regular coral island, about fifteen miles in length, and nowhere more than a quarter of a mile in width; a long, snaky strip of land, with no vegetation but cocoanut palms and pandanus, or screw pines, with a little of an inferior quantity of taro: "poor enough what there is of it, and little enough such as it is," would be the verdict of a foreigner who should attempt to live there. There are no fresh springs, but by digging three or four feet water can be found, brackish, and rising and falling with the tide. Can you imagine yourself living from one year's end to another on such a ragged edge of the world as this, with nothing to vary the monotony of fish and cocoanut diet,—and sometimes not enough even of that? Yet it is surprising to see what strong, well-developed men grow and thrive on this kind of fare.

Thursday, August 12th.—To-day the natives were with us again. After breakfast I went up into a shady corner of the deck with my portfolio, and in a few minutes, when I looked up, I found I had an interested audience of four, who would watch my stylograph for a moment, then slyly nudge each other with a childish laugh. Our party went down to prayers, as usual; but we had been seated only a few minutes when the little windows on either side of the little hatchway were crowded with dusky faces, all alive with curiosity. As we read they began to talk, first in whispers, then aloud; but at the first note of the organ all were quiet, and before we were done singing, the cluster of faces had grown so close it seemed as if a cloud had sprung up to darken the room. It seemed to us that we must speak to these people, but all our communication with them was through signs, and most unsatisfactory. One great curly-headed fellow, looking earnestly into my face, pointed toward the island and again toward me. I shook my head and told him "No," at the same time pointing in the other direction, and saying, "I go Kusaie?" He repeated his gesture a little more

eagerly, and when I again answered in the same way he shook his head very dubiously. A bright boy who could speak a little English told me they wanted "three, four missionary" on the island. Before four o'clock we weighed anchor and sailed away with a fair wind, leaving Tapitene far behind before dark.

Friday, August 13th.—Before two o'clock we were just off Maiana, where provisions were to be dropped for the Hawaiian teacher stationed there. Soon after tea a sail put off from the island and made its way toward us. It proved to be a boat belonging to the Hawaiian Lono, with five or six islanders, who very willingly accepted the captain's invitation to come on board. All of them were very respectably dressed; and one of the *teke*, a native teacher on the island, who was trained in Mr. Walkup's school on Kusaie, could understand some English, though he could talk but little. The three others were his scholars, and all seemed glad to shake hands and exchange "*Kona mauris*" with us. We were all in turn introduced, and it was comical to hear their laborious efforts at pronunciation; for their language lacks the *s*, and one or two other letters of the English. Miss Palmer's name was rolled off with unction,—"*Parma*," "*Parma*," as if they were relieved to get hold of something suited to their capacity. Miss Hemingway, in trying to tell them that we three had never been out before, held up three fingers; whereupon one of the young men, jumping to his feet, put up three fingers also, saying in a clear, explosive manner, "One, two, three!" much to our astonishment. This seemed to be his one accomplishment in English, and he repeated it many times, as if to impress us with the extent of his knowledge. Soon our boat came back, bringing Mr. Lono, a tall, rather round-shouldered man, with a good face hidden away under a long, black beard. He was dressed in a black suit, with a white shirt and cuffs. He was painfully embarrassed, and stood awkwardly folding his hands one over the other, with his feet, bare and brown, toeing in. It is so hard not to be able to talk with these people, especially when they are Christians, and need all the help they can possibly receive in the beginning of the new life. It seemed so strange, and rather weird, to see this group sitting in the moonlight, the two teachers in black, and the little cluster of pupils in white linen, all struggling to say something by signs and in their broken speech, gazing earnestly into our faces as if they must make us understand. At half-past eight they all left us, all seizing the opportunity to shake hands once more with the "mittinery."

Sunday, August 15th.—About four o'clock this afternoon we went on shore for service, twelve of us—O, yes, and one more,

the "baby." This is the name that has been affectionately bestowed on a baby organ which has been brought for use on the islands, being carried ashore when any missionaries go who can play and sing. As we set out, our hats firmly tied down with veils, our eyes protected by smoked glasses, brilliant red and yellow bandanas tied about our necks to keep the skin on, waterproofs wrapped about us to keep off the spray, and white cotton umbrellas, we made an interesting, and certainly a unique-looking party, and thought, as we looked at each other, "It is not well for a missionary to have too much pride." As we neared the little channel through which we were to pass to the opposite side of the island, where the church was situated, we heard the faint, musical sound of the shell which called the people together, as we were seen from the shore; and then we could see the little children running along on the beach, folding about them as they ran their small, leaf-woven mats.

We were led up under the cocoanut-trees, past the rude, open-sided native houses, with their thatched roofs, to the church,—a building with low sides made of poles, placed several inches apart, so as to admit light and air, and a high, conical roof thatched with cocoanut leaves. The roof was supported by high posts,—probably the straight posts of trunks of the cocoanut palms,—while the ground was covered with a thick, coarsely-woven cocoanut matting, the midribs of the great leaves forming the seams. At one end of the room, which would seat about three hundred people, stood a plain wooden table, with two or three chairs and two wooden settees. We entered the church through an opening in one side, and the men set up the organ—smaller than a sewing-machine—in the end near the table.

We explained to Sarah, the daughter of the Hawaiian teacher, who could speak English, that we could speak no Gilbert, but would sing familiar tunes, and those who knew them in Gilbert could join. Then the people, who had been creeping in one at a time, squatted upon the floor, with their mats wrapped about them, and looked straight and stolidly at us as we gathered at the organ. There were old men and women with savage, degraded faces, lit up by no spark of intelligence; there were younger men, who showed in their coarse, fierce faces that they were growing up to live as their fathers had lived; there were women carrying little babies on their backs; there were boys and girls, some of the latter dressed in the *holoku* of calico, some with only the mat; and there were little naked children creeping and running about on the matting, to receive as an admonition of silence a cuff here and a blow there, which only elicited cries and screams; while near

the organ, in relief against the dark background, sat a little group of four men, all decently clad, with intelligent faces, taking part with us in the singing, and on the other side two or three women, with *holokus* of red print, their hair neatly brushed, and hymn-books in their hands. All these people bang their hair in front; it gives a gloomy, coarse, lowering look to their faces, making them seem even more degraded than without it.

We opened the service with a Gospel Hymn, and then one of the Christian natives offered prayer. After this we spent some half or three quarters of an hour singing such hymns as "Take the Name of Jesus with You," "Loving Kindness," etc., some selected by Sarah as more familiar to the people, and closed with "Jesus, Lover of my Soul." . . . The fighting is a terrible thing in these Gilbert Islands, and Tarawa is one of the worst. Not many years ago there were four thousand people living here, but now there are only half that number, so rapidly have they killed one another. After service the people crowded around us to say "*Kona mauri*," and many seemed eager to shake hands and to follow us to the ship.

(To be continued.)

JAPAN.

LETTER FROM MRS. JOHN GULICK, OF OSAKA.

Of the change of dress among the women, a recent letter from Mrs. Gulick says:—

. . . You want to know what I am doing these days. You will be astonished when I tell you that my principal work is with patterns and shears. I used to say that I would not teach foreign sewing to the Japanese; but change of circumstances calls for change of methods, and so it has happened in this case. Last autumn, when Miss Daughaday asked me if I would teach sewing in the school two afternoons in the week, it seemed to be necessary, in order to keep up the reputation of the school as one in which every useful accomplishment is taught. So I have been there twice a week all winter. In February the Emperor and Empress made a tour, in which they visited Osaka. Just before this the Empress issued a proclamation recommending the Japanese women to adopt European costumes. This is the first time she has made a trip of this kind with the Emperor, and it has made a great impression. She appeared in European costume, and requested all the guests at her receptions to assume the same style of dress. In order to enable them to do so, she presented—so I am told—each

lady invited with material for a dress suitable to wear on such occasions. I do not know of anything that has produced a greater stir in the city than this furor for European dress for ladies. I suppose it is safe to say that, at the time of the visit of their majesties, there was not a Japanese in the city who could fit a dress. Since then one has come from Kobe, and a Chinaman has also come, who knows how to do tolerably well. But what are these in a city like this, where thousands at once wish to change their loose, flowing robes for close-fitting garments? In these circumstances you can imagine the demand for advice and help from any European lady residing here. Of course the foreign ladies are considered authority on the subject, and the people are finding out that the men who advertise themselves as tailors—which means dressmakers as well—know nothing about women's and children's clothes. So they come to us; and while we show them all our things,—from our best bonnet to our last article of underwear,—give them patterns, and show them how to put their garments together, while we try on and fit and alter and baste, and teach them how to sew the seams, how to use the sewing-machine, make button-holes, etc.,—we are enabled to get hold of them, gain their respect and affection, and do them good.

Just before the Mikado and his wife reached Osaka, some of our Christians were anxious to start an industrial class, for the purpose of reaching a class of people who have scarcely been touched, as yet, with the gospel. It was felt that there was no use in asking them to come to church,—they would not come; but we must start something to which they would come. So they proposed a class in which would be taught knitting, crochet, sewing, cooking, and English. I was asked to teach two afternoons in the week. I promised one only, as I was already giving two to the school; but the one proved altogether insufficient, so I give them two. Mrs. Allchin teaches cooking on two afternoons. Before the class opened we heard that fifty pupils were expected, and we were appalled. What could one person do with fifty pupils in cooking or sewing? The class opened with sixty; the next day there were eighty; and before the end of the month there were one hundred and eighty! There were not teachers enough, and something must be done; so we had a committee-meeting, at which I offered to take a class of two women from each church at home on two mornings of each week. This was thought the thing to do, the women were chosen, and I have had the class regularly ever since. They are expected to go to the class and teach what I have taught them. Some of them do very well. There is a great variety of work called for: the making of men's shirts, women's undercloth-

ing and dresses, children's underclothing, dresses and aprons, boys pants and jackets, have all been taught in the class during the two months of its existence. The knitting and crocheting is all taught by the Japanese Christian women.

Now, you will want to know if all this is going to tell in bringing these women to a knowledge of the gospel. Yes. If not, or if there were not good reason for thinking it would, we missionaries would have nothing to do with it. An earnest Christian woman has a daily Bible-class before the hour of commencing the lessons. This is voluntary, but quite well attended. A new preaching-place has been established very near, with special reference to drawing in these women. As all the teachers and quite a number of the pupils are Christian women, they are forming acquaintance with the strangers, and inviting them to church and to the women's meetings in the different parts of the city. The pupils are mostly married women, and as they bring their children to have their garments fitted, these little ones have a chance to see that the foreigners at least will not hurt them. The one object of all interested in this class, both foreign and native, is to introduce Christianity to those who come; and our one prayer is, that the churches may soon have large additions of true Christian women drawn from this class. It is held in a house, in the heart of the city, rented by the Christians, and the tuitions have so far more than paid expenses. . . . I never should have thought of the *Delineator* and *Harper's Bazar* as being missionary workers, but they are being mustered into the service now.

SCRAPS FOR OUR WORK-BASKET.

AT a recent communion in Canton, two Chinese women, aged seventy-six and eighty years, walked nineteen miles to be present at the service on the Sabbath, walking back the same distance to their homes on Monday.

BEFORE a line of the Bible was translated into Japanese, half a score of infidel books from the French and English had been put into the tongue of the people and circulated among the learned class, who were beginning to distrust the fables of their old religion.

"I CANNOT tell it in this foolish Japanese tongue," said one of the first converts in Japan to the missionary, "and I don't believe I could tell it if I had your tongue, nor if I had an angel's tongue; but one poor heart" — putting his hand over his own heart — "can feel it all."

LET us take with us the great consolation that the work goes forward to-day as never before; that the Lord is opening a way for his cause in many places more plainly than ever before — often even using our mistakes to further it. The nearer the end comes the more rapid the development.— *Exchange*.

A BRAVE WORKER.— One of the most efficient workers in the Congo Mission, Africa, is a young colored woman, who was sent out by the Woman's Presbyterian Board two or three years ago. After graduating with high honors from the High School in Detroit, she removed with her mother to Ann Arbor, in order to attend the college there. Here they supported themselves by taking in washing; and the members of the graduating class had so much respect for the girl's character and attainments, that they clubbed together and bought her a suitable outfit for Commencement Day. While in college she became impressed with the needs of her own race in Africa, and offered herself as a missionary. Her mother, not wishing to be left alone, accompanied her daughter, and both are valued helpers.— *Exchange*.

DR. THOBURN, of the North India M. E. Conference, in his late work, "My Missionary Experience," speaking of the great good resulting from the organizations of Woman's Boards, and their relations to missions, very aptly says: "A Board of Managers, composed exclusively of men, is not competent to enlist, send out, and administer the affairs of any considerable number of young ladies. It has been said that a separate missionary society need not have been organized, and that its work could even now be as well done by the parent society. It is easy after the event to say that things might have been done differently, but there is not the slightest reason to believe that any six leading men in the Church would have been able to interpret the rising conviction of their Christian sisters, if the matter had been left to the men alone. But to say that the direction of the movement should be intrusted to men who did not appreciate its superlative worth, and some of whom did not disparage it, is simply to say that the good work should have been suppressed at the outset."

MISS JULIA BISSELL, who went to Ahmednagar nearly a year ago, is the eighteenth of the children of missionaries who have gone back as workers in that field.

THE *Spirit of Missions* gives an inspiring summary of missionary forces and results. In all, 6,230 Protestant missionaries are preaching the gospel in twenty times as many languages as were spoken on the Day of Pentecost; 27,000 native converts are em-

ployed and paid as evangelists to their own countrymen, and 2,500 are ordained pastors over native churches; the annual contribution for missions amounts to \$12,250,000, and 870,000 adults, converts from heathenism, are now in communion with the Church of Christ as the result of foreign missionary labor. These converts represent Christian communities aggregating at least 2,800,000 souls.

Woman's Work for Woman contains an abridged article from the *Japan Weekly Mail*, written by Professor Toyama, of the Imperial University of Japan, and well known for the breadth and courage of his views, and in all that pertains to the welfare of his country. On female education he says: "What is wanted, is that female education should be undertaken by European and American ladies. Nothing short of such contact and association can accomplish a radical reform in the character of Japanese women. But it is evident that Japan cannot afford to send her girls abroad to be educated, or to employ a sufficient number of foreign ladies in her schools. Her best hope lies in Christian missionaries. Japan must be content to be called semi-civilized, until her women emerge from the depth of mental and moral degradation in which they are sunk. Already among the men there are many who desire to adopt Western modes of life; but the ignorance of their wives is a fatal obstacle, for these know nothing of household management, and the family would have to depend for everything on hired aid. Girls should be educated in the higher principles of civilized morality and sociology. The instruction in the schools should include reading, writing, conversation, music, needlework, and housekeeping. In every country, conversion to a new faith, as history shows, begins with women. Let the women believe, and the faith of the children is assured."

IN this part of India (Tinnevely) the women are not so much secluded. Their husbands are chosen for them; but if a woman does not feel inclined to marry a man, she calls him brother, as if by accident, and then says: "Oh! what have I done? I have called you brother, and so I may not marry you."

Even among the Christians the women consider it disrespectful to mention their husbands' names. It makes it rather awkward at the marriage ceremony, for they stop short at the man's name. When it comes to "I, Mary, take thee, John," the woman says, "I, Mary, take thee,"—and nothing will make her go on. — says once he was unable to marry a couple, for he could not steer the lady past the sentence. One lady said that the other day she had to ask a Bible-woman her husband's name, to put in the

report, and she thought a minute, and then said: "Jacob had two wives, Leah and Rachel; Rachel had two sons, and the eldest of them bore the same name as my husband." Rather a good way of evading an awkward question, was it not? If a woman whose husband is called John has to read a verse in class in which the name John occurs, she passes it on to the next girl, and will not read it herself.—*India's Women.*

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Young People's Department.

INDIA.

LETTER FROM MISS GERTRUDE CHANDLER.

In speaking of her school Miss Chandler, writes:—

I THINK you may be interested in hearing a few things about a girl of whom some years ago I wrote you quite fully. She has been with us until last month, when she was happily married, so far as we could judge. Her moral and spiritual powers, as well as her physical, have strengthened much since we left, though these three years have not been without their temptations and falls through her old enemy, pride. But there was certainly great advance in character, and she proved herself worthy of responsibilities placed upon her, and in vacation-time was sometimes left in general charge of all the other orphans during our absence. After completing the course of study, interrupted in Pulney by illness, she was given classes to teach, and proved herself possessed of natural capacity for that work and for her scholars. In vacations she got others to teach her varieties of fancy-work, and for the last year was a great help in teaching wool-work, and what little of crochet and knitting was needed for the older girls. The one disturbing element in her

life was the occasional visit from some of her relatives. They let her alone for a long time after we left Pulney, and then an uncle came with two younger men and women from a distant village, "only to look at her," they assured me; but when she went to talk with them, their one concern was for her to come back with them and be married. This she assured them she never would do; and as she told me afterward, the Lord gave her courage to speak boldly to them. She told them of her faith in Christ, and even ventured to offer to give them a Bible, — which, to her surprise, they accepted, and carried off with them. Soon, however, a step-sister of questionable reputation began coming often to visit her, until we forbade her coming again. The girl herself seemed unhappy after these visits, and seemed to want to keep up what connections she could with her family, though never with the intention of yielding to their demands, which finally began to assume the form of threats if she did not come back to them. Finally, in June last, a brother and sister came with others, and they seemed determined not to go back without her. To us they would most volubly declare that she was our child — they only wanted to see her; and to her the next moment, privately, the brother would say he had promised with an oath to give her in marriage to a rich man in their village, and if she did not leave us, they would make complaint before the authorities, and get her by force. We sent them away one day, and early the next morning they were still here. Finally we saw we must stop it by forbidding her to see them again; and after they had finally gone, Mrs. C. had a long, plain talk with her, saying we had long felt that she needed, for her own sake, to take one step further, and refuse herself to see them again, since their one avowed purpose now was for her injury: she must leave all, even the possibility of seeing them occasionally, for Christ, since the price of their visits was visible injury to herself in clouded spirits, unhappiness, and sometimes a loss of control over her temper. Something must be done to show them decidedly that she meant what she said about never returning. A letter to them was drawn up by the head master, stating the case conclusively and firmly; which she not only signed, but added to, in her own words, begging them to cease their efforts; and that if they took the case to court, they would have only their trouble and expense to gain by it. This has been effective, for we have never seen them since, though, to be sure, only a few months have elapsed.

The effect on her mind was most beneficial; she soon became happier, and in a very few weeks there came an offer of marriage for her, which I think two months before she would not have ac-

cepted, through fear of what her friends would say about it. Now, she felt she must decide independently of them, and without regard to such considerations as would have influenced her previously. The man who came seeking a bride, though of a good caste, was not the same as her family; and this, I think, would have been a decisive point against him a few years before. But when I put the proposal before her, and told her all I knew of the man, who, though not educated in early youth, had learned to read, and was the most influential Christian in his village, and seemed worthy of her trust, being also in comfortable circumstances, so that she would not be subjected to work too severe for her delicate health,—when this was laid before her she first had to have a little cry, and then in answer to the question whether we might say she would go with him, replied, “If you think it is the will of the Lord, you may.” That was throwing a good deal of responsibility on me, and I told her I was perfectly sure, and I thought he would show us his will about it. After he had promised us to be kind to her, and take good care of her, she was called, and before him agreed to marry him. After an interval of two months he came to claim her, and we had a very nice wedding, all uniting to make the occasion a happy one.

She was the only bride for whom we had to carry an ammonia-bottle to church; but the excitement and strain were too much for her, and she could keep nothing but the lightest food down that day, and was consequently a little shaky. The wedding-cloth was a yellowish-brown silk, the jacket of green satin, trimmed on the sleeves with a broad band of gold braid, and her glossy black hair was quite hidden with yellow chrysanthemums, a wreath of which also adorned her neck. After the ceremony in church, there was, as usual, a formal call on the veranda, when the newly-wedded pair sit on the same mat together, and songs are sung, and fruit or light refreshments passed around to all. When this was over, there was an hour intervening before the feast; and knowing she would scarcely have strength enough for the rest of the day, at best, I carried her off to my room for that hour, and made her lie quietly down and rest. (What would an American bridegroom say to that?) Then came the feast, when the women ate together on our veranda, while the men were off in another place by themselves. Then the women stayed for an hour’s pleasant talk and laughter afterward, each, before she left, choosing a verse, which was marked with the chooser’s name in the bride’s new Bible; thus making for her, as one of the Bible-women said, “a necklace of gems which she must hunt and wear.” And at the close of afternoon we had to give her up; she was no longer

ours. How could we help it? — one that we have cared for so often in illness, and who in return has shown such affection for us, and has, in spite of strong faults, developed strong virtues, and who has been kept only by the power of God from yielding to unusually strong pressure to leave Christianity? Letters from her in her new home, which is many miles away, are very satisfactory, and the last is, that as there are plenty of servants to do the house-work there, and she does not like to be idle, and the people want her to teach their children, might not she open a little school?

Our Work at Home.

THE DISSEMINATION OF MISSIONARY INTELLIGENCE THROUGH MANUSCRIPT LETTERS AND PAPERS.

BY MISS E. HARRIET STANWOOD.

PERIODICALS, printed reports, historical sketches and leaflets furnish much definite and desirable information concerning the work in different fields; but the every-day request for “a letter for our next meeting,” which comes directly to our rooms, and the echoes of many such requests made to Branch secretaries, show what eagerness there is to supplement the printed store. We have so often been asked concerning our method of distribution, that we are moved to offer a brief explanation of our plan.

We aim to have always at hand a definite and complete list of the pledged work of every Branch,—its missionaries, scholarships, schools, Bible-women, medical work, shares in the “Morning Star Mission,” or in new buildings for which funds are at present solicited. As interesting information comes to us from any of these sources which is not likely soon to be used in our magazines, we turn at once to our lists to see what Branches have a special claim upon this intelligence. If it is a letter from Miss Page, we have hektograph copies made, and send one to the Branch which supports her, and one to each of the twelve Branches having scholarships in the Smyrna School, reserving other copies for miscellaneous distribution to those who ask especially about this school, or who make a request for “some late letter,” without specifying its source. Sending this letter to twelve Branches means sending it to more than twelve societies, for some of the Branches support several scholarships in this school. Each auxiliary and mission circle giving its money for this school is interested in this letter;

and while each may very much wish it could have a letter all its own, we cannot ask Miss Page to write so many when the one letter is equally interesting to all. This illustrates what we do with letters from our large schools.

The same method applies in the use of whatever information we gain concerning our Bible-women, village schools, or any part of our foreign work. We send this, unsolicited, to the several Branch officers whose special business it is to see that these letters are forwarded, unsolicited, to the societies whose pledged work is thus reported.

In addition to this, we often send copies of other interesting letters to these same Branch secretaries, that they may have something more to give in response to the calls made upon them. When asked, we furnish them with anything we can which they are likely to make useful. They, in turn, multiply copies, and use them according to the demand or their own discretion.

Besides letters, we have sketches of work which have never been printed, and which any Branch is at liberty to copy for its own use.

Our stock in trade consists not only of the material which comes to us directly from the authors of the letters and papers, but is made more valuable by the thoughtfulness of Branch secretaries in forwarding to us in its freshness such material as comes first to them from its authors; and a little more thoughtfulness in this respect would make our stock still better.

In this way many thousands of unprinted pages are annually distributed; many a meeting is brightened; many a glimpse is gained into the lives and work of our missionaries; and many impulses are stirred which may result in large and never-ending activities.

FROM PRACTICAL EXPERIENCE.

IN order to secure information as to the practical working of the circulation of manuscript letters and papers, inquiries were sent to the various Branches as to the methods pursued in sending them out, the number sent, to what extent they were used, and with what effect. From the answers received we cull the following:—

In all the Branches there is a system, more or less elaborate, for the circulation of these manuscripts under the care of some officer to whom this department is specially committed. In all cases the letters from missionaries supported by different auxiliaries — including also, in some instances, those who contribute for

Bible-women, schools, or pupils under their care — are sent immediately to such societies. The sending out of other letters and papers varies in the different Branches. In two of them — one having twenty-four auxiliaries, and the other thirteen — lists are kept of the times of meetings in the auxiliaries, and letters supplied for each one. The secretary of one writes: "By considerable dunning, I managed to find out about what the societies really wanted; especially as to the frequency of receiving the letters. As the time for each meeting approached I consulted my lists, to see what had been sent, and when, and fed my flock accordingly. Sometimes I asked one society to send to another, in order that number two might get its dinner in time. Some auxiliaries seemed, so far as I could judge, quite indifferent about the letters; while from others I have had notes expressing very great interest and gratification." In the other Branch a list of the auxiliaries, the time of meeting of each — such as the last Thursday in the month, the first Tuesday, etc., — with the name and address of each secretary, is sent to be placed on file in each auxiliary. The secretary writes: "When I receive a letter from the Rooms or a missionary, I send it to the society most interested in that special work or worker; or, if not from our special fields, I send it to the one whose meeting occurs soonest. The secretary writes upon the letter the date of reaching there, and passes it on to the next in order. The plan works very well in many ways, and several of the auxiliaries have expressed the very great pleasure and profit the letters have added to the meetings, and how much more interest was manifested since they began to have them. The objections are, that letters grow old, of course, before reaching the latest, although by starting them from different points all are sure of some fresh ones, and they do not complain if even stale bread, deeming that much better than none. Others who have private correspondence with the missionaries sometimes look askance at the dates; but to these we hint that they may still pass them along, adding out of their own private store." While these methods may not be practicable for a large Branch, they seem admirably adapted to some localities, and may be suggestive to vice-presidents of our State Branches who have only a few societies under their care.

Similar methods have been tried in other Branches, but in some instances have given way to sending material only when asked for, or without the asking, in special cases only. The experience of one secretary is given as follows: —

"There was no attempt made to circulate missionary intelligence in our Branch till late in 1884, when the office of corresponding secretary was established. The work during the first

year (1885) was experimental. In order that the auxiliaries might understand their privileges in the matter, after learning the time of their regular meetings it was my aim to send to each auxiliary something for every meeting; and when the auxiliary contributed to a special object, of course any letter or information bearing upon that object was immediately forwarded. This involved some time and labor; and, furthermore, experience proved that the meetings in many cases became irregular, and letters were consequently held for a longer time than was practicable. For 1886 the rule was established of sending only upon call, save in case of special objects. Our letters are labeled with the name of the Branch, and 'Return.' My purpose is to substitute 'Return in two weeks,' for there are many delinquents."

In other Branches, also, the plan of sending letters to every meeting has been found impracticable, owing to the difficulty of obtaining information as to the changes in the times of meeting, and the danger of manuscripts being lost in consequence. In some cases the letters are distributed at the annual or quarterly meetings of Branches, at meetings of executive or advisory committees. As a means of multiplying letters, we consider the hektograph as, on the whole, the best. It is not infallible, but is more simple, easily managed, and satisfactory than any of the inventions we have seen. In common with other manifold processes, its copies goes through the mails for the same postage as printed matter.

As to the number of letters circulated, the largest number reported in a year is three hundred; the smallest, forty. In the former Branch there are ninety-four auxiliaries; in the latter, twenty-nine. Many of the Branch secretaries do not keep their lists in a way to tell the numbers in any one year, so that there were but few who mentioned them. In the case mentioned, where different experiments were tried in the two successive years in 1885, one hundred and thirteen letters were sent to auxiliaries, and twelve to mission circles. In 1886, sending only on request (save special objects), eighty-nine were sent to auxiliaries, and eighteen to mission circles.

In some Branches the number called for is represented as increasing constantly; in others, the demand is less than formerly.

The general answer to the question to what extent the letters are used, is, that they are carefully and faithfully used. Naturally, when a letter is asked for, it is made to answer its purpose; and the same is believed to be true of those sent without application, although in a few instances the letters are neither returned nor acknowledged, and the secretary has no means of even knowing whether they are received. On the contrary, other letters are

known to be used over a number of times. A Branch secretary writes: "Formerly, when a letter was long detained, a feeling of disappointment would come over me. I thought to myself, 'Alas, it is laid away and forgotten, but my faith has suffered rebuke when I found later that it had been from house to house, even from place to place, and sometimes had helped to give stimulus to the auxiliary meeting of a sister denomination.'"

In one Branch the letters are all copied into a book, for future reference.

Lastly, as to the effect of these letters. One secretary writes: "Unhesitatingly we say, the effect is an increase of interest. From my observation and experience I can affirm most decidedly that the most vigorous auxiliaries are the ones that make the fullest demands upon the Branch Bureau of Exchange, and in many cases they are those we might suppose could best do without this help. In one of our large auxiliaries where but little use is made of these letters,—because the president thinks it better to have "papers" prepared,—a member of large experience and wide observation as a pastor's wife, in answer to my inquiry, said, 'I think these letters are exceedingly valuable and stimulating, and they are not used enough.'"

Another writes: "In talking with the ladies in our auxiliaries as to the effect of using the letters, all were of one mind—that it was good. 'They give variety to the meeting, and an added interest, as well.' 'Next to seeing a missionary is hearing a letter from one.' 'We cannot get along without them.'"

An auxiliary president writes: "In our auxiliary the letters are read, talked about, and prayed over. We pray for the one who writes the letters, and for whomsoever else that she asks prayers for. The letters give us an insight into the work of our missionaries that we should not otherwise have. I cannot speak in too high praise of the manuscript papers. We cannot know too much about this work. The more we know about it the more we love it."

Most of the responses accord with these opinions. The reflex influence is mentioned by one Branch secretary, who says: "I have found this department beneficial to myself, as a means of keeping myself better posted upon our pledged work, and the friendly correspondence with the officers of auxiliaries has also been most agreeable."

In considering this topic we trust our readers will bear in mind that these manuscript letters and papers are by no means the only missionary intelligence used in auxiliary meetings. The constantly increasing number of letters written to personal and family friends are multiplied many times, and largely circulated—

nearly all the responses mentioned, also the frequent sending of interesting leaflets and printed information; and we all know how largely the current literature of the day is drawn upon for descriptions of manners and customs, the condition and needs of the people. The suggestions for study in *LIFE AND LIGHT*, also, at times preclude the necessity for letters. Notwithstanding all, however, we think there are many who do not appreciate their privileges in this regard. We believe that many an otherwise dull meeting may be very much enlivened by the vivid descriptions of our missionaries of every-day life in mission-fields, and many a soul inspired by reading of the progress of the kingdom of our Lord.

We wish to make one suggestion in behalf of our Branch secretaries: that is, that the letters which they send shall be courteously acknowledged, and promptly sent to their destination, or returned. The care of sending out such documents is by no means small, and deserves the appreciation of those who receive them. Another suggestion is, that the auxiliaries shall not hesitate to ask for these documents when desired. From our own experience, we think we may affirm that the societies who give the most care and anxiety, the most time and thought, to the Branch officers, are those who never make any demands upon them, never ask any questions, never come into communication with them in any way. You may be sure, dear friends, that they will welcome all signs of life and vigor in your society, even though it may give them a little trouble to meet your demands.

QUESTION FOR THE OCTOBER NUMBER.

SINCE we have gained information as to the use of manuscript letters and papers in auxiliary meetings, the question that naturally follows is as to the different methods of carrying on meetings. This is a fruitful and important question, and one which needs the best light that can be thrown upon it. May we ask that the leaders of our auxiliaries will give us their assistance in the answering? We know you must have some valuable items from your experience, dear friends, that will be valuable to others, and the mention of them will be a real benefit to the cause you love. Please do not wait for others, but send us whatever you can yourself, before August 20th, to be in season for the October number.

REV. DR. HOPKINS.

As we go to press we are saddened by the tidings of the death of Rev. Mark Hopkins, D.D., President of the American Board. Of his

eminence as a Christian scholar, his wonderful power over men, his influence over the Christian thought of the age, we leave others to speak. To us he was familiar and beloved as the President of the American Board. At its annual meetings, his stately form, his keen logic, genial wit, unfailing courtesy, and sweet Christian spirit, have been an inspiration to the humblest listener, and his presence there will be sadly missed. As a Woman's Board we have always shared in his intense interest in, and cordial sympathy with, every plan for the furtherance of missionary work; and we have often received fresh courage from his hearty God-speed to the "wise-hearted women," the "gleaning Ruths," the "Christian Phebes." A strong tower has yielded to the touch of time; a noble soul has freed itself from the clogging flesh, and stands unhampered in the presence of its Maker. Heaven is the richer for the change, but earth is the poorer—how much, who can tell?

THE MAY MEETING.

BY MRS. S. BRAINARD PRATT.

THE May Meeting of the Woman's Board was held in Mt. Vernon Church, on Thursday, May 26th, at 10 o'clock A. M.

The meeting was called to order by Mrs. Bowker, who, after the audience had united in the opening hymn, read the account of the Nativity from the second chapter of Luke, commenting on the fact that there was no room for the infant Jesus in the inn.

Mrs. Jeremiah Taylor, late President of the Rhode Island Branch, led in prayer.

The report of the Home Secretary was full of encouragement, both in the home work, where there was never a more honest, steadfast purpose to carry it on for the Master, and in the foreign field, which is "as bright as the promises of God."

The Treasurer, Miss Emma Carruth, reported the receipts since January, as \$46,512.47.

Mrs. Burnell, of Mana Madura, in her address, emphasized the need of male missionaries in India, where six stations are left unprovided for, those on the ground trying to do double duty. She gave a general view of their work in its various departments, and begged mothers not to withhold their daughters from a life which even in a worldly point of view was a pleasant one, and which was full of such soul-satisfaction. She praised the generous giving of some of the native Christians, who, out of their poverty, gave a whole month's wages to the new church, in addition to their regular contribution.

Mrs. Capron repeated, by request, a touching story which she had given the same week at the mothers' meeting. It was a vivid word-picture of a young man who had fully resolved to decide for Christ, but gave up his purpose lest he should break his mother's heart. It illustrated forcibly the obstacles in the way of these young people who were persuaded of the truth of Christ's religion, and would gladly embrace it.

Mrs. William Gulick, who had just arrived from Spain, was the next speaker, and gave a stirring report of the year's work in San Sebastian. It had been a time of great interest to its teachers, and a quiet under-current of religious feeling had been noticeable throughout the year. The time had come, she said, to abandon our lack of faith, and go on boldly for the welfare of the school, which is the only one of its kind in all Southern Europe.

Miss Child read a list of the stations which were in immediate imperative need of missionaries,—not to inaugurate new work, but simply to hold the old. More than twenty workers are needed at once. Two of the needed twenty were present, and were introduced to the audience,—Miss Lyman, of Montreal, under appointment for the Maratha Mission, and Miss Barbour, who goes to Spain. Both said a few words expressive of their hope and joy in going, and their wish for home prayers.

Miss Anna Connable added to the pleasure of the meeting by several finely rendered solos.

The last speaker was Miss Cull, of Manisa. She gave some of the incidental encouragements in the work—the pleasant surprises that come to a missionary when she finds some good done of which she had not dreamed.

Mrs. Johnson, President of the South Essex Branch, led in the closing prayer, and all united in the grand old doxology.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Calais, Aux., \$12; Blanchard, Ladies, \$6; Bethel, First Ch., prev. contri. const. L. M. Mrs. Robt. A. Chapman, \$20, Second Ch., Aux., prev. contri. const. L. M. Mrs. A. W. Valentine, \$13, Little Helpers, \$2, S. S., \$10.50; West Falmouth, Second Ch., Aux., \$11; M. C., \$6.30, Gardiner, Aux., \$25.75;

Hampden, Aux., \$25; Camden, Aux., \$30; Brewer, Aux., \$12; Brewer Village, Aux., \$6.12; Hallowell, Aux., \$25; Harpswell Centre, Aux., prev. contri. const. L. M. Mrs. John J. Cartes, \$16.71; Gorham, Aux., \$25, Little Neighbors, \$5; Mechanics Falls, Aux., \$14.02; South Paris, Aux., \$14; Wells, Second Ch., Aux., \$23; Greenville, Aux., \$16; Bath, Central Ch. and Soc'y, \$40; Searsport, Aux., \$16;

Saccarappa, Aux., \$41.45;
 South Freeport, Aux., \$65;
 Solon, Aux., \$5.33; Bucksport,
 Aux., \$7.81; New Castle, Aux.,
 \$15; Belfast, Aux., \$21.25;
 Gray, Aux., \$10; Thomaston,
 Aux., \$30; Cornish, Aux.,
 \$12.50; Ellsworth, Aux., \$20,
 Mrs. Fribo's S. S. Cl., \$3;
 Waterville, Aux., \$14.50,
 Cong. S. S., \$6.54; Rockland,
 Golden Sands, \$10, Armenian
 Aids, \$10; Warren, Aux., \$11;
 Biddeford, Second Cong. Ch.,
 \$38.50; Norridgewock, Aux.,
 \$20; St. Albans, Aux., \$4;
 Foxcroft and Dover, Aux.,
 \$23; Bangor, Aux., \$14;
 Washington Co. Conf. Coll'n,
 \$8; Portland, Y. L. M. B.,
 \$125, Aux., A friend prev.
 contri. const. L. M. Mrs.
 P. Warren, \$5, High St. Ch.,
 M. C., \$110.39, State St. Ch.,
 \$75, Seamen's Bethel Ch.,
 \$1.50, Second Parish Ch.,
 Busy Bees, \$11.32; Deering,
 Cong. Ch., \$10; Centre
 Lebanon, Aux., \$14, \$1,117 49
South Abington.—Cong. Ch.
 and Soc'y, 3 04

Total, \$1,120 53

NEW HAMPSHIRE.

Concord.—[South Ch., Light-
 Bearers, \$5 00
Hopkinton.—Ladies of Cong.
 Ch., 6 50
Temple.—The Laurels, 10 00
New Hampshire Branch.—Miss
 A. E. McIntire, Treas. Con-
 cord, Aux., \$30; Chester,
 Christmas Roses, \$12; Fran-
 cestown, Aux., \$20; Hinsdale,
 Aux., \$19; Hooksett, Mrs. J. P.
 Demeritt, \$5; Manchester,
 Hanover St. Ch., Aux., \$75;
 Pittsfield, Aux., \$22; Walpole,
 Y. P. M. C., \$20, 203 00

Total, \$224 50

LEGACY.

Legacy of Mr. Luther Melendy,
 Amherst, \$1,000 00

VERMONT.

Putney.—Mrs. A. S. Taft, \$2 00
Vermont Branch.—Mrs. T. M.
 Howard, Treas. Bakersfield,
 Aux., prev. contri. const.
 L. M. Mrs. J. H. Fuller, \$7.50;
 Brandon, Aux., \$20.50; Brat-
 tleboro, Aux., \$45; Burling-
 ton, Aux., \$40; West Charles-
 ton, Aux., \$17.15; East Corinth,

Aux., \$8; Fair Haven, Aux.,
 \$12.50; Franklin Co., Aux.,
 Franklin, \$5.15; Georgia, \$8;
 Highgate, \$5.37; Sheldon,
 \$3.25; Swanton, of wh. 50 cts.
 by F. M. B., \$10.50; Milton,
 Aux., \$10; Newport, Cheerful
 Workers, \$13.83, Banyan
 Seeds, \$16.02; Royalton, Aux.,
 \$18.85; Springfield, Aux., \$11;
 St. Johnsbury Centre, Aux.,
 \$2.75; St. Johnsbury, Y. L.
 M. C., const. L. M. Miss Har-
 riet E. Blodgett, \$25; North
 Ch., Aux., \$28.68; Swanton,
 Cheerful Workers, \$5; Thet-
 ford, Aux., \$8.43, \$322 48

Total, \$324 48

LEGACY.

Vermont Branch.—Legacy of
 Miss Emma L. Taylor, St.
 Johnsbury, \$500 00

MASSACHUSETTS.

Acushnet.—First Cong. Ch., \$15 00

Barnstable Branch.—Miss A.
 Snow, Treas. Waquoit, Aux.,
 \$2; West Barnstable, Aux.,
 \$3.50; South Dennis, Aux.,
 \$18; Sandwich, Aux., \$11.80;
 East Falmouth, Aux., \$10;
 Orleans, Aux., \$1.60, M. C., \$5;
 Wellfleet, Aux., \$6, 57 90

Berkshire Branch.—Mrs. S. N.
 Russell, Treas. North Adams,
 Aux., \$120; Curtisville, Aux.,
 \$12; Canaan, Four Corners,
 Aux., \$42; Fctna, M. C., \$30.
 Mrs. D. C. Drown, \$50; Dal-
 ton, Aux., \$20.92; Housatonic,
 Aux., \$11.70; Hinsdale, Egeir-
 ometha Soc'y, \$12; Lee, Will-
 ing Workers, \$19.32; Lenox,
 Aux., \$16.57, Do What We
 Can M. C., \$5; Mill River,
 Aux., \$18.50; Richmond,
 Aux., \$25; Sheffield, Aux.,
 \$18.50; Stockbridge, Aux.,
 \$20; New Lebanon, Aux., \$20,
 Cheerful Workers, \$6; Peru,
 Aux., \$23.40; Top Twig, \$6.25;
 Pittsfield, First Ch., Aux.,
 \$13.80; Memorial Soc'y, \$75;
 Coral Workers, \$24.62, We
 Girls, \$49.59, First Ch., S. S.,
 \$25, Friends, \$40, South Ch.,
 Aux., \$10.16; West Stock-
 bridge, Aux., \$15.25, 730 58

Deerfield.—Mr. A. Hazen, const.
 L. M. Miss Mary S. Hazen, 25 00

East Douglass.—Earnest Work-
 ers, 30 00

Essex North Branch.—Mrs.
 A. Hammond, Treas. Brad-
 ford, Aux., \$10; Bradford
 Acad., Aux., \$40.40; South

Byfield, Aux., \$20, Coll'n voted at Meeting, \$25; Georgetown, Aux., \$12.64; Groveland, Aux., \$19; Haverhill, North Ch., S. S., \$100; West Haverhill, Aux., \$37.30; Newburyport, Crosby M. C., \$20; West Newbury, Second Ch., Aux., \$32; Rowley, Aux., \$25, \$341 34

Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves, \$100; Lynn, North Ch., Aux., of wh. \$25, const. L. M. Mrs. Louie B. Hill, \$55; Ipswich, Aux., \$51; Roxford, Aux., \$10; Salem, Crombie St. Ch., Aux., \$72, Children's Miss'y Soc'y, \$6, 294 00

Georgetown.—A Friend, 5 00

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. North Amherst, Aux., \$25; Chesterfield, Aux., \$15; Easthampton, Emily M. C., \$65; Hatfield, Aux., of wh. \$5 prev. contri., const. L. M. Mrs. Joseph H. Wells, \$53, 158 00

Harvard.—Y. P. S. C. E., \$10, Miss Sarah L. Torrey, \$2, 12 00

Laurence.—Trinity Ch., Y. L. M. Soc'y, 5 00

Middlesex Branch.—Mrs. M. W. Warren, Treas. Holliston, Open Hands Soc'y, \$100; South Framingham, Aux., \$41; Saxonville, June Blossoms, \$10, 151 00

Millbury.—Children, 1 00

Natick.—Cong. S. S., Primary Dept., 5 00

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Marshfield, Mayflowers, \$10; Brockton, Aux., \$60, Y. L. Foreign Mission, \$5; South Braintree, Aux., \$10; Holbrook, Aux., Miss S. J. Holbrook, \$96, 181 00

Shrewsbury.—Lights on the Hill, 5 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, Memorial Ch., Aux., \$7, Happy Hearts, \$45, Olivet Ch., Aux., \$30.77; South Hadley Falls, M. B., \$17.38, 100 15

Suffolk Branch.—Miss M. B. Child, Treas. Boston, Union Ch., Aux., of wh. \$100, by Mrs. H. M. Kent, const. L. M.'s Mrs. Margaret L. Clifford, Mrs. A. M. Jones, Miss Ada F. Hinckley, Miss Emma W. Jones, \$129, Berkeley St. Ch., Aux., \$2, Central Ch. S. S., \$18.62; Dorchester, Mrs. Nathan Carruth, \$50, Mrs. S. W. Nichols, \$1; Charlestown,

First Parish Ch., Aux., of wh. 25 const. L. M. Mrs. H. A. Houghton, \$45; Cambridgeport, Pilgrim Ch., Y. L. Aux., \$5, Prospect St. Ch., Aux., \$35.60; Jamaica Plain, Aux., \$112.50; Allston, Cong. Ch., Aux., \$20; Newtonville, A Friend, 25 cts.; Dedham, Asylum Dime Soc'y, \$2; Medfield, Aux., \$29.35, Morning-Glories, \$41.97; Waverly, Faithful Workers, \$5, \$497 29

Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Barre, Aux., const. L. M. Mrs. B. W. Washburn, \$25; Charlton, Aux., \$10; Gilbertville, Aux., \$50; Milford, Aux., \$65; North Brookfield, Happy Workers, \$60; Southbridge, Aux., \$14; Brookside, M. C., \$30; Westboro, M. C., \$10; Worcester, Piedmont, Ch., Y. L. Soc'y, \$25, Aux., \$35.78, A Friend, \$1, 325 78

Total, \$2,939 04

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Barrington, Bayside Gleaners, \$50; Providence, Free Ch., Aux., \$41, Union Ch., Aux., \$93, Mission Helpers, \$75, Plymouth Ch., Morning Stars, \$40, Central Ch., Mrs. Lockwood, \$25, Friends, \$25, Beneficent Ch., Busy Bees, \$25.93, \$374 93

Total, \$374 93

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. New London, Second Ch., Aux., \$1.40, First Ch., Aux., \$75.28, Faithful Workers, \$5.25, The Juniors, \$5; Greenville, Aux., \$1; Norwich, First Ch., Aux., Lathrop Memorial Soc'y, \$52.31; Old Town, M. C., \$20, Second Ch., Jun. Thistle-down M. C., \$20, Broadway Ch., Y. L. M. C., \$60, Park Ch., M. C., \$30; Putnam, Aux., of wh. \$50 const. L. M.'s Mrs. Geo. Buck, Mrs. Chandler Spalding, \$51.06, Mission Workers, \$50; Hanover, Aux., \$14.40, Willing Workers, \$2.60; Preston, Aux., \$10; Groton, Aux., \$15.50, S. S., \$10; Woodstock, Aux., of wh. \$50 const. L. M.'s Miss Clara E. Maynard, Miss Bessie H. Flynn, \$56, M. C.,

prev. contri. const. L. M. Miss Augusta Johnson, \$13; North Woodstock, Aux., \$15.60; Wauregan, Aux., prev. contri. const. L. M. Mrs. M. Lizzie Wilson, \$20; Danielsonville, Aux., \$7; Willimantic, Aux., \$15; Thompson, Aux., \$8; Brooklyn, Aux., \$87; Central Village, Aux., \$17; Griswold, Cong. Ch., Aux., of wh. \$25 const. L. M. Miss Sarah M. Meech, \$38.30, Pachang Acorns, of wh. \$18.41, with prev. contri. const. L. M. Miss Alice Louise Lillibridge, \$28.41,

\$729 11

Hartford Branch.—Mrs. G. R. Shepherd, Ass't Treas. Buckingham, Woman's Miss'y Soc'y, \$8; Canton Centre, Aux., \$17.50; Columbia, Aux., \$17; Coventry, Aux., \$1; East Hartford, Real Workers, \$40; Hartford, Centre Ch., S. S., \$20; Rockville, Woman's Miss'y Soc'y, \$40, Little Helpers, \$25, Earnest Seed-Sowers, \$2; South Coventry, Aux., \$11; Vernon Centre, Aux., \$10,

191 50

New Haven Branch.—Miss J. Twining, Treas. Birmingham, Aux., \$20; Cheshire, Aux., \$40; Haddam, Phoenix Band, \$11, Miss Chaffee's S. S. Cl., \$5; Guilford, Third Ch., Aux., \$26; Harwinton, Aux., \$20; Middle Haddam, Aux., \$7.60; New Britain, Coral Builders, \$4, Centre Ch., Aux., \$53.90, South Ch., Aux., \$104; New Haven, Centre Ch., Aux., const. L. M's Miss Elizabeth C. Bradley, Miss Susan L. Bradley, \$50, Y. L. M. C., \$25, Ch. of the Redeemer, Aux., \$3.60, Y. L. M. C., \$95, United Ch., Aux., \$8, Yale College Ch., Aux., \$20, M. C., \$10; Norwalk, M. C's, \$32; South Norwalk, Y. L. M. C., \$6; Torrington, Second Ch., Valley Gleaners, \$20, Third Ch., Aux., \$50; Trumbull, Aux., \$20; Warren, Aux., \$21; Watertown, Aux., \$52; West Haven, Aux., \$1.25; Winsted, Aux., \$121.27; Woodbury, North Ch., \$20,

846 62

Total, \$1,767 23

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Albany, Aux., \$153.64; Brooklyn, Park Ch., Aux., \$27, Puritan Ch., M. C., \$10, East Ch., Y. L. M.

C., \$20, Tompkins Ave., Primary Dept. S. S., \$25; Binghamton, Aux., \$82, Faithful Workers, \$10; Buffalo, W. G. Bancroft Band, \$5; Candor, Aux., \$15; Canandaigua, Aux., \$40; Deansville, M. C., \$5.10; Elmira, Aux., \$10; Fairport, Pine-Needles, \$10; Flushing, Aux., \$45.50; Jamestown, M. C., \$20; Lockport, Y. L. M. C., \$25; Le Raysville, Aux., const. L. M. Mrs. J. S. Ellsworth, \$25; New York, Home Circle, \$3.10; Norwich, Aux., \$25; Phoenix, Aux., \$13.75; Poughkeepsie, Aux., const. L. M. Mrs. John Donald, \$25; Patchogue, Aux., \$6.50; Lockport, Aux., \$17; Riverhead Aux., \$95; Sidney, Y. L., Aux., \$10; Seneca Falls, Aux., \$5; Walton, Aux., \$16, \$744 59

Total, \$744 59

FLORIDA.

Philips.—G. M. R., \$1 00

Total, \$1 00

WISCONSIN.

Eau Claire.—Cheerful Givers, \$5 00

Total, \$5 00

IOWA.

Cedar Rapids.—Eugenia and Helen Brocksmit, \$1 00

Des Moines.—Mrs. L. N. Buell, 10 00

Durant.—Stockholders in Morning Star, 2 30

Total, \$13 30

CALIFORNIA.

San Diego.—Merriam, Grace and Clara Harwood, \$1 00

Total, \$1 00

HAWAIIAN ISLANDS.

Honolulu.—Mrs. E. C. Damon and family, \$5 00

Total, \$5 00

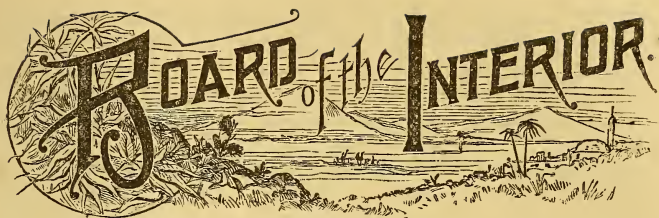
General Funds, \$7,521 60

Leaflets, 46 25

Legacies, 1,500 00

Total, \$9,067 85

MISS HARRIET W. MAY,
Ass't Treas.



TURKEY.

CONSTANTINOPLE HOME.

From a private letter we learn the following facts relating to this school, which justly claims so large a share of our interest and prayers:—

THE school this year may be said to be “particularly successful,”—numbering sixty-one boarding and forty day-scholars, besides primary department and kindergarten.

There is also a Greek department added this year, numbering fourteen pupils, and more are heard from as intending to enter another year. This is under the charge of a Greek lady, a graduate of the University at Athens.

The course of study of the Home embraces two years in preparatory department and four in higher. There is also a musical department, with three teachers,—German, English, and American, which is self-supporting. Besides these three are four other American teachers, one French, and two Armenians. These last two are graduates of the school; one from its first class, '74, and one from '85. There are also special teachers for Ancient Greek and Armenian, and Slavic for pupils of each of these nationalities.

The Senior class of '87 numbers ten,—five Armenians, two Bulgarians, two English, and one Jewess. Of the entire sixty-one boarders, eleven are Bulgarians, two Turkish, two French, eight Greek, about a dozen English, and the rest Armenian. About twenty-five are Christians.

The work of the Principal is much the same as in a similar school in our own country: the care of morning devotional exercises in schoolroom; classes in Moral Philosophy, Bible, and Composition; English and Algebra, and public Rhetorical Exercises once a week; the oversight of a dormitory division (including mending), and an evening sewing class three times a week. This, with all care of accounts (except those directly belonging to house-keeping), receiving and entertaining visitors, of whom a large number come constantly,—friends, former graduates, and curious or

interested travelers,—and the large correspondence necessary in such an institution, makes the place by no means a sinecure, though the busy laborer speaks of it as a very happy life.

All the girls learn English, which is the language of the school, but in the sitting-room may often be heard many different languages.

The Government has interested itself in the school this year, in the way of exercising some oversight of its doings. The school-books have been carefully inspected, and some prohibited, lest “wrong ideas of liberty” be instilled into the pupils’ minds.

A reading-book containing a quotation from Pitt’s speech as an example of emphasis, the famous “Never, *never*, NEVER,” was prohibited. Hamlet, Macbeth, and Julius Cæsar are also forbidden to the classes in English Literature, as containing dangerous sentiments.

♦♦♦

LETTER FROM MISS WEBB.

ADANA, TURKEY, Feb. 25, 1887.

MY DEAR FRIENDS: When I reached Adana, on the 25th of October, the school was already opened, and most of the girls were here. At that time it became a serious question where so many of us were to find houseroom. The girls slept on the floor in the dining-room, schoolroom, and a bedroom, Laura and I occupying the attic. But a change was necessary before winter, so we moved down-stairs, and the carpenter took possession. After enduring the noise and dirt for nearly two months, our attic was at last transformed into a dormitory for the girls, so that we are now a little more comfortable. Still, the chairs are as close together as they can stand at the girls’ tables; and when a guest makes one more at our table it is uncomfortably crowded.

. . . Last Sunday nineteen members were received into our church, and among them four of our girls. I wish you could have seen them as they stood up before the audience. The character and Christian purpose shown in their faces must make them a power for good as long as they live. Our girls are growing physically, mentally, and spiritually. Sometimes their earnest, loving ways make it hard to realize that nearly half the globe separates me from America; and in spite of their Turkish and my English, or, rather, by means of them, we have managed to get quite well acquainted. I think it is hard for one in America fully to realize the need of work such as these girls will do when educated. Think of Adana, with its forty thousand inhabitants, besides Tarsus, Mersin, and all the surrounding villages, and our little school of seventeen

girls as the only means of higher Christian education. Our girls go out, as teachers, to be centers of influence in all the surrounding villages.

We are all rejoicing over the new school law, which seems to settle to our advantage this question which has so long hindered work here. It provides that schools may be opened without asking permission of any one, and that after they are opened the authorities shall be notified of the fact.

The only requirements are that the text-books shall be stamped by the Government, and that the teachers shall hold diplomas, or certificates, which have been signed by the proper officials here. Teachers are not examined. The diplomas required are those from some school in America or here.

Until this week almost no rain had fallen since last spring, and a famine was beginning to be feared. Last week the Valè ordered the people to assemble and pray for rain. The Moslems have a strange custom at such times of collecting a herd of cattle which have been kept from their young, with the thought that God will hear their cry, and send rain in answer. Last week they had a large herd of cows gathered with the people just outside the city. I think the fact of their feeling the need of prayer at such times is encouraging. This week God has sent the rain, and every one is rejoicing.

THE FAMINE IN ADANA.

The growing needs of the Girls' School in Adana, led some months since to an urgent appeal from our workers there for a new building. In reply, it was proposed to them that they try to raise among the native population a portion of the needed amount, and then aid would be sent them for the completion. The following letter shows the suffering condition to which the failure of crops has reduced the people to whom this proposal was sent. Such famine seasons have proved times of specially favorable opportunity in other countries, and are looked upon in many cases by missionaries as occasions of great spiritual gain — the failure of the earthly harvest working directly to the increase of the spiritual ingathering. Is not this a call for special gifts, that means of help may at once be placed in the hands of our missionaries, who may thus, through feeding the bodies, be enabled to secure acceptance of the Bread of Life?

UNDER date *May 5th* the letter says: "You cannot, of course, imagine how queerly your letter with its proposal sounds against the dark background of the distress here. This is the usual time for harvest, but not a sheaf of grain will be cut upon this plain between here and Mersin, except in a few fields, artificially watered, near Tarsus. The ground is nearly as dry and bare as last October. Imagine three fifths of the inhabitants of a town

like this, to be absolutely without work for nine months. Hoping when spring came there would be a revival of work and trade, they have gradually spent the little money they had in keeping the wolf from the door. Now the spring has come, and the "heavens are as iron, and the earth as brass." There is no grass for the cattle, no harvest of the winter-sown grain, no sowing for summer crops,—absolutely no opportunity to earn a single piaster.

May 6th.—The Church Committee, of ten of our best men, met last evening, and till a late hour discussed ways and means for averting the terrible distress that is coming upon our people. Already most of the farming villages in our vicinity are quite deserted. The people had hoped to save their vineyards; but now the leaves that are just coming out are turning yellow, and the vines, drying up, will be ruined. Numbers of people are trying to sell copper cooking-vessels, beds, furniture, cows, and oxen at a fraction of their value. Within a month many of our Protestant families will have reached the limit of extreme destitution. What are we to do? Unless help comes, starvation and death will soon come to many homes. If you can send us the means, we will furnish work which will keep them from starvation. Strong men are begging for work at one third or one fourth usual prices, and I can now buy timber at a little more than half the usual price. If you can do *anything* for the building, it will not only serve missionary work, but keep many from starving to death. The merciful God guide you and help us.

G. F. M.

JAPAN.

FROM KOBE HOME.

BY MISS SEARLE.

KOBE, JAPAN, March 6, 1887.

DEAR MRS. WILCOX: . . . As I write, the girls, gathered for their Sunday evening prayer-meeting, are singing, "Saviour, like a shepherd lead us," and my whole heart goes out in earnest longing that some who have not been willing before to the Saviour's leading, may make the hymn a prayer.

To-day, at the communion service, three of our girls publicly gave themselves to the Lord, and we have reason to hope that others are not far from the kingdom. To-night, all the girls in the two highest classes of the regular course are Christ's professed followers, besides many in the lower classes. The spirit among the girls is very good—never better, I think, since we came to the school. The Christians seem earnest and faithful; ready to do

Christian work when called on, and anxious to help those of their schoolmates who are not yet Christians. There is a manifest interest among the younger girls, especially among some who came to us last fall from heathen homes, and to whom the "old, old story" is a very new one.

This interest is not confined to the school. There is no excitement, but a steady increase of attendance at all the meetings, and of earnest seekers after the truth. The Kobe Sunday-School has become so large that several of the classes have been sent out to another building, to make room for the new-comers. The attendance for three successive Sundays before to-day was 346, 387, 429. The figures for the first day represented an unusually large attendance. I did not hear the number to-day, as my class was sent out to the new place. This afternoon the church was crowded, and only a few left before the end of the service, which was more than two hours long. Nineteen were received into the church, and I hear that several have already applied for admission two months hence. I believe fourteen are to unite with the Taman Church to-night. I wish you could have sat with me this afternoon and looked over that company of believers, gathered from this heathen nation. I wish you could have joined with us in the precious memorial service — could have seen the beaming faces and listened to the cordial greetings of those little women as they passed out. The men and women still sit on opposite sides of the church, but I think they will come by and by to the idea of sitting by families. They are doing it a little in some places. The people are so small, as I stood during the singing I could look over the heads of nearly all the women in the church. Of course the absence of hats and shoes makes them look even smaller. Some of the older women are bent nearly double; but one little old lady, who keeps house for the bachelor pastor, and takes care of him, is straight as an arrow. I think she could stand under my arm; but she is none the less bright and interesting for being so small. I fear if you had sat with me near the door, you would have thought the people somewhat careless and irreverent, not to say noisy. More than one man reached his seat in the front part of the house before he took off his hat; more than one woman conversed very audibly with her neighbors till the moment for service to begin. Every now and then there were sounds in the gallery as if somebody's baby were jumping from the seats to the floor. Two or three babies cried, and had to be hushed up and carried out of church. Several two-year-olds made remarks to their mothers in something above a stage whisper. You see these Japanese mothers take their babies to church. One small

girl fell partly down-stairs, and made a great commotion, just as the wine was being passed. Fortunately she was not hurt. In the midst of the service a small boy came with a message for one of the old ladies present, and she had quite a conversation with him in a perfectly audible voice,—not in the vestibule, but inside the audience-room. Yet things are much better in this regard than they were three years ago, and the Christians are gradually coming to feel the importance of training themselves and their children to quiet in the Lord's house. Nor are they really wanting in reverence. Every head is bowed in silent prayer as they take their seats in any religious meeting, and after the benediction every head is bowed again.

. . . We are planning a change in the course of study, which we expect to put in operation next fall.

. . . Our new course of study will comprise two years of preparatory work, *beginning* where our present regular course begins in English and other studies, four years in the regular course, and the year of post-graduate work as before. We have added very little to the amount of English study, except in the way of drill in reading and conversation, and we have added nothing to the Japanese and Chinese studies. We have planned to have the mathematics in English for the last three years: they have always been entirely Japanese. Our girls have had too much to do, and we have long been troubled about it. We feel that the new course will be quite an improvement in that direction, and we look for good results in increased thoroughness.

. . . A lady in town has kindly offered to take a class in drawing in our school, and we are very glad to accept her offer. The teachers and graduates, with two or three other girls who have some little talent, are to have the benefit of her instructions. There are about a dozen in the class, which took its second lesson to-day. We have decided to teach foreign sewing in the school, as the demand is so great for that, as well as for other foreign customs. A woman who has done Mrs. Jenck's sewing for some time, and who is quite skillful in cutting, and fitting, as well, is to teach the seniors and graduates one afternoon in the week.

. . . We are cramped and crowded every day with our present arrangements. Everything is too small. We have nearly a hundred and twenty scholars, and we should probably have a hundred and fifty if we had not been obliged steadily to refuse to take more since last October. These are not girls who ask for pecuniary aid whom we are turning away, but girls who are ready to pay every cent of board and tuition which we ask.

. . . Our school library is in a room less than seven feet square,

and the door of the bookcase opens against the window in such a way as to shut out all the light. The bureau which belongs in the spare room also occupies a corner of this spacious library, for our spare room was given up to make room for more girls. But more room is not the only thing we would plead for. If we enlarge, we need another foreign teacher. All three of us are doing as much as we ought, now, and there are many ways in which we long to help the girls, but cannot, for lack of time and strength. Our new course means more English classes; enlargement means the necessity of dividing some of the classes for more efficient teaching.

MICRONESIA.

LETTER FROM MRS. LOGAN.

From a journal letter from Mrs. Logan we glean the following:—

WE thought it would be a good plan to have an examination at the close of the school term, inviting teachers and scholars from the other mission stations; but when we saw the crowd which assembled on the morning of the appointed day, we began to question if we had been wise to call together so many people, many of whom could hardly be said to be beyond heathenism, with all its feuds and quarrels. A spark in such a gathering might speedily kindle into flame, and fighting and bloodshed be the result. Our people here in Anapano felt their reputation for hospitality to be at stake, and made large preparations for entertaining the guests, and there was food for all. Probably more than a thousand were gathered together,—the first event of the kind ever witnessed in this lagoon, of course. Only a portion of the people could get inside the church, and the space about doors and windows was closely filled. Our little organ, with Arthur for organist, was very helpful. Mr. Logan had translated for us the twenty-third Psalm, and I had taught them so that they chanted it very well; and this, with “Coronation,” “Sing of Jesus,” “Work, for the Night is Coming,” and a few others, comprised the music.

The reading classes did very well, and the answers to questions put by the teachers after the reading showed that they understood what they had read,—which is a result not always attained by Micronesian scholars, even after they are able to call the words quite smoothly. Forty, who two years ago did not know the alphabet, were able to read easily the Bible stories. Our examina-

tion proved very satisfactory, though we were obliged to omit some exercises, for want of time.

The following day Mr. Logan had planned for a general meeting with the teachers. It was to begin at nine o'clock, and I had arranged for a dinner-party of twelve, including Mr. and Mrs. Worth. A little before eleven o'clock, while the first session was in progress, word was brought that a ship, probably the *Star*, was in sight; and the meeting soon adjourned, as certain word was brought that this was the fact. Mr. Logan hastened off, taking the children with him, and I straightened up a little, wondering what was in store for us. Had help for us been brought? As they were seen returning, I asked: "Is he alone? No, there are two ladies with him." Now, I thought, our entreaties and prayers have not been in vain; and putting on my hat I hastened toward the landing, to welcome the new-comers. At once, on introducing Misses Hemenway and Smith, he said, "They have not come to us," seeing that my heart was full, and wishing to undeceive me at once. I was glad to see them, and did not envy our friends at Kusaie, whose helpers these dear friends are. Busy, happy days followed, of which we tried to make the most, as the visit was limited. We had a general meeting of four days, the last session being held on board the *Star*, just before its departure; and now, as I look back, it seems only a dream that any one has been here at all.

After the *Star* left we had two weeks vacation. We read letters, opened boxes, and took care of our stores; then opened school once more. We find it wise, with so many young people under our care, not to have long vacations. The old adage about "mischief for idle hands to do," seems to be as true in Micronesia as elsewhere. We opened with over one hundred pupils, and great interest is manifested. New scholars always bring extra labor, and this beginning has been hard work. Those who do well for awhile are apt suddenly to drop off, or cease coming altogether. Many come in opposition to their friends, and when the novelty is over there is little to hold them.

Mr. Worth has been putting up his new house, brought by the *Star*, and both he and his wife have been ill; so for many weeks the teaching has devolved on us, with such help as Karoline can give. I have not told you of our Girls' Home* since it was really started. It was all ready for occupation in August. We chose six of the schoolgirls whose parents gave consent to their coming to us, promising not to interfere with them in any way, and with these Karoline began the Home. Thus far we are pleased with it,

* See LIFE AND LIGHT for February, page 52.

though it is far from meeting all the wants of the pupils. They have regular meals, learn to make and care for their clothing, and form habits of cleanliness and regularity. We stand behind Karoline with our authority, should our aid be needed.

A week ago we enjoyed a most interesting communion season,—our second here at Anapano. Eleven were received into the church; two of them from among our boys, and one from the Girls' Home.

January 18th.—Mr. Logan, having felt obliged to take two hard trips without needed rest between, has been quite ill. Though not fully recovered, he is now at work most of the time.

February 9th.—Yesterday the Morning Star came again. She was so much behind the time we had expected her, that we were really afraid some calamity had befallen her. This lateness will oblige her to do less that is needed for the Mortlock work. Mr. Logan and Moses will go there, and after a little time Mr. Worth will take Mr. Nauhun's schooner and go for them, as the Star must return at once to Honolulu. I suppose they will be gone about a month.

I shall do my best in his absence to keep things running. The Sabbath services are quite a responsibility, besides the care of our large family. Arthur and Beulah will be a great help in many ways.

The natives are quite unsettled by the failure of the Spaniards to return, as they said they would. They begin to feel that their coming and promises were all a farce. Some difficulties having arisen, Mr. Logan persuaded them to await the arrival of the Spanish man-of-war; and the delay makes them restless, and disorders are more frequent. Some have been killed here and in adjacent islands; and while we are not afraid, still we know many of the heathen people are blood-thirsty and treacherous, and might go to great lengths if once started. We feel that we need the prayers of Christians at home for ourselves and for this people.

STUDIES IN MISSIONARY HISTORY.

AUSTRIA.

THE lesson for this month is of special interest, as it takes us into the land of John Huss. Let the difficulties which surround the workers in that mission, and hamper them at every step, call forth earnest prayer on their behalf. Pray that the strength of Rev. and Mrs. Clark, who have for five years labored alone, may be equal to the burdens which have come upon them.

Want of Religious Freedom in Austria: A good article on this topic may be found in the *Gospel in all Lands*, January, 1887.

Historical Sketch of the Mission of the American Board: Twelve pages of the pamphlet, "Missions in Papal Lands," are devoted to this topic.

The Mission of To-day. See August *Mission Studies*.

Mrs. Clara Gray Schauffler. An interesting sketch of this devoted missionary is published by the American Tract Society for five cents.

Pastor Schubert, of Krabschitz. The *Herald* of May, 1885, contains an article that gives a vivid picture of this earnest man.

A Message from Bohemia: This, from the Bohemians themselves, may be found in the *Herald*, 1887, p. 54.

Missionary Letters: The *Herald* contains the following, from Rev. A. W. Clark: 1886, pp. 20, 97, 229, 509; in 1887, p. 29.

Items of News will be given in August *Mission Studies*.

Stray Notes on Romanism, by Rev. Arthur T. Pierson, in *Gospel in All Lands* for June, will be of interest in connection with this lesson.

The work among the Bohemians in this country will also furnish an interesting study.

THANK-OFFERINGS.

ENVELOPES for the use of our friends at thank-offering meetings have been prepared, and can be obtained upon application to Miss Wingate, No. 50 Dearborn Street, Chicago, in packages of ten, twenty-five, and fifty.

Miss Crosby, who went to Micronesia about a year ago, writes as follows of the impressions received from her first glimpse of the natives in the islands:—

IF the people at home could see these men, little better than the beasts of the field, and then could see them when they are clothed and educated, I believe it would do more to create an enthusiasm and an intense desire to help on the work, than all the sermons and reports that could be written. It made my heart ache as I never thought possible, to realize that every one of these people is a witness against the Christians in civilized lands. And if it comes home with such force by simply seeing them here, making our hearts condemn us, what will it be in the day when we shall be brought with them before our common Saviour? It appalls me to think of it!

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Buda</i> , 5; <i>Chenoa</i> , 5; <i>Canton</i> , 26.55; <i>Chicago</i> , Mrs. H. M. H., 10, First Ch., of wh. H. D. P. Bigelow, 25, to const. L. M. Miss A. H. Brace, Mrs. Mary M. Jones, 25, to const. self L. M., 50; <i>Plymouth Ch.</i> , of wh. 50 by Mrs. S. A. K., 250, <i>Grace Ch.</i> , 15; <i>Danville</i> , 10; <i>Evanston</i> , 67.38; <i>Hinsdale</i> , Mrs. A. P. K., 25, Mrs. L. R. H., 10; <i>Granville</i> , 9.75; <i>Kenwood</i> , 57.85; <i>Lee Centre</i> , 16.50; <i>La Harpe</i> , 5.20; <i>Plainfield</i> , 25; <i>Poplar Grove</i> , 5; <i>Rockford</i> , Second Ch., 6; <i>Roseville</i> , 3.50; <i>Sycamore</i> , 10.40; <i>Ravenswood</i> , 28; <i>Wilmette</i> , 16.08; <i>Woodburn</i> , 7,	664 21
JUNIOR: <i>Chicago</i> , Lincoln Pk. Ch., Y. L. S., 50, <i>Bethany Ch.</i> , Y. L. S., 20, <i>South Ch.</i> , 15; <i>Glencoe</i> , Y. L. S., 5; <i>Lake View</i> , Y. L. S., to const. L. M. Mrs. Lillian W. Gates, 25; <i>Princeton</i> , Whatsoever Band, 10; <i>Springfield</i> , Jennie Chapin Helpers, 12; <i>Sandwich</i> , Kings Daughters, 50; <i>Ravenswood</i> , Y. Peo. Soc., 25,	212 00
JUVENILE: <i>Lyonsville</i> , Mission Band, 23; <i>Newtown</i> , Mission Band, 4; <i>Neponset</i> , Mission Band, 2; <i>Oak Park</i> , Torch-Bearers, 14.51,	43 51
Legacy.	
<i>Woodburn</i> , Mrs. Clara B. Sturges,	50 00
Total,	969 72

Correction. In June L. & L., Hindale should have been credited with 43.45, which was included in the total.

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Elkhart</i> , 30.50; <i>Hebron</i> , 1; <i>Hobart</i> , 60cts.; <i>S. Vigo</i> , 65 cts.; <i>Terre Haute</i> , 11.65	44 40
JUVENILE: <i>Kokomo</i> , <i>Busy Bees</i> ,	2 50
Total,	46 90

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Belle Plaine</i> , 5; <i>Burlington</i> , 100; <i>Clinton</i> , 25; <i>Cherokee</i> , 18; <i>Des Moines</i> , <i>Plymouth Ch.</i> , 17.18; <i>Eagle Grove</i> , Five Ladies, 5; <i>Farragut</i> , 20; <i>Grinnell</i> , 26.75; <i>Montour</i> , 8.55; <i>Oskaloosa</i> , 5; <i>Preston</i> , 10; <i>Riceville</i> , Mrs. J. A. Brown, 5; <i>Stacyville</i> , 7.50,	252 98
JUNIOR: <i>Des Moines</i> , <i>Plymouth Rock Soc.</i> , <i>Plymouth Ch.</i> , 25; <i>Decorah</i> , 10; <i>Grinnell</i> , 4.85; <i>Iowa City</i> , 15; <i>Tabor</i> , Y. W. C. Asso., 10,	64 85
JUVENILE: <i>Grinnell</i> , <i>Busy Bees</i> , East Branch, 11.93; <i>Newton</i> , Buds of Promise, 5; <i>Postville</i> , Willing Workers, 2.88; <i>Des Moines</i> , <i>Plymouth Ch.</i> , S. S., 45.48,	65 29
Total,	383 12

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Allendale</i> , 5; <i>Grass Lake</i> , 11; <i>Greenville</i> , 34.66; <i>Le Roy</i> , 10, A Presbyterian Friend, 5,	65 66
JUNIOR: <i>Cheboygan</i> , 7.98; <i>Portland</i> , 5,	12 98
JUVENILE: <i>Covert</i> , Band of Hope, 1; <i>Grass Lake</i> , Children's Band, 3.42,	4 42
SUNDAY-SCHOOLS: <i>Flint</i> , 5.10	5 10
Total,	88 16

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Duluth</i> , 11; <i>Minneapolis</i> , First Ch., 42, <i>Lyndale Ch.</i> , 10; <i>Northfield</i> , 9.15; <i>Owatonna</i> , 13.31; <i>Sterling</i> , 4; <i>Wabasha</i> , 5,	94 46
JUNIOR: <i>St. Paul</i> , Atlantic Ch., Y. L. M. Soc.,	12 50
JUVENILE: <i>Minneapolis</i> , <i>Lyndale Ch.</i> , <i>Cheerful Workers</i> ,	3 00
Total,	109 96

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Bevier</i> , Miss Fannie Hudelson, 8; <i>Kansas</i> <i>City</i> , First Ch., 50; <i>Spring-</i> <i>field</i> , Central Ch., 6; <i>St.</i> <i>Joseph</i> , 6.10,	70 10
JUNIOR: <i>Carthage</i> , Soc. of Christian Endeavor,	6 00
JUVENILE: <i>Springfield</i> , Pil- grim Ch., M. S. Band, 10,	10 00
Branch total,	86 10
Sale of coins at Annual Meet- ing, 4; Mrs. J. A. Hays, 75 cts.,	4 75
Total,	90 85

NEBRASKA.

<i>Exeter</i> .—Y. L. Soc.,	10 00
Total,	10 00

NORTH DAKOTA.

BRANCH.—Miss H. A. Joy, of Grand Forks, Treas. <i>Coop-</i> <i>erstown</i> , 8; <i>Harwood</i> , 15; <i>Wahpeton</i> , 11.50,	34 50
Total,	34 50

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Canton</i> , 3.75; <i>Fire Steel</i> , 1.80,	5 65
Total,	5 65

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Chagrin</i> <i>Falls</i> , 6; <i>Cleveland</i> , Euclid Ave. Ch., 44.50, First Ch., 33.37; <i>Greenwich</i> , 5; <i>Marietta</i> , First Ch., 50; <i>Oberlin</i> , 110; <i>Point Marblehead</i> , 15; <i>Say-</i> <i>brook</i> , 8; <i>West Williamsfield</i> , 10.25,	282 12
JUNIOR: <i>Cleveland</i> , First Ch., Endeavor Soc., 19.73, Ply- mouth Ch., M. B., 50; <i>Elyria</i> , Y. L. M. S., 50; Lake Erie Seminary, <i>Painesville</i> , 50,	169 73
JUVENILE: <i>Berea</i> , Girls' M. B., 7.50; <i>Coolville</i> , Willing Hearts, 4.60; <i>Hudson</i> , Little Helpers, 13.40; <i>Medina</i> , Girls' M. B., 3.80; <i>Mt. Vernon</i> , Willing Workers, 19; <i>Richfield</i> , Cheer- ful Workers, 1,	49 30
Total,	501 15

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Denver</i> , First Ch., 50; <i>Long-</i> <i>mont</i> , 2.50,	52 50
JUNIOR: <i>Denver</i> , Cheerful Workers of People's Taberna- cle, 5, First Ch., S. S., 37; <i>Highlandlake</i> , S. S., 20; <i>Long-</i> <i>mont</i> , S. S., 9,	71 00
Total,	123 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Antigo</i> , 8; <i>Arena</i> , 1.80; <i>Boscobel</i> , 11; <i>Bloomer</i> , 3.40; <i>Broadhead</i> , 1.25; <i>Brandon</i> , 7.65; <i>Beloit</i> , First Ch., 22.65; <i>Clinton</i> , 5; <i>Elkhorn</i> , 35; <i>Emerald Grove</i> , 5; <i>Ithaca</i> , 10; <i>Kenosha</i> , 25; <i>Koshkonong</i> , 1.50; <i>La Crosse</i> , 53.21; <i>Milwaukee</i> , Grand Ave. Ch., 28.75; <i>Menasha</i> , 5.50; <i>Sharon</i> , 7.75; <i>Waukesha</i> , col- lection at convention, to const. Chauncey Ellsworth Goodrich, L. M., 25; <i>White-</i> <i>water</i> , 6,	263 46
JUNIOR: <i>Sparta</i> , Y. L. M. S.,	6 00
JUVENILE: <i>Antigo</i> , Willing Workers, 2; <i>Arena</i> , Willing Workers, 1; <i>Green Bay</i> , C. M. B., 17; <i>La Crosse</i> , Little Helpers, 10;	30 00
Less expenses,	299 46
Total,	283 43

GEORGIA.

<i>Atlanta</i> .—Church of the Re- deemer,	12 50
Total,	12 50

JAPAN.

<i>Kioto</i> .—Mrs. O. H. Gulick, const. self L. M.,	25 00
Total,	25 00

MISCELLANEOUS.

Sale of leaflets, 21.03; of waste paper, 6.44; of "Women of the Orient," 4.00,	31 47
Total,	31 47
Receipts for month,	2,725 96
Previously acknowledged,	25,366 09
Total since October,	\$28,092 05



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TURKEY.

Under date of April 14, 1887, Mrs. Baldwin writes from Broussa:—

THE fall term, from September 20th till December 31st, was a long one when at its close we counted the number of weeks; but the days and weeks themselves sped by as if on wings, for all who had been here before entered on their work with fresh zeal, and new scholars soon caught their spirit. The health of all was good, and we had to call a doctor but once, when a case seemed to demand something more than ordinary nursing and care.

There was no marked religious interest, but the prayer-meetings and other devotional exercises, especially the Sunday morning hour for prayer, showed a tenderness of feeling which always impressed me when I was with them. This was the only time in the week when the school was divided according to nationality, the Armenians in one room, the Greeks in another, so that I was with each set on alternate Sabbaths, whenever possible.

This term we have all been together again, and have had some very precious seasons.

I trust we shall witness some cheering results at our next communion, for I feel as if the truth was working in their hearts; and it has surely shown itself in some lives.

Before the unpleasant weather of winter set in we had many visits from 'old pupils, some of them spending the night or a Sabbath with us, and taking their place as naturally as if they still had their names on the roll; also from parents of the pupils, who seldom fail to express their satisfaction and thanks. Complaints

are rare, and I count this one of the many indirect ways in which I have been helped to bear the responsibility laid upon me.

The coming into the school of a number of non-Protestant girls has opened many a door into which, from lack of time and strength, I have not been able to enter, and at a number of the homes I have called but once or twice. The last of September one of our girls was married. . . . I have seen her only once since, so that I don't know what her influence has been. Though rather shrinking in her way of thinking and acting, she became a member of the church while in school, and I hope she has lived consistently, and set a good example.

. . . Our going among the people in the villages last summer resulted in our having calls from them when they came to Broussa; and even from the Turkish village of Baba Sultan came the widow and son in whose house we lived, to see our school and work.

Sometimes one is tempted to count such things an interruption, for of course from entertaining such people once or twice, we can't see much result; but perchance some impression may be made upon them, so we always try to do what we can for them, knowing not "whether shall prosper, either this or that."

From the hopeful strain in which I wrote last, no doubt you were rejoicing for months that some one had come for the school; but again we were disappointed, and no Miss Willard appeared. But on December 7th we were cheered by the arrival of Mr. and Mrs. Crawford, with two children, which more than doubled in numbers our little circle. The excitement ran so high that I gave the school a half-holiday, which was spent in making preparations to receive them,—or, rather, in putting on the finishing touches, for the main work was all done. Mr. Baldwin went to Modania to meet them, but my place was here with the girls, and about sunset word was brought, "They are coming!" So the big gates were thrown open, the Chinese lanterns hung along both balconies were lighted, the illumination "Welcome" put in a conspicuous place, and as the party, accompanied by quite a number of native friends who had gone out on the road to meet them, entered the yard, the girls gathered on the lower balcony, and struck up their hymn of welcome.

" Now unite our hearts and voices
In a song of joy and praise;
Each one gathered here rejoices,
And a welcome note we raise."

CHORUS: " Welcome, welcome home," etc.

I meanwhile went down the path to greet the new-comers, my eyes filled with tears of joy, and my heart responding to each

word as they continued the song. After halting a few minutes, to exchange salutations, we all went on to our house, and soon around the supper-table we were chatting like old friends, and from then till now we have been very happy together. The days that immediately succeeded were full indeed, visiting the school and getting acquainted with the girls, receiving visits from native friends, unpacking boxes, etc., etc. They were especially interested the morning they came into school, hearing the older class recite the Shorter Catechism in English, from beginning to end, with scarcely a mistake.

After an account of Christmas festivities, Mrs. Baldwin continues:—

The Monday following, we went right on with school-work again, and closed on Friday, with an evening entertainment in the chapel,—a magic lantern exhibition, to which parents and friends of the school were invited. The lantern had been given to Mr. Crawford to use in this way, and it was something entirely new here. The views were mostly Bible scenes and characters; and as Mr. Baldwin explained them in Turkish, he had an opportunity of presenting the truth to some who never come to an ordinary preaching service.

Saturday, January 1st, the girls all dispersed for their own holidays, and the place seemed quite deserted,—especially when Mr. Baldwin, too, started off for a short tour. I was too exhausted to go with him in such uncertain weather as we usually have at that season; in fact, I was so unwell that I accomplished very little even at home, and only just got ready to do something by the time school began again, on January 20th. There was but one change, and that I regretted very much,—one of the older girls was obliged to remain at home with her feeble mother and aged grandmother, who had really no one else to care for them; so the whole number, including day pupils, was only twenty-eight. Owing to the lateness of Easter this year, which is next Sunday, the 17th (one week later than you will celebrate at home), this term has been a long one; and it has been a sad one, too, for God has come very near to a number of our girls. First, one of our pupil teachers was summoned home, on account of the death of her grandfather; then Evasmia, our assistant Greek teacher, was called to be with her mother during the last weeks of a long illness, and finally had to part with her; so she and her sister, Aphrodite, who is still in school, and Athena, formerly a pupil, were all three left motherless, and for many reasons they all look to me for sympathy and help. Later, two other sisters lost their father, after a short sickness of only two weeks, and another, her father, with scarce any warning at

all. To control and comfort under such circumstances has been a great strain, to which was added, on Monday of this week, the shock of opening a telegram from America, containing the news of his father's death—as dear to me nearly as my own father; and here I sit thinking how best to break the news to him, way off in the Interior! During all our twenty years in Turkey, never have I realized before what it was to be separated from the dear ones. No days have ever been quite so long as Monday and Tuesday; but the experience has given me a more tender feeling than ever for those who have been afflicted, and we can truly say, “Blessed are they that mourn, for they shall be comforted.”

During these two terms my husband has been away from home a number of times, going repeatedly to Yenige, where, I told you, he was interested in the building of a new church.* The building is neat, and, on the whole, plain, but exceedingly attractive; and the two round, blue and amber stained glass windows, presented by our girls' missionary society, is a pretty addition, and brightens up the whole structure. Nevertheless, we cannot be satisfied till we see the spiritual temple rising in still more beautiful proportions.

. . . The missionaries and native pastors who were with us a few days, showed great interest in the school, and this, with their earnest words and warm prayers, did us all good. Also, one morning we had with us for an hour Mr. Brown, Secretary of the Turkish Missions' Aid Society, and Dr. Thomson, Agent of the British and Foreign Bible Society; the former questioning the school on the Scriptures, and giving them some interesting information, while he, in turn, seemed well pleased with their answers, the singing, etc. As I have told you before, the high and airy situation of the building, the beautiful views from every side, the pretty garden all round the house, the cleanliness and order within, never fail to attract attention; and I wish I could pass every kind word on to you, dear friends in California, whose efforts, zeal, love, and prayers started and helped to keep alive such a school.

. . . I am alone this Easter vacation with five of the girls who could not go home, and I think you would be surprised to see how happy and contented they are, with their little housekeeping cares,—sewing, mending, reading, and writing.

. . . Do not cease to pray most earnestly that some one may speedily be found for this work, which is so dear to me that I wish I had time to interest some one personally; but this part I must leave to the co-workers at home.

*Particulars in regard to this interesting occasion may be found in the *Missionary Herald* for June.



VOL. XVII. SEPTEMBER, 1887.

No. 9.

SURVEY OF FOREIGN WORK.

ONCE more we wish to give our readers a bird's-eye view of our foreign work as it exists according to the latest received information. As in other years, owing to limited space, we can give only the most meager outline of what is being accomplished; but we trust it will prove valuable for reference, and will be supplemented by an effort to be informed in the interesting details contained in our pages and in manuscript letters. The length of the survey necessarily defers valuable foreign letters and home articles to other numbers.

ZULU MISSION, SOUTH AFRICA.

MISSIONARIES.—Mrs. Mary K. Edwards, Miss Fidelia Phelps, Miss Martha E. Price, at Lindley (21 miles northwest from Durban); Mrs. S. W. Tyler, at Umsunduzi (30 miles northwest from Durban); Miss Gertrude R. Hance, at Umvoti (40 miles northeast from Durban); Miss Annie McMahon, at Mapumulo. SCHOOLS.—Lindley Female Seminary, in charge of Mrs. Edwards, Misses Price and Phelps, 49 boarders and 6 day-scholars; Boarding-school at Umzumbi, in charge of Miss Kate Houseman (supported by the W. B. M. I.), and Miss Welch, 40 pupils; 2 Bible-women at Umvoti.

The seminary at Lindley was never more prosperous than during the past year. The last term opened with sixty pupils; but illness of some of the girls and of their parents obliged some to return to their home, much against their wishes. Before these girls left, the schoolroom was utilized as a dormitory, and "every night sixteen or eighteen girls rolled themselves up in their blankets, and slept very sweetly on native mats spread on the floor." Later,

with some crowding, all but five were accommodated in the bedrooms, these five sleeping on the floor in the dining-room. It will be seen that a grant of \$6,000 for the enlargement of the building was not made any too soon. Unusual attention and earnestness in the religious meetings, and the obedient, faithful spirit manifested by some, show that the lesson of service for Christ is being impressed on their hearts by the Holy Spirit. Miss Price still remains in this country, on account of ill health, and there is a loud call for another lady to assist in the school. The school at Umzumbi continues its efficient work; the new building has been completed during the year, and is a great delight to both teachers and pupils. Miss Hance is now in this country for rest, the work of her Bible-women and among the kraals being largely under the care of Mrs. Wilder during her absence. Mrs. Tyler, at Umsunduzi, notwithstanding much ill health, has continued her labor among the families about her. Miss Annie McMahon, who reached Durban early in May, on her way to Mapumulo, writes brightly and hopefully on the work opening before her.

WEST CENTRAL AFRICA.

MISSIONARY.—Mrs. Wm. E. Fay.

Mrs. Fay, in her primitive home in the heart of Africa, is winning her way among the rude people about her, and beginning to gain an influence over them for good. The details of this work have been made familiar through her pleasant letters.

EUROPEAN TURKEY MISSION.

MISSIONARIES — Mrs. Ellen R. Baird, Mrs. Fannie G. Bond, and Miss Harriet L. Cole, at Monastir (400 miles northwest from Constantinople in Macedonia); Mrs. Isabella G. Clarke, Mrs. Mabel Sleeper, and Miss Sara E. Graves, at Samokov (300 miles northwest of Constantinople); Miss Ellen M. Stone, at Philippopolis (150 miles northwest of Constantinople); 5 Bible-women.

Of the general condition of missionary work in this mission, the *Missionary News* says: "We have been deeply impressed with the fact that Macedonia is open to the gospel. Everywhere houses are accessible; consciences are awakened; the emptiness of old forms is felt, and there is a readiness to hear, if not a hungering and seeking for, the words of eternal life. . . . The colporteur and the Bible-woman are universally welcomed, and often warmly invited to new places." The boarding-school at Monastir (supported by the W. B. M. I.), under Miss Cole's efficient management, has had a prosperous year, although with no unusual events or marked religious interest. Miss Cole is in great need of an assistant, to share in the care of the school. The labors of Mrs. Baird and Mrs. Bond among the women have been specially blessed,

and they find their hands full to overflowing in superintending Sunday-school work, a girls' foreign missionary society, a woman's class in the Westminster Catechism, and attending women's meetings. At some of these meetings the rooms are packed to their utmost capacity, others standing at the doors, and endeavoring to listen through the windows. Mrs. Bond's medical work is still a useful adjunct to more direct missionary effort. Mrs. Clarke and Mrs. Sleeper are doing much the same work in Samokov. The plan of giving out sewing to the women, and helping them to earn their garments, similar to the arrangement in this country, has proved successful in both these cities. Mrs. Sleeper, whose special work this last year has been the editing and care of a children's paper, reached New York, June 18th, for a period of rest. Miss Graves, who has been in this country during the year, expects to return this autumn. Her place in the school at Samokov has been supplied by Miss Stone. The Bible-women's work has made good progress, as will be seen by a full account of it in the next number. The class for training Bible-women was expected to commence at the close of the school term, with thirteen members.

WESTERN TURKEY MISSION.

MISSIONARIES.—Miss Clara Hamlin, Miss Isabel F. Dodd, Miss Flora A. Fensham, Miss Helen E. Melvin, and Miss Ida W. Prime, at the Constantinople Home; Mrs. Fannie M. Newell, Miss Olive N. Twitchell, Miss Martha J. Gleason, at Constantinople; Mrs. Catharine Parsons, at Nicomedia (50 miles southwest of Constantinople); Miss Laura A. Farnham and Miss Marion E. Sheldon, at Adabazar (about 30 miles from Nicomedia); Miss Mary L. Page, Miss Agnes M. Lord, Miss Emily McCallum, Miss Rebecca G. Jillson, at Smyrna; Miss Phebe L. Cull, at Broosa (57 miles south-southeast from Constantinople); Mrs. Myra P. Tracy, Miss Eliza Fritcher, Miss Fannie E. Washburn, at Marsovan (about 350 miles east from Constantinople); Miss Sarah A. Closson, Miss Fannie E. Burrage, at Cesarea (370 miles southeast from Constantinople); Miss Laura B. Chamberlin, at Sivas (400 miles southeast from Constantinople). SCHOOLS.—The Constantinople Home, Misses Hamlin and Patrick (Miss Patrick supported by the W. B. M. I.), associate principals, 61 boarders, 45 day-scholars; boarding-school at Talas, Misses Closson and Burrage in charge, 23 boarders, 5 day-scholars; boarding-school at Smyrna, in charge of Misses Page, Lord, McCallum, Jillson, and Lawrence; 26 boarders, 51 day-scholars; boarding-school at Adabazar, Misses Farnham and Sheldon in charge, 22 boarders, 18 day-scholars; preparatory department, 57 pupils; boarding-school at Marsovan, Mrs. Fritcher and Miss Wright (Miss Wright supported by the W. B. M. I.) in charge, 37 boarders, 28 day-scholars; boarding-school at Sivas, Miss Chamberlain in charge, 12 boarders, 17 day-scholars; primary department, 64 pupils. Fifty-two day and village schools; 14 Bible-women.

In the Home at Constantinople the year has been "one of prosperity in every sense," with more boarders than ever before, although with a slight diminution of day-scholars. One of the events of the year has been the government inspection of the school and the examination of text-books. This caused some anxiety, but the result was favorable, only a few unimportant passages in some of the books being struck out. The Greek

department, established last autumn, has proved successful, there being already fourteen Greek pupils, with a prospect of more next year. Another new feature is a large kindergarten department. The graduating class numbers ten. On the first Sabbath of the closing term seven of the pupils united with the church, three from the senior class and four from the junior, and there has been much earnestness and spirituality in the whole tone of the school. A flourishing missionary society among the girls has contributed nearly forty-one dollars for the sufferers in the vicinity of Adana,—the result of much self-denial. Miss Hamlin, at the time of writing, is on her way home for rest. The city mission work in Constantinople, so well started by Mrs. Schneider and Miss Gleason, now in charge of Mrs. Newell and Miss Twitchell, is increasingly prosperous. The Sunday-school has a membership of three hundred, besides a large floating company, two houses being uncomfortably crowded. The day-schools, evening entertainments, and coffee-houses are wonderfully successful. The coffee-houses are thought to be doing much to change the sentiment of the community as to Protestant ideas and purposes, and to attract them to regular places of worship and Bible study. Mrs. Schneider, much to the regret of all, has felt that she must lay down her missionary work; but Miss Gleason, who is still in this country, hopes to resume her labors as soon as returning health will permit. Miss Maria West, though not a regular missionary of the Board, is doing a good work in another part of the city, in visits among the women, tract distribution, and Bible-instruction.

The school at Smyrna has held steadily on its way. The number of pupils has been somewhat less than in the previous year, owing largely to increase in tuition required, and the cramped condition of affairs owing to the erection of the new building on the site of the old one; but the general status of the school has been in every way encouraging. A good degree of religious interest has prevailed, eleven pupils having begun the Christian life, it is hoped, although none have united with the church. The new building was occupied about the middle of April. It is situated on a corner lot, has a frontage of ninety feet, with special advantages for light and ventilation. The death of two of the pupils during the year has cast a sadness over the school. The fact that both were earnest Protestant Christians, is a source of comfort to the teachers. The kindergarten in the city, under the care of Miss Bartlett, has come to be an important factor in missionary effort. A strong influence is gained over the children, and an entrance obtained to many homes otherwise closed to the mis-

sionary. Miss Cull, formerly of this station, has been appointed to the school in Broosa, and expects to reach there in season for the opening of the school year. She is earnestly seeking an associate to accompany her.

The school at Adabazar has had a prosperous year, and the native Christians, who provide for its support, are justly proud of its success. Miss Sheldon, who went to Adabazar a year ago, has been principally engaged in the study of the language, but has had classes in music and other branches. Mrs. Parsons, who rendered valuable assistance in the school during the winter, returned to her work among the women in Nicomedia in the spring. In Talas the school is holding its own, though laboring under difficulties, and lacking some of its usual efficiency, through Miss Closson's prolonged absence in this country and the want of sufficient working-force. The report of the mission says: "Too much cannot be said in praise of Miss Burrage, for her courage in holding on alone during the enforced absence of Miss Closson. The energy and ability developed by her necessities have been a satisfaction to all." The school at Marsovan continues its usual efficiency. Twenty of the pupils pay full board, fourteen half price, and the day-scholars pay forty piasters a year. Six of the present pupils are daughters of former members of the school. The religious state of the institution has been good, and several have wished to unite with the church, but it was thought best to defer it for awhile. The annual report of the mission says: "What was once the one high-school for girls in Turkey, in Hasquey, and then for years the mission boarding-school, with about twenty pupils, is now the station boarding-school, with nearly seventy pupils. Now, every station has its girls' boarding-school, all daughters—even the Constantinople Home itself—of the institution over which Miss Fritcher has presided, for twenty years, with an ability, devotion, and success that the mission cannot let pass without record." Miss Fritcher is now in this country, for well-earned rest, and Miss F. E. Washburn is to return to Marsovan. The principal event of the year in the Sivas school has been the enlargement of the building, of which an account was given in the July number. This has not interfered with the faithful performance of all school duties, however, nor in progress in spiritual things. There has been a calm decision to "seek first the kingdom of God and his righteousness," that has been cheering to witness. The village schools and labors of the Bible-women are special features of the Western Turkey Mission, and are doing much to undermine the stronghold of a corrupt religion, reaching, also, not a few Moslems, in a quiet, unpretending way.

CENTRAL TURKEY MISSION.

MISSIONARIES.—Mrs. Emily R. Montgomery, Miss Harriet N. Childs, Miss Ellen M. Blakeley, at Marash (90 miles northeast from Scanderoon); Miss Ellen M. Pierce, Miss Henrietta West, at Aintab (90 miles east-northeast from Scanderoon). SCHOOLS.—Aintab Female Seminary, Misses Pierce and West in charge; 29 boarders, 31 day-scholars. Fourteen day-schools, 5 Bible-women.

Mrs. Montgomery, who has been detained in this country several years by family cares, is expecting to return to Turkey this autumn. Miss Childs and Miss Blakeley are both doing good work in the girls' college at Marash (supported by the W. B. M. I.), which is in a flourishing condition. The pupils in the college are from towns and cities in the region, graduates from the city grammar schools, from a preparatory school, and two have been received from Aintab Seminary who desire to pursue an advanced course of study. The teachers also find time to visit the homes of the pupils, and so gain a wide influence for good. An account of the present condition of Aintab Seminary is given in the July number. Besides her school duties, Miss West has been able to do work outside among the women. She writes of a visit at Killis, where a hundred women gathered for a noon meeting, of the successful labors of the Bible-woman there, of the devoted teacher of the village school, with its three departments, and of the progress of the truth among the women, including some Moslems. It is just such work as this that enables Miss Pierce to write: "I think we have but a faint idea of what a great influence the planting of these Christian churches and schools in their midst has upon the future of the Moslems. The whole Turkish nation has been, in a sense, reformed, bad as it is, by these missions. They are vastly better than they were, and in many ways we see a preparation going on for a reception of the gospel by the Turks. I believe we must maintain our position strongly here, if for no other reason than with the hope that eventually the door will be opened for work among this class."

EASTERN TURKEY MISSION.

MISSIONARIES.—Mrs. Caroline R. Allen, Miss Caroline E. Bush, Miss Harriet Seymour, Miss Emily C. Wheeler, Miss Mary L. Daniels, at Harpoot (175 miles south from Trebizond); Mrs. Olive L. Andrus, Miss Clarissa H. Pratt, at Mardin (150 miles southeast from Harpoot); Miss Charlotte E. Ely, Miss M. A. C. Ely, at Bitlis, on Lake Van (about 300 miles southeast from Trebizond); Mrs. Martha W. Reynolds, Miss Grace N. Kimball, Miss Laura-ette E. Johnson, at Van (eastern end of Lake Van); Miss Harriet G. Powers, at Erzroom (150 miles southeast from Trebizond). SCHOOLS.—Euphrates College, Female Department, Misses Wheeler and Daniels in charge; 240 pupils. Boarding-school at Mardin, Misses Dewey and Nutting (both supported by the W. B. M. I.) in charge; 8 boarders and 8 day-scholars. Boarding-school at Bitlis, Misses Ely in charge; 41 boarding, 25 day scholars. Boarding-school at Van, Misses Kimball and Johnson in charge; 14 boarders, 46 day-scholars. Thirty village and day schools; 22 Bible-women.

We are indebted to Miss Ely for a very full report of woman's work in the Eastern Turkey Mission, compiled from the various re-

ports presented at the annual meeting of the mission at Harpoot, in May. From this we glean the following: At Harpoot the neatly attired companies of girls that came to the various departments in school, the well-prepared lessons, and many other evidences, show the care and painstaking of the teachers, and their attainments compare favorably with schools in America. There are thirty-five church members among the pupils, while the number hopefully Christians is nearly double. Misses Seymour and Bush have visited over twenty out-stations, traveling nearly five hundred miles. Unnumbered meetings with women and girls, with audiences of from twenty to three hundred, have been held. Eleven weeks were spent in Diarbekir, visiting no less than two hundred families. Fifteen Bible-women have done good service in out-stations. The school at Erzroom, under Miss Powers' care, was to graduate a class of four in June, three of them professing Christians. A successful kindergarten has also been started. Miss Powers is soon to come to this country, for rest. At Mardin, the girls' school, through the efforts of Mrs. Andrus and others, was re-opened in October last. Misses Dewey and Nutting reached Mardin in November, and at once assumed such duties as were possible without a knowledge of the language. A good interest in study has been shown, and there has been some religious interest following the meetings for prayer in January. Miss Pratt still remains in this country, seeking health, but hopes to return in a few months. At Van, the school has had a successful year. Most of the pupils have been in the school from two to four years, and their growing mental ability and improved characters add much to the pleasure of teaching. During the winter there was a special religious interest, and Miss Kimball writes: "There is not one of the older girls for whom we have not a more or less assured hope that they have decided to be heart-Christians; and according to their age and understanding, we feel that almost all the smaller girls are setting their feet in the right path." A day-school, started in the city and taught by one of the pupils of the boarding-school, a Bible class for brides, and a Helping Hand Society among the girls, have also been successfully carried on. The school at Bitlis is making "gradual but permanent progress," and a quiet work of the Spirit has gladdened the hearts of the teachers. Prayer-meetings among the women, missionary and mothers' meetings, have been well sustained, and the Misses Ely have also done a good amount of touring. "The cases are being multiplied in which, convicted and constrained by the truth, the old cry is again heard, 'O Galilean, thou hast conquered!'"

MARATHA MISSION.

MISSIONARIES.—Mrs. Charlotte E. Hume, Miss Lily Lyman (under appointment), at Bombay; Mrs. Mary E. Bissell, Miss Julia Bissell, Miss Kate Fairbank, Miss Sarah J. Hume, at Ahmednagar (140 miles east from Bombay); Mrs. Mary C. Winsor, at Sirur (30 miles south from Ahmednagar). **SCHOOLS.**—Bombay, Mrs. Hume in charge, 51 pupils; boarding-school at Ahmednagar, Misses Hume and Bissell in charge, 70 boarders, 90 day-scholars; boarding-school at Sirur, Mrs. Winsor in charge, 40 pupils; two Hindu girls' schools at Ahmednagar, Mrs. Bissell in charge. Fifty-one village and day schools; 22 Bible-women.

The school for Christian boys and girls in Bombay includes a primary, an intermediate, and a high-school department,—twelve classes in all. The grant earned at the government examination was forty per cent more than the previous year, and ten have united with the church. In November, 1886, the school at Ahmednagar passed into the hands of Miss Hume and Miss Emily Bissell (supported by the W. B. M. I.), Miss Harding having married, and removed to Sholapur, and Miss Fairbank assuming outside work. The results of government examinations brought larger grants in aid than ever before, nearly all the classes doing themselves credit. Nine of the girls have united with the church in the year, and ten have been married, and scattered among the villages of the different mission-fields. "The true end and aim of this school is to help these girls to become not only good scholars, but earnest, consecrated women." The new dormitory provided by the Board has been well filled, and has added much to the comfort of the pupils. Mrs. Winsor writes from Sirur: "Our girls' school has been a constant delight to me throughout the year. The bright, happy faces of the girls bring pleasure every time I go among them. One of the younger girls, after receiving baptism, went home to her heathen parents for vacation. The father, seeing the great change in her, said, 'I have lost my daughter.' Her mother said, however: 'S. is good, now,—better than we are. I wish that I, too, could go to that school, and learn to love her Saviour.'"

The Chapin Home has housed, loved, and cared for thirteen women the past year, and there has been great demand for their services as house-servants among the well-to-do Christians. So the Home is doing what it proposed, in teaching these women and finding work for them. The Bible-women employed by the mission have preached 4,614 times during the year to audiences numbering in the aggregate 59,999 persons. Besides this, there has been a great deal of voluntary work among the women, by the wives of native preachers. Interesting details of their work will be given in the October number. The village schools increase in number, and are doing excellent pioneer work.

MADURA MISSION.

MISSIONARIES.—Mrs. S. B. Capron, Miss M. P. Root, M.D., at Madura (270 miles southeast of Madras); Mrs. Charlotte H. Chandler, Miss Gertrude A. Chandler, at Battalagundu (32 miles northwest from Madura). SCHOOLS.—Boarding-school at Madura, Miss E. M. Swift (supported by the W. B. M. I.) in charge, 62 boarders, 16 day-scholars; boarding-school at Battalagundu, Miss Chandler in charge, 60 pupils; boarding-school at Mandapasalai; boarding-school at Periakulam; boarding-school at Pulani, Mrs. H. C. Hazen in charge; nine Hindu girls' schools, with 488 pupils; 14 village and day schools, with 288 pupils—148 Christian, and 140 Romanist and heathen; 17 Bible-women.

The details of the labors of Bible-women in the mission, and also Miss Root's medical work, were given in the July *LIFE AND LIGHT*. The boarding-school at Madura has felt the benefit of the remarkable revival last autumn all through the year, eighteen having united with the church. The influence extended also to the school at Battalagundu. Of the pupils in the boarding-schools the report says: "Two whole years' training in a well-regulated boarding-school completely makes over boys and girls, so that they never go back to their villages the same persons that they came. They are the warmest friends of mission effort. The village-schools are said to lie at the foundation of all the educational, and, to a certain extent, of all missionary work. A full account of these schools will be found on page 335.

CEYLON MISSION.

MISSIONARIES.—Miss Kate Hastings, at Batticotta; Mrs. Mary E. K. Howland, at Tillipally; Miss Susan R. Howland, at Oodooville; Miss Mary Leitch, Miss Margaret W. Leitch, at Manepy. Boarding-school at Oodoopitty, Mrs. R. E. Hastings in charge, 27 pupils. Twenty-three village and day schools, with 570 pupils; 28 Bible-women.

Miss Hastings continues her work among the women in Batticotta and vicinity with success. Miss Howland is at the head of the Oodooville boarding-school, of whose pupils the Director of Public Instruction in Ceylon says: "Their influence for good is incalculable, as they are brought into daily contact for a period of years with their lady teachers. They go forth into the country refined and intelligent women, many of them to perpetuate the lessons in civilization which they have learned." The endowment fund has now reached the sum of Rs. 15,695, the whole amount desired being Rs. 20,000. The numbers and labors of the Bible-women in this mission under the care of Mrs. M. E. K. Howland increase each year. Several conversions are reported as the result of their work, but the unseen results are much greater. "Nowhere in the heathen world has woman more relative power than in Ceylon, and the whole community is being surely leavened with gospel truth through this agency." The village schools have so multiplied that but few children, comparatively, are more than a mile from some school, and the power of their influence can hardly be overestimated. The Oodoopitty boarding-school continues its usefulness.

Thirteen of the pupils are church-members, and eight others are asking for admission to the church. A class of nine graduated in January, of whom an account is given in the June number. The Misses Leitch having volunteered to secure funds for the better endowment of Jaffna College, are now working under the auspices of that institution in England and Scotland, with encouraging success.

FOOCHOW MISSION.

MISSIONARIES.—Miss Elsie M. Garretson, Miss Emily S. Hartwell, Miss Kate C. Woodhull, M.D., Miss Hannah C. Woodhull, at Foochow. SCHOOLS.—Boarding-school at Foochow, Misses Newton (supported by the W. B. M. I.) and Garretson in charge, 32 pupils; women's school at Foochow, day-schools at Foochow and Shawu; 1 Bible-woman.

The girls' boarding-school in Foochow continues to be a powerful agency for good to the pupils and to the general work. The charge of six hundred cash as tuition diminished the numbers at the beginning of the year, but the attendance was soon the same as before. Several of the graduates are doing well as teachers in the out-stations. Labors among the women by our Bible-woman, the matron in the girls' school, and wives of pastors, are more encouraging than ever before. Two societies for Christian endeavor are thought to be largely instrumental in bringing young people into the church,—eight in Foochow the past year, and eleven in Nantai. Dr. Woodhull reports four hundred new cases treated in the dispensary during the year, forty-eight hospital patients, a class of five medical students, and a second dispensary in another part of the city, which bids fair to form a center for missionary work. Great difficulty has been experienced in securing land for the woman's hospital. The site was selected more than a year ago, and eleven sets of deeds have been obtained, four more remaining to be secured before it will be safe to commence the building. Miss Emily Hartwell, whose health is impaired, is now in Germany, on her way to this country.

NORTH CHINA MISSION.

MISSIONARIES.—Miss Mary E. Andrews, Miss Mary Anne Holbrook, M.D., at Tung-cho (12 miles east from Peking). SCHOOLS.—Boarding-school at Kalgan. Day-schools at Kalgan, Tung-cho. Three Bible-women.

Miss Andrews and Miss Holbrook are now both in this country, —the former on account of the illness of her mother, the latter for the benefit of her own health. Of the general work, Miss Andrews writes: "We find among the people a constantly increasing disbelief in the power of their idol gods, and constantly increasing knowledge of our God as a prayer-hearing God." Many houses where they are pleasantly received for awhile are closed again, for one reason and another; but new doors open as others close, and the missionaries are able to scatter the truth more widely than

would be possible if time and strength were given entirely to a few permanent houses. Miss Holbrook's medical work is spoken of as almost indispensable in bringing the missionaries and the native women together.

During Miss Holbrook's six years in China, she obtained sufficient command of the language to translate a "Story of the Gospel," to write in Chinese a "High School Chemistry," and "Animal and Vegetable Biology,"—all of which are in print. She has established a medical work for women that has been of the greatest advantage to evangelistic efforts. A dispensary has been built and placed in complete running order. Ten thousand patients have been treated for a longer or shorter time. When we consider that a large proportion of these patients at least have the gospel proclaimed to them in some form, the work assumes a magnitude that must satisfy any woman's ambition.

JAPAN MISSION.

MISSIONARIES.—Miss Abby M. Colby, Miss Adelaide Daughaday, Miss Fannie A. Gardner, Miss Mary E. Gouldy, Mrs. Frances A. Gulick, at Osaka; Mrs. Agnes M. Gordon, Mrs. C. L. Cady, Miss Frances Hooper, Miss M. A. J. Richards, at Kioto; Miss Anna Y. Davis, Miss Marcia Bliss, at Kobe; Miss Eliza Talcott, Miss Julia Gulick, at Okayama; Mrs. S. E. DeForest, at Sendai; Miss L. E. Graves, under appointment to Northern Japan. Boarding-school at Kioto, Mrs. Cady and Miss Hooper in charge.

The work in this wonderful country still continues most inspiring, making rapid strides month by month. The school at Kioto has had a prosperous year, maintaining the stand taken two years ago, and constantly increasing in numbers and efficiency. An appropriation for enlarging the building was made early in the winter, and the addition was to be made during the summer. Mrs. Cady (formerly Miss Clarkson) and Miss Hooper still have the care of the school, but they are earnestly calling for an experienced teacher to come to their aid. The building for the training-school for nurses was to be finished the first of July. Interesting items of this school will be found on another page. Miss Richards, who has it in charge, has made a flying visit to this country in company with Miss Bliss, whose ill health compelled her return, and will probably necessitate the relinquishment of her missionary work. Miss Richards was to sail, on her return voyage, August 23d. Mrs. Gordon has also returned to her work in Kioto. Of the school at Osaka (wholly supported by the Japanese), under Miss Daughaday's care, an account is given in the July number. The mania for everything foreign in Japan makes great demands upon the time of the missionaries, affording, also, wonderful opportunities to gain an influence over the people, and to promote their legitimate work. Miss Colby, whose headquarters are still in Osaka, finds her time filled with most absorbing and effect-

ive work in the out-stations. Of Mrs. Gulick's share in the tide of events, an account is given in the August number. Mrs. DeForest has removed to Sendai in Northern Japan, where there is more work opening than can possibly be cared for with the present missionary force. Miss Graves left for Northern Japan the last of May, in company with Dr. and Mrs. Scudder. Miss Gouldy, Miss Gulick, and Miss Gardner are in this country, for rest.

MICRONESIAN MISSION.

MISSIONARIES.—Mrs. Harriet A. Pease, Miss Sarah L. Smith, Miss E. Theodora Crosby, on Kusaie, one of the Caroline Islands. Boarding-school at Kusaie, 20 pupils; Miss Smith in charge.

The girls' school at Kusaie has made a prosperous beginning with twenty pupils,—ten from the Gilbert Islands, and ten from the Marshall Islands. The new building was just ready for occupancy when the Morning Star left. Miss Smith is at its head, receiving valuable aid from Mrs. Pease, and Mrs. Cole, the widow of a trader living on the island. Interesting details of her work will be found in the August and September numbers. Owing to the ill effects of the voyage and climate, Miss Hemingway was obliged to return to this country on the return trip of the Morning Star. Miss Crosby, who has also suffered from the same causes, was studying the language, and preparing for her work in the boys' school.

MISSION TO SPAIN.

MISSIONARIES.—Mrs. Alice G. Gulick, Miss Susan F. Richards, Miss Catherine Barbour, under appointment at San Sebastian; 40 boarders, 77 day-scholars. Day-school at Santander and Zaragoza.

The school at San Sebastian presents a most hopeful outlook. Since the last report there has been an increase in the number of pupils. The new kindergarten and preparatory departments, with seventy-seven pupils, have acquired a good reputation.

Basque parents now send their children, notwithstanding the fact that the Bible is taught daily. Only four years ago friends of the school feared, and foes believed, that no Basques would be influenced by the work.

The missionaries think that the time has come for making this school a permanent institution. A good, thoroughly furnished building is the great need of this school. In such a place the young girls may be gathered, and kept under pure gospel influences, away from the sight and sound of idolatrous superstition. Seven have united with the church during the past year, and there has been more than usual religious activity among the pupils.

Miss S. F. Richards, who has been a faithful and enthusiastic teacher, feels obliged to return to America, to help care for her family. She will be much missed by her many friends in Spain.

Miss Catherine Barbour, of the Mt. Holyoke Seminary Class of '87, has been appointed to teach in the school. One other missionary is needed.

A knowledge of medicine or music would render a person who may be called of God to this work, especially useful.

MISSION TO AUSTRIA.

SCHOOLS.—Boarding at Krabschitz, Pastor Seltez in charge, 27 boarders, 5 day-scholars; the Brünn Home, Pastor Schwartz's School.

The school at Krabschitz still continues its beneficent work in Austria, all the pupils being from Christian families. Nineteen are professing Christians, and three others give evidence of deeper religious impressions received during the year. An outgrowth of this school is a flourishing Sunday-school, which forms a center for religious meetings and mission effort of various kinds. The Brünn Home and Pastor Schwartz's School are holding steadily on their way, and the efficient labors of the Bible-women still continue.

MISSION TO MEXICO.

MISSIONARIES.—Mrs. John Howland, at Guadalajara, Western Mexico; Miss B. M. Ferris, at Chihuahua; Miss M. E. Keyes, at Parral, Northern Mexico. School at Chihuahua, Miss Ferris in charge.

Mrs. Howland has continued her work among the women in Guadalajara during the year, as well as her family cares would allow, and reports most encouraging progress in the removing of prejudice, and in winning the hearts of the people. In Chihuahua the school started by Miss Ferris has so increased as to make it necessary to divide it, the larger boys being placed under the care of Mr. Wright, Miss Ferris retaining the girls and smaller boys. The report mentions a boarding-school for girls as one of the great needs in the city. Miss Keyes, who went to Parral about a year ago, found a school already started by Mrs. Case, of which she immediately took charge. In January there were twenty-six names on the roll. It has been thought best to separate the boys and girls, which left fifteen in attendance March 31st, with a prospect of more in a few days.

This, in the briefest terms, is the work of the Woman's Board in the foreign field. We can only add that, as seen in detail, the wonderful march of the gospel is more inspiring than ever before. So far as we can see, the greatest obstacle to its progress is the apathy, the half-heartedness, in the home churches. It is said that a clergyman once asked an English soldier, in case Queen Victoria should issue a decree, how long it would take the army to take it into every part of the world. "I think about eighteen months, sir," was the reply. If the ten million of professing

Christians in the United States, well equipped in every way as they might be, with an all-wise, all-powerful Leader, were to rise in their might, who can tell how soon the message of salvation might be proclaimed in every corner of the earth. Who knows what even the one hundred and seventy-five thousand women in our own constituency might do for the fifty million of women dependent upon them for this message? May we ask that each one who reads this will forget for a moment the other millions, the other thousands, and give an honest answer to the question, Am I doing my utmost for this great undertaking?

INDIA.

GIRLS' SCHOOLS IN THE MADURA MISSION.

FROM THE ANNUAL REPORT OF THE MISSION.

WE have fourteen Hindu girls' schools, containing an aggregate of six hundred and seventy-four scholars. There are many most gratifying testimonies concerning these schools, coming from every part of the mission. All the ladies seem pleased with the work that is being done.

Mrs. Chester writes that "these schools open the way to the homes and hearts of the parents. The parents and relatives are very friendly, receive me politely, and seem very much gratified when I make them a visit. When one of my little Brahman girls was sick, I sent to inquire how she was. The father sent back a request for me to come and see her. I did so, and found him a fine-looking man, who spoke English fluently, and living in a large house. There were many people there, and all received me with marked politeness; but what pleased me most was to see the little girl herself elbow her way through the crowd, come close up to me, and look up into my face with a glad smile. Through that little girl many useful books find their way into the family, and among a large circle of relatives and friends. Many of the old grandmothers and friends often come to the school, and enjoy listening to the exercises. I think I could go into the houses of any of the girls and be received cordially. I do not know of any open conversions among them, but I am quite sure that if they could do as they wished, they would cast the idols from their houses, and worship only Jesus."

Mrs. Hazen says that the school at Pulani has had an unusual degree of prosperity during the year. It is growing in numbers and in popularity, but what is still more encouraging, there has been a decided improvement in regularity of attendance. Our

accommodations are too small for the increasing numbers. We have accordingly just now completed an addition to the building. The enthusiasm of the girls in regard to Bible stories is quite remarkable. They can tell many of them with the greatest accuracy, entering into the minutest details. So eager are they to hear more, that, not content with the hour allotted to the Scripture lesson, they beg the privilege of coming a half hour before schooltime to hear more of the wonderful events related in God's Word; and some of them asked that their Christmas present might be a Bible. Recently we have succeeded in buying a building for a second school for Hindu girls, so that we may have one at each end of the town.

Miss Swift writes: "Since Mrs. Capron's departure, nine months ago, the faithfulness of the teachers has made the work much more easy to take up than it otherwise might have been. At the examinations in December, eighty pupils from the infant classes, which have not heretofore been eligible to examination, were presented, making a total of two hundred and thirty-eight. The register shows an increase in numbers, and an average daily attendance over previous years. The irregularity of the girls in the South Gate School is still a source of grief to the teachers; but since arrangements are being completed for building the long-hoped-for schoolhouse in that quarter, we think that difficulty will soon be removed. Much interest is shown by these children in the study of the Bible, to which one hour is given every day. Many also show in their daily lives that they profit by what they learn. There is less quarreling and more kindness shown by these children to one another. It is also pleasant to see women who formerly studied in these schools coming to the teachers for advice about the training of their own children. The Sunday-school, started by Mrs. Capron, in 1885, is largely attended. Though a Sunday-school for girls only, in name, the attendance of men and boys is so great that it almost loses its distinctive name of girls' school, and becomes a kind of general preaching and Bible service. Attracted by the music, the men come, and listen attentively and appreciatingly to all that is said. The Christian songs are exceedingly popular. The natives have a growing interest in these schools. One native gentleman has offered prizes for the girls that stand highest in their classes, and a Christian gentleman has offered prizes for proficiency in Bible study.

VILLAGE SCHOOLS.

At the foundation of all our educational, and, to a certain extent, of our missionary work, lie our village schools. These are

the feeders of our higher schools, and largely of our congregations, besides giving the first impulse to nearly all of those who afterwards become mission agents. We look upon these primary schools as of paramount importance to our work. In view of the fact that many of the villages where we have congregations have no schools whatever, and that frequently not a person in the whole village can read or write, it would be folly to try to lift up these people in the scale of civilization without giving them an education. It would be equal folly to hope for stable Christian characters, such as would command the confidence and respect of heathen communities, if we left our Christians in ignorance. Moreover, these schools are an aid to evangelism; for while they are started primarily for the children of our Christians, the Hindu boys are welcome, and even sought after.

In many places the only foothold we have in the town is the school; but this in time leads to a congregation and a church. The school is welcomed everywhere. Not so the church. But if the school is first planted, the way is prepared for a church. We require the children to study the Bible daily. By this means the precious seed is being constantly sown in young and receptive minds, and cannot help bearing some fruit. Moreover, the prayers and Christian songs, and the books of the Christian Vernacular Education Society, which are used, and which contain much Christian truth, all have a moulding influence upon the children's minds, and through them, upon the parents and friends. It is the first and natural impulse of a child when he discovers anything new, to tell it at home. In this way the children of our village schools are enthusiastic little preachers of the wonderful truths of the gospel. Where we have no congregation, the school is the center of influence, and the teacher is the leading man of the town. The people notice the improved behavior of the children, and the honest, upright life and pure conversation of the teachers, and their confidence is soon won.

Wherever we have a judicious, consistent, faithful teacher the people are friendly, and open to religious truth. Thus these people open the way to the hearts of the people, and bridge over the chasm between the missionary and the heathen community. They form an entering wedge for the entrance of the gospel. The 3,703 pupils whom we have in our village-schools are soon to exercise an important influence in society. Judging by experience, they will not go out of these schools the same persons that they entered it; and when they come to power and influence, they will be our warmest friends and supporters.

Young People's Department.

TRAINING-SCHOOL FOR NURSES IN KIOTO, JAPAN.

The young ladies who are interested in the Kioto Training-School for Nurses, will be glad to read the following letter from Mr. Neesima, addressed to the missionaries in charge, and sent on in the Annual Report of the mission.

DEAR FRIENDS: When we began to speak for the nurses' school, the people of Kioto and elsewhere did not fully realize its importance and usefulness. The governor, lieutenant-governor, and a few leading citizens, however, soon manifested hearty sympathy with your attempt to start the school, and we are now glad to state that most of the well-known citizens and leading physicians of the city have subscribed to the school fund.

We believe that the people were helped to realize the benefits and importance of your work by the successful work of your dispensary, where so many patients have received most skillful and most attentive treatment. Of this they have spoken very highly, and often published accounts of it in the Kioto papers; secondly, by the epidemic of cholera and typhus fever last year, when need for skilled physicians and trained nurses was painfully realized; and thirdly, by the recent movement of the Ladies' Charitable Society in Tokyo, led by Countess Ito, where they have undertaken to start and maintain a school of nurses. It should be further added that our success in getting so many subscribers in Kioto, is chiefly due to the efforts of our friend Mr. Nakamura, who zealously and faithfully sought the assistance of his friends and acquaintances.

We hope and trust that as soon as you send out your well-trained pupils to work among the people here and elsewhere, your patient work will be fully and widely appreciated, and that you may surely reap an abundant harvest, "for His name's sake." In the mean time, we are glad to assure you of our active sympathy and help in a work so full of promise for our people.

Most respectfully yours,

JOSEPH H. NEESIMA.

Of the religious work to be done in the school, the Report says:—

In an institution established and sustained primarily for its Christian influence, it need not be remarked that this should receive great prominence; and it has been our daily regret that the unorganized condition of the institution has so largely interfered with this feature of our work. Still, something has been done.

Miss Gardner, who has command of the language, conducted daily prayers with the nurses, and these exercises were usually largely attended by both in and out patients, and many lessons of truth were carried away to homes far remote, and not heretofore reached by the gospel. Among the in-patients were some Christians, and they delighted in the opportunity of telling the glad story of salvation to their fellow-sufferers. Indeed, our first in-patient, who came a distance of about one hundred miles, for cataract, brought with her, as is usual on the part of the well-to-do, a relative. In this case it was a sister, who became interested in the truth. She attended the meetings regularly, and, with the help of the nurses, studied her Bible earnestly. As interest deepened, she remarked one day, "Oh! if only my sister can receive her sight, and we can learn of Christianity, our coming to you will be one of the greatest blessings of our lives." They both returned happy: the one able to see, and the other rejoicing in the truth. The latter expects to rent her house in the autumn, and return to us as a nurse.

Efficient help in Christian work among the in-patients will be rendered by the nurses, and by the Christians who may seek treatment in the hospital; but other means must be provided for this important service. Arrangements will be made for Sunday services, while religious services will be regularly conducted among the out-patients. But for the religious training and Biblical instruction of the nurses, for their instruction in the principles of missionary work in the city among the sick poor, and for following up and improving the rare opportunities for Christian work opened up by the medical work in the hundreds of homes in the city and the surrounding villages, a missionary lady with her hands free and with a full command of the language, is demanded.

In proposing the establishment of this nurses' school as a missionary agency, it was in the hope that we should by it raise up a body of workers not only able to relieve human suffering, but that would add to the Christian church in Japan an arm that would render efficient service in our common work for the Master. Further study of the situation here only strengthens our first conviction in this respect.

Our Work at Home.

WHAT SHALL WE DO WITH OUR BOYS?

ONE wide-awake returned missionary will be able to arouse a room full of boys, so that all will feel a desire, at the time, to do

something for missions; but unless there be an intelligent, consecrated leader to continue the good work, the enthusiasm will gradually subside. A few practical hints with reference to such boys may be of use to the inexperienced.

They must first be organized, and it is desirable that the small boys, the lads in their teens, and the young men, be in separate bands; then their work can be adapted to their respective ages.

Then we will ask three questions in the one. What shall we do with,

I. THE REAL BOYS?

The wide-awake, merry youngsters not yet in their teens may be brought into the children's band; and while the girls are making fancy articles for the sale, or preparing a Christmas box to send to some school in foreign lands, let the boys have a share in the work. They will not sew, because they do not consider this their work; but anything that the lady director is able to convince them is especially their work, they will do cheerfully.

If encouraged to do so, they will bring old woolen socks from their homes, and during the meeting of the band unravel them, wind the yarn into balls, and even sew on the leather covers, because, as they say, "Balls are for boys, anyhow!"

But even balls lose their charm; and as the object is not so much to have them make articles of value as to keep them busy and interested, suppose next time you let them make tops.

These can be whittled from large spools, running a handle through the hole in the spool, and sharpening the end for the point of the top. If smoothed with sand-paper and painted, these tops can be sold or sent to the mission schoolboys, who will enjoy them all the more as they think that the American boys made them.

At another meeting set all the boys to making kites. Some can make the light wooden frames, others paste on the colored tissue-paper, and the little fellows can tie the tails. While they are doing this, let the girls make books for scrap pictures. They are made of blue or pink paper muslin sewed firmly at the back, and pinked or notched around the edges of the leaves, to prevent fraying. Tell the boys to bring picture papers of all kinds to the next meeting of the band. Then let them cut out the pictures, and after the lady director has selected the best, the boys can arrange and paste them into the books.

Another line of work that the boys will do, when you tell them that the fishermen know how to do it, is netting. Small nets made of twine, for catching crabs or butterflies, can be quickly made with either a crochet or net hook. When finished, one of the older boys can fasten the nets to wire hoops with handles attached.

These may be purchased at a hardware store, or made to order at a tin-shop.

One thing must be borne in mind: the lady director must oversee the boys, praising for good work, and pleasantly insisting upon having mistakes corrected. It is even more necessary to do this with boys than with girls.

Frequently, the teacher of a boys' class in Sunday-school may find it advisable to organize it into a mission band. Many of these class bands are doing excellent work, getting up small sales, or filling a mission-box in the course of a year.

II. THE BOYS IN THEIR TEENS.

There are older boys who do not care to make toys, and yet are just as eager to do something that will add to the interest of their meetings.

They may be organized into a missionary literary society, or missionary debating club, conducted according to parliamentary usage. It will do the boys good to be governed by rules of order, and will not injure the cause. One lady director said not long ago, in speaking of her band of bright boys, "They run parliamentary usage into the ground. Why, they even call me to order!"

Well, my dear sisters, it would not be amiss if more of us were "called to order" in our missionary meetings.

The young debaters may be allowed a wide range in their choice of missionary subjects. One band not long ago took for discussion: "*Resolved*, That Burma is a more important mission field than the Congo country." Two boys were appointed on the affirmative and two on the negative. All the members were to look up the facts, and when it was thrown open for general discussion, several took part.

Questions will suggest themselves to the minds of the lads after studying the people among whom mission work is being done; such, for example, as the following:—

Resolved, That it is easier for the missionaries to influence the Telugus than the Karens.

Resolved, That it is better to educate the heathen while trying to Christianize them.

But, lest they grow weary of debating, have editors appointed to prepare a missionary newspaper for every third meeting. To this every member should be expected to contribute something,—a story, a poem, an item of news, or even a real good joke. Don't be afraid of making the band meeting a happy place. One of the young men's bands in Brooklyn has such a paper, which one of their members prints on a hand-press. The young people sub-

scribe for it, as it gives items of news concerning the different bands in the city. The editors of this paper clear, every year, a nice little sum, which goes into the missionary treasury. We ought to have one such paper in every city. It would bind the bands together, and inspire them to do more for the cause.

III. THE YOUNG MEN.

Again and again the question is asked, "Shall we allow young men to become members of our young ladies' bands—in fact, reorganize them into young people's bands?"

While there are several objections urged, there are good reasons why, in many cases, it would be the best course to pursue. Several of the objections lose much of their force when carefully considered, and it frequently happens that the young men would be altogether out of the line of missionary influence unless invited to enter into the work with the young ladies. Usually, the young men are better able to give, and hence the sum in the treasury is more than doubled by their coming. Some will urge that this course would divert money from the treasury of the Missionary Union to that of the Woman's Society; but in some cases the amount thus given by the young men would not be given at all if they were not interested in the young people's band. In some cases it would be better to organize them into a "rope-holders' band" of the Missionary Union, but in either case they must have an earnest, inspiring leader. The question as to whether the boys shall work by themselves or in connection with the girls, must be decided in each church according to the number of earnest missionary workers. Experience has shown that the young will eagerly follow an enthusiastic leader who thinks for them, yet encourages them to think for themselves; who answers the question, "What shall we do with our boys?" by helping them to do for themselves.

A few additional hints that may aid some lady director in interesting the members of her band, will be briefly given.

I. Keep their minds informed, by urging each member to subscribe for either of the periodicals of the Board.

II. Encourage them to prepare entertainments, that will not only increase the money in their treasury, but will interest all who attend them, in the good work.

III. Distribute mite-boxes, that each member may deposit little thank-offerings and birth-day gifts *in addition* to their monthly dues.

IV. Teach them to pray for missions.

V. Pray for the bands all over our land, for in so doing your own heart will be blessed, and your own band brought nearer to Jesus and his blessed work. And as you pray, remember to ask that God will raise up more women who will gladly undertake this grand work of training boys for active Christian living.—*The Helping Hand*.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Castine</i> .—Desert Palm Soc'y,	\$20 00
<i>Cornish</i> .—Hillside Gleaners,	5 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas. Machias, Aux., \$8; Cape Elizabeth, Coral Workers, \$17; Garland, Ladies, \$1, Piscataquis Co. Conf. Coll'n, \$3; Kennebunkport, First Ch., \$13.25; Gray, M. C., \$4.42; Litchfield Corner, Aux., \$20; Farmington, Aux., prev. contri. const. L. M. Mrs. Charles H. Pope, \$22, M. C., \$4.08; Castine, Trinity Cong. Ch., \$10; Noulton, North Star, M. C., of wh. \$25 const. L. M. Mrs. Zenas Crowell, \$32.50; Lewiston, Pine St. Ch., Aux., \$30; Scarborough, Young Ladies, Aux., \$20; New Gloucester, Aux., \$22; Portland, Williston Ch., Aux., \$17; So. Bridgeton, Y. P. M. C., \$7,	231 25

Total,	\$256 25
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NEW HAMPSHIRE.

<i>Raymond</i> .—Mrs. J. T. Dudley,	\$5 00
<i>Rindge</i> .—Mrs. Geo. G. Williams,	4 40
<i>Rochester</i> .—Mrs. Martha W. Horr,	15 00
<i>New Hampshire Branch</i> .—Miss A. E. McIntire Treas. Charlestown, Aux., \$5; Farmington, Ladies, \$8.08; Fitzwilliam, Mrs. Louisa Hill, const. self L. M. \$25; Henniker, Aux., \$17.63; Jaffrey, Aux., \$12; Keene, Second Cong. Ch., Miss'y Garden, \$11; Crew, Morning Star, \$11; Milford, Aux., const. L. M's Miss Juliette Gilson, Mrs. Sarah A. Daniels, Mrs. Jane Lyford, Miss Mary J. Hutchinson, \$100; Peterborough, Mayflowers, \$30; Portsmouth, Rogers Circle, \$40; Tamworth, a Friend, \$2; Webster, Maplewood Gleaners, Aux., \$15, "Alfred Little" Gleaners, \$5; Winchester, Aux., \$16.70; Bath, Aux., \$12; Candia, Aux., prev. contri. const. L. M. Mrs. F. D. Rowe, \$17, Willing Workers, \$5; Dunbarton, Hillside Laborers, \$7; Hanover, Rainbow Band, \$30; North Hampton, Aux., \$21.50; Northwood, Aux.,	

prev. contri. const. L. M. Mrs. L. A. Hill,	\$14.50;
Swansey, Aux., \$11,	\$416 41
Total,	\$440 81

LEGACY.

New Hampshire Branch.—Legacy of Miss Emma L. Taylor, by Mr. Horace Fairbanks, \$500 00

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Franklin Co., Aux., Fairfield, \$10.50; Georgia, \$7; Montgomery, \$2.25; Swanton, \$4.80; Lyndon, Buds of Promise, prev. contri. const. L. M's Miss Charlotte Lincoln, Miss Mary Hubbard, \$25; Montpelier, Willing Workers, \$10; Norwich, Aux., \$15; Rutland, Aux., \$63.84; St. Johnsbury, South Ch., Little Helpers, \$5; Windsor, Aux., of wh. \$25 by Mrs. Sarah H. Freeman, const. L. M. Miss Sarah J. Damon, \$25 const. L. M. Miss Abbie Butler, \$50,	\$193 39
Total,	\$193 39

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Lawrence, Trinity Ch., Aux., \$13.75; Billerica, Aux., \$11; Winchester, Open Door, M. C., \$31,	\$55 75
<i>Barnstable Branch</i> .—Miss A. Snow, Treas. Yarmouth, Aux., \$6.25; Orleans, Aux., \$1,	7 25
<i>Berkshire Branch</i> .—Mrs. C. E. West, Treas. Hinsdale, Aux., \$17.40; Pittsfield, First Ch., Aux., of wh. \$10 from a Friend, \$25,	42 40
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux.,	20 00
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Northfield, Aux.,	10 00
<i>Hampshire Co. Branch</i> .—Miss I. G. Clarke, Treas. Northampton, Smith College Soc'y, \$14; Plainfield, Aux., \$13.35,	27 35
<i>Middlesex Branch</i> .—Mrs. M. W. Warren, Treas. Framing-	

ham, Aux., of wh. \$125 const.
 L. M.'s Mrs. E. L. Moore, Mrs.
 Angie Fisher, Mrs. Maria
 Parsons, Mrs. J. Mains, Mrs.
 Florence Horne, \$193; Ash-
 land, Gleaners, \$25; May-
 nard, Mrs. L. Maynard, in
 mem. of Mary, Hattie, and
 Little Vickie, \$6, \$224 00
Millbury.—Children, 1 00
North Brookfield.—Light Bear-
 ers, 110 06
Norfolk and Pilgrim Branch.—
 Mrs. F. Shaw, Treas. Wey-
 mouth and Braintree, Aux.,
 \$17; Abington, Aux., \$10;
 Randolph, Memorial M. C.,
 \$60; Hingham, Aux., \$16;
 Hingham Centre, Light
 Bearers, \$7.06, 110 06
Old Colony Branch.—Miss F.
 J. Runnels, Treas. Somerset,
 Whatsoever Band, \$2.50;
 New Bedford, Wide Awake
 Workers, \$20, Union Work-
 ers, \$63; Lakeville, Precinct
 Aux., \$60; Rehoboth, Mizpah
 Circle, \$20; Middleboro,
 Aux., \$34, 199 50
South Hadley.—Mt. Holyoke
 Sem'y, 380 00
Suffolk Branch.—Miss M. B.
 Child, Treas. Boston, Berke-
 ley St. Ch., Sunbeam Band,
 \$2, Union Ch., Union Work-
 ers, \$126.62; Mt. Vernon Ch.,
 Aux., of wh. \$1 by Miss Har-
 riette Carter, \$1 by Mrs.
 Joanna Stacey, \$2; South
 Boston, Phillips Ch., S. S.,
 \$100; Roxbury, Immanuel
 Ch., Aux., \$29; Eliot Ch., a
 Mite-box, \$6.12; West Rox-
 bury, South Evangelical Ch.,
 Aux., \$12.64; Dorchester,
 Second Ch., Aux., \$91.38,
 Primary Dept. S. S., \$2.25,
 Village Ch., Aux., \$20; Hyde
 Park, Aux., \$18; Chelsea,
 First Cong. Ch., \$71, Third
 Ch., Aux., \$30, Central Cong.
 Ch., Aux., \$22; Cambridge-
 port, Wood Memorial Ch.,
 Aux., \$6.25; Watertown,
 Aux., \$14; Brookline, Har-
 vard Ch., Aux., \$183.90;
 Brighton, Y. L. M. C., const.
 L. M. Miss Belle K. Sanger,
 \$25; Dedham, Asylum Dime
 Soc'y, \$1.50; Waltham, Aux.,
 of wh. \$25 const. L. M. Mrs.
 Ruby Chapin, \$102; Newton
 Centre, Aux., of wh. \$25 by
 Mrs. L. S. Ward, const. L. M.
 Laura Dwight Ward, \$163.10;
 Newtonville, a Friend, 25c.;
 West Medway, Aux., \$12, 1,041 01
Wellesley.—College Christian
 Asso., 112 50
Worcester.—Mr. David Whit-

comb, in mem. Mrs. David
 Whitcomb, \$500 00
Worcester Co. Branch.—Mrs.
 C. A. Lincoln, Treas. Black-
 stone, Aux., \$12; Clinton,
 Aux., \$37; Fitchburg, Aux.,
 C. C. Ch., \$33.41, Young La-
 dies Benevolent Circle, \$5;
 Leicester, Strawberry Hill
 Gleaners, \$5, Y. L. M. C., \$20;
 Millbury, Aux., of wh. \$25
 const. L. M. Miss Clara E.
 Morse, \$85; Rockdale, Aux.,
 \$28.46; Southbridge, Aux.,
 \$10; Worcester, Union Ch.,
 \$80.03, Old South Ch., of wh.
 \$25 const. L. M. Mrs. Geo.
 M. Pierce, \$58; West Brook-
 field, Y. P. M. C., \$10, 383 90
 Total, \$3,119 72

CONNECTICUT.

Eastern Conn. Branch.—Miss
 M. I. Lockwood, Treas. Col-
 chester, Wide-Awake M. C.,
 \$6.14; Greenville, Highland
 Workers, \$4.75; Stonington,
 Second Ch., Aux., \$26.75;
 Plainfield, M. C., \$5.18; Nor-
 wich, Broadway Ch., Aux.,
 \$63, Park Ch., Aux., const. L.
 M's Mrs. L. F. S. Foster,
 Bertha Danielson Howland,
 Margaret Brewster Howland,
 Guadalajara, Mexico, \$75;
 Lisbon, Aux., \$16, \$196 82
Hartford Branch.—Mrs. G. R.
 Shepherd, Ass't Treas. Plains-
 ville, Treasure Seekers, \$40;
 Windsor Locks, Aux., \$50, 90 00
New Haven Branch.—Miss J.
 Twining, Treas. Bridgeport,
 Aux., of wh. \$25 by a Friend,
 const. L. M. Miss Ada C.
 Sterling, and \$12 by Mrs.
 John H. Whitney, with prev.
 contri. const. self L. M.
 \$237.65, Cheerful Workers,
 \$50; North Ch., S. S. \$30;
 Canaan, Y. L. M. C., \$20;
 Deep River, Aux., Mrs. An-
 thony Anderson, with prev.
 contri. const. L. M. Miss
 Sylvania Kellog, \$15; East
 Haven, Mission Workers,
 \$30; Easton, Aux., \$9; Green-
 wich, Bearers of Light,
 \$49.26, Little Neighbors,
 \$7.13; Haddam, Aux., \$8;
 Litchfield, Aux., \$45.23; Mid-
 dletown, First Ch., Aux.,
 \$88.50, Ten Times One Circle,
 \$2.65; New Britain, Standard
 Bearers, \$18.31; New Haven,
 Centre Ch., Aux., Mrs. Ariel
 Parish, const. L. M. Mrs.
 Anna Betts, \$25, College St.
 Ch., Y. L. M. C., \$25; Ridge-

bury, Aux., \$5; Salisbury, Aux., \$21.30; Stratford, Alpha Band, \$10; Wallingford, Aux., \$46, Y. L. M. C., \$25; Waterbury, Second Ch., Aux., Miss J. A. Maltby, const. L. M. Miss Kate L. Maltby, \$25; Watertown, Aux., \$5; Westville, Junior Circle, \$20,	\$818 03
<i>Southington</i> .—Cong. Ch.,	8 97
Total,	\$1,113 82

NEW YORK.

<i>Denmark</i> .—Mrs. J. T. Keitts,	\$2 40
<i>Rodman</i> .—Ladies Miss'y Soc'y,	20 00
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Albany, Morning Star M. C., of wh. \$8 by Miss Malhsin's S. S. Cl., \$98; Brooklyn, Lewis Ave. Ch., Woman's Miss'y Soc'y, \$13, Central Ch., Aux., \$150; Fairport, Aux., const. L. M's Mrs. Charlotte T. Howard, Mrs. Elizabeth Haines, \$50; Flushing, Faith M. C., \$65; Madison, Aux., \$25; New York, Pilgrim Ch., Aux., \$40, Broadway Tabernacle, Y. L. M. S., \$337; Oxford, Aux., \$50, Little Women, \$10; Rochester, Mt. Hor Miss'y Friends, \$10; Sherburn, Aux., \$50; Cash, \$2,	900 00
Total,	\$922 40

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. <i>Md.</i> Baltimore, Aux., \$18, Bees, \$10; <i>N. J.</i> , Bound Brook, Aux., \$20; East Orange, Grove St., Aux., \$35; Jersey City, Aux., \$20.97; Newark, Belleville Ave. M. C., \$138; Orange, Trinity Ch., Aux., of wh. \$5 fr. Mrs. C. D. Dill, \$7, M. C. \$20; Orange Valley, Coll'n, \$1, Aux., of wh. \$25 const. L. M. Mrs. Mary Rankin, \$105, Y. L. M. B., of wh. \$25 const. L. M. Miss A. M. Blake, \$115, M. C., \$6.42; Plainfield, Aux., \$10; Stanley, Helping Hands, \$25; Summit, Miss Louise W. Wood, \$15; <i>D. C.</i> , Washington, Aux., \$16,	\$562 39
Total,	\$562 39

VIRGINIA.

<i>Falls Church</i> .—Twig Soc'y,	\$5 00
Total,	\$5 00

FLORIDA.

<i>Interlachen</i> .—Aux.,	\$6 50
Total,	\$6 50

ALABAMA.

<i>Selma</i> .—Helping Hands,	\$30 05
Total,	\$30 05

OHIO.

<i>Mansfield</i> .—Children's Hour, Cong. Ch.,	\$25 00
<i>North Monroe</i> .—Mrs. H. M. St. John,	2 00
Total,	\$27 00

DISTRICT OF COLUMBIA.

<i>Mt. Pleasant</i> .—Helping Hands, Cong. Ch.,	\$34 00
Total,	\$34 00

ILLINOIS.

<i>Danvers</i> .—Juvenile Busy Bee Soc'y,	\$5 00
<i>New Windsor</i> .—Buds of Promise,	5 00
Total,	\$10 00

WISCONSIN.

<i>Oakfield</i> .—A Friend,	\$ 60
<i>Union Grove</i> .—A Friend,	40
Total,	\$1 00

NEBRASKA.

<i>Hastings</i> .—Mrs. Henry E. Adams,	\$1 25
Total,	\$1 25

MISSOURI.

<i>St. Louis</i> .—Hyde Park Ch., Morning Star Circle,	\$5 00
Total,	\$5 00

ENGLAND.

<i>Chigwell</i> .—Miss S. L. Ropes,	\$25 00
Total,	\$25 00

TURKEY.

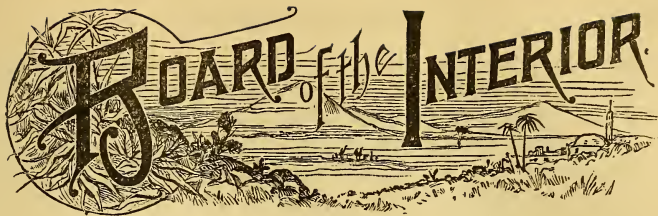
<i>Harpoot</i> .—Woman's Miss'y Soc'y,	\$4 04
Total,	\$4 04

General Funds,	\$6,757 62
Leaflets,	43 61
Legacy,	500 00

Total, \$7,301 23

MISS HARRIET W. MAY,

Ass't Treas.



LETTER FROM MISS H. M. DEWEY.

Our friends will remember Miss Dewey as one of our "new missionaries" at the beginning of last year, and will welcome this extract from her letter as showing how happily she has fitted into her place and work.

MARDIN, June 3d.

OUR Girls' High School will close June 24th, the last three days being devoted to public examinations. During the year we have had seventeen pupils, all but two being boarders. At the time of entering there were no professed Christians among them, though all but one came from families in which either father or mother, or both, are Protestants. Within a month after the Week of Prayer, eight of the girls made public profession of their faith in Christ, and in all of these we see evidence that they are indeed striving to follow their Lord.

We have been pleased with the general conduct and progress of the girls this year. They have faults, some of them serious ones; but where will you find girls who have not? They have been fairly diligent, have given us no great trouble on the score of discipline, and have been quite prompt in performance of the domestic duties required of them. During the year there have been classes in English, besides those conducted in Arabic, which are geography, mental and practical arithmetic, physiology, writing, reading, music, and drawing, together with daily lessons from the Bible, and catechism twice a week. Our native assistant, who has taken charge of the schoolroom all this year, has been invaluable to us, both on account of her knowledge of English and her capabilities as a teacher.

In reviewing the year, we feel that we have much for which to thank our heavenly Father. He has brought us here in safety, has prospered our labors, has made us contented and happy, and kept us in good health. It is a great comfort to us to remember that so many Christian women are praying for us and our work. Where we so constantly see evidence of the power of prayer, we learn to value highly the prayers of our friends.

MISSIONARY ITEMS.

ONE AUXILIARY.—The Woman's Missionary Society connected with the Congregational Church of Roseville, Ill., held its fifteenth

anniversary May 31st. This Society was organized through the efforts of Mrs. J. D. Wyckoff. The reports of its treasurer show the sum of \$1,113, raised by it in this fifteen years.

FOR CHINA.—Naturally following the above paragraph comes the notice of the meeting at "The Rooms," on July 15th. The friends then present — and the room was well filled, though it was one of the trying days of our heated term — enjoyed a most delightful hour, of which the chief interest centered in "our twins," the Misses Grace and Gertrude Wyckoff, who are under appointment to the North China Mission, and will sail in September.

The sweet story of spiritual leading by which they have been brought to this choice of life-work, will linger long in the hearts of those privileged to listen to it. One of the sisters dates the formation of a definite purpose of foreign service to the reading of Miss Haven's article in the *LIFE AND LIGHT* for February, "The Master is Come, and Calleth for Thee." The other found her heart turned in the same direction as soon as she learned her sister's purpose. They bring to the work unusual equipment. Reared in the invigorating spiritual atmosphere of a home missionary family, with a mental training which enabled them to graduate at Knox College, — devoted, enthusiastic, hopeful, — we confidently look for large harvests from their seed-sowing.

FOR JAPAN.—At the same meeting we were privileged to greet Rev. C. A. and Mrs. Clark (Hattie Gulick), who are under appointment for Japan. Mrs. Clark is daughter of Rev. Luther Gulick, of China. To her, as to the Scudders, missionary soil is home land, and she goes to familiar work, her rightful, blessed inheritance. She told us of her early desire to make her life helpful to others; of the many hindrances which beset her in preparation for service as a missionary; how she had been turned aside and almost discouraged by interruptions which seemed to block the way; all of which, now looked back upon, are seen to be a part of needed and profitable training for the work upon which she is now so happily entering.

For the Coral Workers.

HOW THE TURKS ASK FOR RAIN IN MARSOVAN.

It is not much like our way of praying. They gather in the fields by hundreds, and shout over and over again, in the same

words, for hours at a time, something like this: "Allah is great! Allah is merciful, O merciful Allah, grant us rain!"

One day last spring, when they had been wanting rain for weeks, they tried another plan, which I think is peculiar to the city. They dressed a donkey in bridal robes, tying its ears together and setting a fine headdress on them, and throwing a nice lady's veil over these, and hanging long chains of gold coin, such as rich ladies here wear, about its neck. Then they paraded the donkey dressed in this way through the streets, calling out, "Can a donkey be a bride? Can the earth get on without rain?" as if to say, we have done a foolish thing; but how much more foolish, O Allah, if you leave the earth without rain?

But after all this but little rain came, and the wheat-fields were turning yellow, and the price of some kinds of food had doubled, and people were afraid of a real famine, when some of the Turkish officers decided to send to Constantinople for something that would surely bring the wished-for rain.

What do you think it was? A part of Mohammed's beard! Some say it was only one hair. As I have not seen it I cannot tell; but I saw the great crowd, thousands of men, women, and children, dressed in every color under the sun, I should think, going out to meet it last Saturday; and I heard the cheering and shouting when the white covered cart (like our emigrant wagons, only it has no springs) came in sight, bringing the sheikh, who had the sacred hair or hairs in charge. He came all the way from Constantinople, more than a four days' journey, expressly to bring it, and he is said to be so holy that he can cure sick people by a look; so of course they shouted, and shouted, and shouted again at his coming, and it was a great sight, but a sad one.

You must not think the Turks are the only ones who have been praying for rain. Christians have been praying for it, too, both in church and at home; and when it came last Sunday and Monday we were all very glad; and though we know food must cost much more than usual next fall and winter, we do not think people will fall down in the streets and die for want of it, as many did here thirteen years ago.

Now, dear children who have read this, there are two beautiful verses in the Bible about rain (Isaiah, lv. 10, 11). Will you not look them up, and ask the Lord to make his Word do good in this city and land according to that promise?

MARY P. WRIGHT.

Marsovan, Turkey in Asia, May 31, 1887.

Home Department.

REASONS FOR THANKSGIVING.

Because the world is open.—God has answered the prayers of his people, and opened wide the doors. To do the work ready and waiting, the force should be doubled.

Because the laborers are ready.—In answer to importunate

prayer, men and women, in the joy and strength of their youth, have offered themselves as never before. The American Board has already appointed twice as many this year as the average for the last twenty years.

Because woman's redemption seems drawing nigh.—A large proportion of those giving themselves are young women, of whom seventeen have been adopted by the W. B. M. I.

For the willingness and joy with which the fathers and mothers have given their children.

For increased toleration in China.

For the forward movement in Japan.

For the spirit of earnest seeking among the boys at Bailundu.

For revived interest at Bonsko and neighboring villages.

For the revival in the girls' boarding-school in Madura, which has brought many souls into nearness to Christ.

For a quickening in the boys' school at Mardin.

For a revival in Hadjin.—Mrs. Coffing reports that nearly all the pupils have become Christians.

For religious interest among the girls in Marash College, and for the increased spirit of giving that prevails among the women of Marash College.

OUR THANK-OFFERING SEASON.

It would be useless to try to enumerate all the sources of thanksgiving which crowd upon our thoughts as we look over our individual lives for the past year. Those common gifts which we take as a matter of course,—comfortable health, bodily faculties, home shelter, food, raiment,—and, higher in the scale,—mental powers, social intercourse, family life, church privileges, and a weekly Sabbath,—how beyond all price they seem to us when we are deprived of any of them for a season. Does it often occur to us how highly favored are the lives in which these are counted “common blessings”?

Arithmetical computations are very convincing as arguments, and there is one operation in subtraction which sometimes proves profitably suggestive in this connection. From the sum total of blessings which mark our lives as Christian women, subtract all those which also belong to the women of heathen lands,—Turkey, India, Africa, China, and civilized Japan. The remainder may, of course, be fairly considered as coming to us through the influence of the religion of Jesus, and claims our grateful recognition as the direct purchase of his death.

And what is included in this remainder?

The welcome which greeted us as infant daughters, in loving homes; the love which cherished, sheltered, and cared for us as little girls; which taught, trained, and led us, with affectionate oversight, through our school-life; the right and opportunity to prepare for, and enter into, honorable places of usefulness, instead of being doomed to severe, degrading labor, or enforced and heart-wearying idleness; the respect and honor accorded us by father, brother, friend, lover, and husband; the right to follow the leadings of our own hearts in marriage; the blessing in our motherhood of giving sweet welcome to daughters, and the well-grounded hope for them of happy, useful, loved and loving development. If

each of these factors be again sub-divided into its own peculiar detail, we must surely exclaim, "How great is the sum of them!"

Many of the members of our junior societies must feel themselves moved to special thanksgiving at this season. It is but a few weeks since they formed part of that great, happy company whose "graduating exercises" filled the columns of our papers, and wakened sympathetic gladness in the hearts of loving friends. Dear girls,—standing now "at the threshold of your opportunities,"—shall not some memorial act of thanksgiving testify that you remember that "hitherto hath the Lord helped us"?

A glance over the missionary work of the past year must cause all hearts to swell with grateful praise. Both the home and foreign departments of the work we have greatly prospered. "It seems to me we have more than ever reason for thanksgiving and thank-offering this year. We have been crowned with blessings from the beginning even until now," writes one of our busy home workers, whose point of sight gives her special opportunity to know whereof she speaks. No death has occurred among our missionaries; and while some have been obliged to return home for rest and restoration to health, the number is not so large as in some former years, and there is encouraging word from most of them.

From all our mission-fields come encouraging reports. While we have no such marked revivals as a few years since took place in Turkey and Japan, there has been everywhere steady growth of interest, and regular healthy progress,—constant additions to the churches being reported from among the pupils of our schools. With very few exceptions, the graduating and older classes are all Christians. This is the report from Constantinople, Hadjin, Madura, Bridgman, Adana, Mardin, Kobe, Umzumbi, and Micronesia.

There is cause for thanksgiving in the changed needs of missionary work; the advance is marked in the subjects of our prayers. Early in the history of missions the prayer was for open doors,—admission to the countries barred to all missionary entrance. For some years this prayer has been abundantly answered: Turkey, India, China, Japan, Spain, Mexico, the Islands of the Sea, and even the Dark Continent, stretch out hands of welcome, and offer a plain path for the feet of those who bear the "good tidings." Then the changed prayer ascended, "Lord, send forth laborers, for the fields are white unto harvest"; and this year is unprecedented in the annals of missionary boards in the number offering for foreign service. Our colleges and seminaries have been swept by a wave of missionary revival; and from all directions come offers of workers now ready, and promise of those in course of preparation. Over two thousand are recorded as willing to devote themselves to foreign service,—seventeen already under adoption by our own Board. Now the question comes to every heart, "How shall they preach except they be sent?" Here lies our present opportunity. The lady principal of one of our colleges said, "If the missionary societies will provide the money, I can easily find the young ladies to go." Surely our next prayer should be for clear vision to discern our proper offering. Let not habit, self-interest, imagined necessities, or selfish indulgence blind us to some possession which, placed in the treasury of the Lord in thankfulness, may enable us to enter into these blessed labors.

"TEN REASONS."

BY ALICE M. EDDY.

"YES," I said, looking straight at the girls, over the gate; "if you'll give me ten good reasons, I'll give you a dollar apiece for them, and that's more than you expect from any one in the church; I know that."

The girls looked at each other a moment without answering. Rose flushed a little hotly,—I suppose because of the laugh in my voice; Anne's face broke into sudden dimples of pleasure, and Jessie fixed her eyes on mine as if she would read every thought behind them. As for me, I laughed outright. It was plainly to be seen that two, at least, out of the three, understood just how little confidence I had in their being able to give me the ten reasons. But the third spoke out, with her bright young face all alight with triumph already.

"O Miss Ellis," cried Anne, "will you, really? O, we'll give you twenty. Just think of it, girls, ten dollars at one fell swoop! And we hating the thought of collecting, so! How good you are!"

"H'm!" said I. I knew very well that there was very little goodness in my proposal. The girls had come to solicit subscriptions for their mission circle, and I had never given to a missionary collection in my life. We were not rich, sister Maria and I; and though Maria did have a leaning toward charity, which I found rather inconvenient at times, I generally managed the money-matters of our little household to suit myself. We made our small house pretty with all sorts of small purchases, for which we were obliged to contrive ways and means, just enough to make us enjoy them to the full. We were gathering a nice little library, and whatever extra money we had to spend usually went into some new touch for the parlor, to which it was the aim of my life to give an air of culture. Maria enjoyed the etchings and bric-à-brac as much as I, and we held a jubilee over every new bargain. But sometimes she did break out in unexpected places, and smuggled the savings from household expenses to church, where I caught her more than once slipping them into the plate, with a guilty glance in my direction, which never failed to set the corners of my mouth twitching as she settled back in her seat. She never gave except in church, however; and when I lectured her on the imprudence of indiscriminate charities, she always meekly replied, "I dare say you're right, Caroline, though I do think it's interesting to know what becomes of your money; and those heathen are very entertaining, you know. But I don't mean to set up for a judge; and, after all, dear, it wasn't very *much* I put into the collection, and what comes in church isn't *exactly* indiscriminate, now is it!"

At which I generally succumbed, and admitted that giving to missionary collections in church was a harmless dissipation in which my sister must be occasionally allowed to indulge.

As for myself, I gave my pew-rent, and that was enough, I considered. To be sure, some people were benighted enough to say that pew-rent wasn't a charity at all; but I set them down in my mind as impulsive, thoughtless people, who didn't understand. I supported the church to the amount of twenty-five dollars a year; and what more could be asked of me? With regard to the heathen

and the missionaries, to say nothing of the orphan asylums, and mission schools, and educational enterprises nearer home, how could I possibly spare money for them when I was saving all my extra funds toward a copy of Millet's *Angelus*, or when the subscription-time for our magazines was coming around, and "Littell" cost eight dollars a year? People had long since stopped asking me to join the benevolent societies of our church; and it was a real surprise when Rose Foster, and Jessie Lovell, and Arne Graham paused at our garden gate on their way home from the young ladies' meeting, and actually asked for a subscription to their society.

"You see, we're coming out a little short," explained Jessie, "and so we decided, each one, to ask somebody for a little money before next week; somebody that doesn't give to the older ladies, you know, and we thought maybe you would help us a little." And then, while I looked at them with surprise and amusement mingled, they went on with an eager story about their missionary and their meetings, and the plans for giving an Old Folks' Concert, if the money didn't come in any other way, and plenty more of the same sort of talk,—enthusiastic, girls' talk, that did my heart good to hear, in spite of the undesirable subject.

It seemed a pity that those bright young things should be wasting their energies over such unpractical objects. Why couldn't they have started a reading-club, or an art class, or something of that sort, that would widen their minds a little, and give them something to be of value to them all their lives? I really mourned over them while they talked; especially over that thoughtless little Anne, with her eyes shining, and her tongue flying about something that she probably understood no better than a humming-bird. And so I thought I would give them a little lesson, and save refusing them point-blank, at the same time, for I didn't really like to say "no" to the children. It was not often that such bright visitors came to our "old maid's corner."

So, as I was saying, I told them that if they would bring me ten good reasons for giving to them, the next day, I would give them ten dollars.

"Now, mind, they must be really good reasons," I said, patting Rose on the shoulder in a way that made her draw up with a funny air of dignity. "You girls must learn to think about such things, and I shall not accept any reason that isn't worth considering. And now will you come in and gather some roses? Maria prides herself on her roses, my dears, and she would be overjoyed to think that you had some."

Maria herself appeared at this moment, and I saw her hand fumbling near her pocket, where I knew the money was for the set of DeQuincey that we were going to buy the next week for her birthday. So I turned the conversation neatly whenever it approached the money question, making all sorts of blunders about the different kinds of roses, to draw my sister out, and make her forget those unfortunate missions.

It rained the next day. When I woke in the morning the great drops were beating on the east windows, and the roses were all hanging their heads in the garden, as if they were discouraged over the day's prospects.

"The girls won't come," I said; and in the afternoon I

settled myself to read, and made up my mind that that was the last of them, and I was well out of the responsibility. But just in the hardest rain the gate opened with a sharp little click that made me look up suddenly, and there they were. Up the walk they came, all three of them, enveloped in rubber, and turning the most resolute faces to me at the window, so that I began to have an inward feeling of defeat already, and a sudden realization of the fact that, at any rate, they had their minds set on that money, and were not going to lose a chance of getting it for all the rain-storms in the world.

Maria went to the door, and I could hear her pattering exclamations over their wetness, and her delighted welcome as she took off their cloaks in the hall. I wished that she had stayed upstairs, but I didn't let her know it — only I patted her purse in my pocket. I had asked for it, casually, just after dinner, to put the change from the milk-tickets into, because mine was in my bureau drawer.

Well, they came in, and we plunged straight into business. I would have talked about the weather, and the organ concert the next night, and the book that I was reading; but they had come for a purpose, and I liked them better for going directly at it.

"We've got them, Miss Ellis," said Anne, clasping her hands on her knee, as she sat opposite me. "We've found ten right away, and there are more, if we wanted to hunt. It's lovely to hunt up reasons for anything like that! I'm so glad you told us."

"Well, what are they?" I answered, straightening up in my chair. "Who'll give the first one?"

"The first is, because the Lord Jesus tells us to do it," said Jessie, gravely. "We chose that first because it's the strongest."

I couldn't answer that. There was nothing to say. I had expected something "out of their own heads," and was ready with an amused smile, which died on my lips as Jessie repeated the last words of the Lord on earth. All I could say was, "Well, there's one."

"Well, and there is the people being so miserable," said Rose — "miserable and wicked. That's reason enough to work for them, I should think. When we have everything and they haven't anything, it doesn't seem fair not to help."

I began to recover myself a little.

"I don't know about that for a reason, my dear," I said. "There is misery everywhere, I suppose, and some people say there are as many heathen, and worse off, here at home than abroad. I could show you some books of travel on the subject. The Japanese, for instance, so civilized, you know; and those dear picturesque Spaniards. Why, they even send missionaries to them! I don't think we're broad-minded enough, ourselves. And, anyhow, what we can't help isn't our business. I don't think that will count as a real reason!"

But Jessie was not at all daunted.

"Well, Ruskin's broad-minded, at any rate," she said, with a little sparkle in her eyes, as if she knew my weak point. "And he says that people buy their peace with forgetting the misery of half the earth, and that such peace isn't peace at all. And he says that what girls need is just the power to see beyond themselves, and care for suffering out of sight and knowledge, as if it was the suffering of their own brothers and sisters. There! we read that in 'Ethics of the Dust,' only yesterday, at our meeting."

Well, in consideration of Ruskin we'll count that one, then," said I, "but I don't see why you should go to the end of the earth to find your subjects."

"Well, we don't altogether," said Rose, "and that's where the third reason comes in; for we all think that God puts Christians into the world just to drive away sins and bear burdens — just to be helpers. You know it says bearing burdens is the only way to 'fulfill the law of Christ.' And what we want to do is to bear all we can, *wherever* we can reach them; and this is one way to reach."

Maria nodded a dozen times from across the room. But when they quoted the Bible in that style, what could I say? After all, it was only three.

"Well, go on," I said; and little Anne took her turn, for the first time.

"The thing that makes me want to give, is because we're all brothers and sisters, and I always think of all the nations, and classes, and colors of people, you know, all praying 'Our Father,'—when they know that he is our Father, I mean; and then the verse in Romans, you know, 'that he might present him the first-born among many brethren.' I couldn't bear to think that any of Christ's brethren should miss their birthright because of my not doing what I could for them! Won't that do for number four, Miss Ellis? It's just what makes me want to work myself."

"Yes, that will do," I said slowly. I couldn't have said anything else, with Anne's eyes on mine, perfectly sure of my answer. And I had a vague sense that I had never done anything to help any one of my unknown brothers and sisters to find their birthright. I began to think that I should not be quite disappointed, after all, if the ten reasons did come out in satisfactory shape. I think the girls saw the thought in my face. Their own faces grew brighter. If they had been anything but girls, I should have felt that I was wasting time in talking over such a subject at such length, but I could not help enjoying their growing triumph.

"Well," went on Jessie, "number five is because it does us good ourselves,—taking us out of ourselves, you know, and all that; though I don't like that one, and you needn't count it, if you don't want to. It *does* do us good, of course, but it seems just a sort of selfishness to do good to anybody just for the sake of widening our minds, or getting on a higher plane, or any of those things. But so many people do talk about our doing missionary work to improve ourselves, that I thought we'd better mention it."

"I don't think we will count that one, then," I said, as wisely as possible; though I had an inward feeling that if I had been one of the people who did engage in such work, I should have been the very one to do it for the sake of myself. "I shouldn't wish to take for a reason what you don't take yourself, you know," I said, judicially.

"Then we'll have to take the next one for number five," said Rose, "and that is, that it's real work,—something that will last, because it makes real people different. Don't you know,

'What should a man desire to leave?

A flawless work, a noble life;

Some music harmonized from strife:

Some finished thing, ere the slack hands at eve

Drop, should be his to leave.'"

"Now, Caroline, you *won't* go to dropping out that," said Maria, anxiously. "That must be number five. I never knew there was anything but hymns about missions."

"Yes, yes, Maria, we'll call that five," said I, rather impatiently; "that is, if it really does make people's lives different. I suppose it does," I added hastily, as Rose flushed again. "I don't doubt you know what you're talking about, my dears. Go on, Jessie."

"The sixth is, because we shouldn't have been anywhere ourselves if we hadn't had any missionaries in the beginning," said Jessie; "and the seventh is, because there are people in every country in the world that know enough about Christ to want to learn more, and we haven't any right to keep back what they want."

"And the eighth is, because the Lord Jesus loves them just exactly as much as he does us," went on Rose,— "so much that he counts what we do for them as if it were for him."

"Well, and the ninth," said Maria, all in a flutter, for fear I should break in with an objection.

"Oh, the ninth is, because it's a little way of showing that we are thankful for what God gives us," said Jessie. "So now we've given ten, only one wouldn't do, and we'll have to think of another to take its place."

"But these aren't just about foreign missions, at all," I said, with a feeble grasp at some straw of argument.

"No, of course not," said Jessie, with calm satisfaction. "It wouldn't all be the same work, you know, if the same reasons didn't do for both. That's the best of it."

"And there's another reason yet, before they are all given," I went on, helplessly; but I did not finish what I was saying, for, to my intense surprise, little Anne suddenly sprang up from her chair and threw both arms around my neck. "Oh, Miss Ellis," she cried, "*couldn't* you call that one, just that we want the money so for our missionary? It does seem as if we must have it, you know; and you were so good to think of giving it to us. Do please let us have it just because it's our work!"

The dear child! When had I felt such fresh young lips against mine? Not since my own little sister kissed me good-bye on her dying bed. Her name was Anne, too. Perhaps that was what had drawn me to this other girl with the same winning ways and coaxing voice. The tears sprang to my eyes as I kissed her in return. I took out my purse without a word of reluctance.

"You shall have anything you want, Anne, child," I said; and Maria clapped her hands as I said it, though I wondered what made her face so crimson as I opened the purse. I opened the inner pocket where the fifteen dollars for the DeQuincy had been, but it was not there.

"O, Caroline dear!" cried Maria, "I couldn't bear to have the dear girls disappointed, you know; and it was my birthday, as I said last night, and I didn't have it there this noon, but in my box upstairs; and you know you didn't talk as if you meant to give it to them—and so—I just took out ten of it and—smuggled it into Rose's hands as she came in at the door—and I thought we'd squeeze it out somehow in the next month, and get the set for you, and take my treat this way. And oh! Caroline, you don't mind, do you?"

I leaned back in my chair and laughed; and after one glance at poor Maria's look of guilty confusion, the girls joined in heartily.

"Where's the other five dollars?" asked I; and my sister brought it out of her pocket with a deprecating blush.

"As it is your birthday, Maria," said I, "it does seem to me you can do as you want to; and so long as you gave away the ten, you may as well let me give them the five, for it isn't going to hurt us to help them out. But it isn't all for the nine reasons, dears; the tenth one had more to do with it than all the rest."

And as the girls went gaily away, after a tumult of delighted thanks and enthusiastic confidences on the subject of their work, I sat and watched them through the rain, and thought over the new lesson that seemed to lie before me,—that higher than selfish thought or culture is helpful service, and the foundation of Christian work is LOVE.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Ashkum</i> , 55 cts.; <i>Champaign</i> , 10; <i>Chebanse</i> , 2.40; <i>Chicago</i> , E. S., 75 cts., Western Ave. Ch., 21; <i>Dover</i> , 17; <i>Elgin</i> , First Ch., 21.65; <i>Geneva</i> , 26; <i>Glencoe</i> , 12.80; <i>Galesburg</i> , First Ch., 37.50; <i>Hamilton</i> , 7; <i>La Moille</i> , 29.20; <i>Lacon</i> , "Dorcas," 15; <i>La Grange</i> , 5; <i>Neponset</i> , 5.14; <i>Oak Park</i> , 46; <i>Ottawa</i> , 50; <i>Rio</i> , 1.75; <i>Rockford</i> , First Ch., 25.05, Second Ch., 8; <i>Shabbona</i> , 9.20, \$350 99	
JUNIOR: <i>Canton</i> , Y. P. S., 9.70; <i>Chicago</i> , First Ch., Y. W. S., 37.50, South Ch., Y. L. S., 30, Union Pk. Ch., Y. L. S., 55.32; <i>Granville</i> , Y. P. S., 21.50; <i>Galesburg</i> , First Ch., The Philergians, 25; <i>Gridley</i> , Y. P. S., 8.50; <i>Hamilton</i> , Yoke Fellows' Band, 1.70; <i>Oak Park</i> , Y. L. S., 1.05; <i>Springfield</i> , Jennie Chapin Helpers, 17; <i>Wilmette</i> , Y. L. S., 10.15, 321 37	
JUVENILE: <i>Ashkum</i> , Buds of Promise, 1.28; <i>Chicago</i> , Western Ave., Star Soc., 13.50; <i>Marseilles</i> , Helping Hands, 1; <i>Olney</i> , Cheerful Givers, 3; <i>Rockford</i> , Little Girl, 80 cts., 19 58	
FOR KOBE TRAINING-SCHOOL: <i>Chicago</i> , First Ch., Mrs. G. M., 5, South Ch., Mrs. W. E. H., 25, Others, 25, 55 00	
Total,	746 94

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Cromwell</i> , 4.50; <i>Davenport</i> , 9.60; <i>Denmark</i> , 10; <i>Des Moines</i> , 10.48; <i>Fayette</i> , 1.52; <i>Fairfield</i> , 5.10; <i>Grinnell</i> , Ladies' Social, 8.63; <i>Sibley</i> , Mrs. E. L. Sherman, 5; <i>Wayne</i> , 11.14, 64 37	
JUNIOR: <i>Des Moines</i> , Plymouth Rock Missionary Soc., 4.50; <i>Grinnell</i> , Y. L. M. Soc., of Iowa College, 105.20, 109 70	
JUVENILE: <i>Des Moines</i> , Children of North Park Ch., 2.10; <i>Denmark</i> , Little girls, 3; <i>Grinnell</i> , Busy Bees, West Branch, 10, East Branch, 11.57, S. S., 100, 126 67	
Total,	301 35
Red Oak Aux., for famine sufferers in Tarsus,	25 00
Total,	326 34

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Auburn</i> , 13; <i>Fairview</i> , 4.70; <i>Highland</i> , 5; <i>Hiawatha</i> , 4; <i>Lawrence</i> , 11; <i>Mt. Ayr</i> , 2.10; <i>Pawcico</i> , 7.50; <i>Stockton</i> , 3; <i>Topeka</i> , const. L. M. Mrs. Fannie J. Storrs, 28; <i>Wabaunsee</i> , 10; <i>Wellsville</i> , 4, 92 30	
Total,	92 30

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Charlotte</i> , 25; <i>Detroit</i> , First Ch., 105.16; Trumbull Ave. Ch., Memorial Birthday Gift, 10, Woodward Ave. Ch., 100; <i>East Saginaw</i> , A Friend, 1; <i>Flint</i> , 14; <i>Ithaca</i> , 4.98; <i>Kalamazoo</i> , 24; <i>St. Joseph</i> , 37; <i>Vermontville</i> , 14.30,	
JUNIOR: <i>Detroit</i> , Woodward Ave., Y. L. M. S., 79.43,	
JUVENILE: <i>Manistee</i> , Willing Workers, 7,	7 00
Total,	421 87

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 10.33; <i>Benson</i> , 4; <i>Canon Falls</i> , 11; <i>Excelsior</i> , 11.30; <i>Minneapolis</i> , Open Door Ch., 15.16, Pilgrim Ch., 15, Second Ch., 20, Vine Ch., 5; <i>New Richland</i> , 3; <i>Northfield</i> , 5.60;	
<i>St. Paul</i> , L. J., 20,	120 39
JUNIOR: <i>Faribault</i> , Y. L. M. S., 20; <i>Northfield</i> , Carlton College, Aux., 71.07,	91 07
JUVENILE: <i>Litchfield</i> , Pres. S. S. and Friends, 5,	5 00
Total,	216 46

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>St. Louis</i> , Pilgrim Ch., Two Friends, 20,	20 00
JUVENILE: <i>St. Louis</i> , First Ch., Ready Hands,	2 00
Total,	22 00

NEBRASKA.

<i>Hastings</i> , Lamplighters,	13 00
Total,	13 00

NEW YORK.

<i>Riverhead</i> , S. S.,	29 62
Total,	29 62

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cleveland</i> , Jennings Ave. Ch., 30.60; <i>Edinburg</i> , 20; <i>Elyria</i> , 72.10; <i>Hudson</i> , 6; <i>Huntsburg</i> , 10;	
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<i>Mt. Vernon</i> , 22; <i>Ravenna</i> , 25; <i>Springfield</i> , 25; <i>Steuben</i> , 10; <i>Tallmadge</i> , 21.46; York, 10,	252 16
JUVENILE: <i>Conneaut</i> , M. B., 5; <i>Medina</i> , S. S. Primary Class, 1,	6 00
	258 16
Less expenses,	4 00
Total,	254 16

ROCKY MOUNTAIN

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Crested Butte</i> , 5; <i>Pueblo</i> , 4.15,	9 15
JUNIOR: <i>Colo. Springs</i> , Y. P. Soc.,	50 00
Total,	59 15

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Deadwood</i> ,	12 50
JUVENILE: <i>Sioux Falls</i> , Lamplighters,	5 00
—8.68,	8 68
Total,	26 18

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Green Bay</i> , 8.75; <i>Janesville</i> , 13.35; <i>Madison</i> , 9.86; <i>New Richmond</i> , 11; <i>Oshkosh</i> , 10; <i>Racine</i> , 57.65; <i>Roscoe</i> , Ill., 2; <i>Sparta</i> , 10.75; <i>Stoughton</i> , 60; <i>Springvale</i> , 31.15; <i>Waukesha</i> , 22.64; <i>Whitewater</i> , 3.05,	180 80
JUNIOR: <i>Columbus</i> , Y. P. S. C. E., 1.55; <i>Evansville</i> , S. S., 4.85,	6 40
JUVENILE: <i>Hayward</i> , Busy Bees, 6,	6 00
	193 20
Less expenses,	13 64
Total,	179 56

MISCELLANEOUS.

Sale of leaflets, 16.47; of chart, 50 cts.; of Japanese coins, 1.50,	18 47
Total,	18 47
Receipts for month,	2,406 05
Previously acknowledged,	28,092 05
Total since October,	\$30,498 10



INDIA.

Mrs. Perkins writes, May 2, 1887, from Periakulam, to which place she and her husband went for a short visit from Kodikanal:—

. . . WE started at three o'clock yesterday afternoon; but a severe storm coming up, we were obliged to take refuge in the home of our native pastor,—a low mud house with a thatched roof, but made to look a little civilized by the addition of a door with a glass window. . . . We walked down the first six miles over a rough, zigzag road that is especially trying to us, who seldom, if ever, have a chance to walk up or down stairs, and we were glad to reach the sixth milestone, where my conveyance—a chair on poles—was waiting for me. I was slowly lifted to the bearers' shoulders, and had a fine view of a broad expanse of black back; for their only article of clothing was a small cloth round the waist, their turbans having been converted into resting-places for their poles. Mr. Perkins came behind me on a *tat*,—the most miserable of mountain ponies; but it made up in music what it lacked in appearance, for the driver had fastened round its neck a string of bells, that jingled merrily as we went along. It was quite dark when we reached the grove at the foot of the mountains, where our bandy was waiting; and oh! how hot it seemed after the cool, green paths we had left! It was nearly morning before the air cooled off sufficiently for us to sleep comfortably. I do not know whether you have heard of our Periakulam bungalow, that is surrounded on every side by grand old mountains, as "the mountains round about Jerusalem."

Before my window majestic cocoanut-trees wave their tufted heads languidly, and seem to beckon us to their shady groves; but the river that moves along so sluggishly brings fever with it, and it is a long time since any one has lived here. . . . You could not have chosen a better field for your interest or your money than the schools of India. There are a few persons who think preaching should be enough,—that we should not spend so much of our time and money in the schools; but those who are in the midst of the work, and who understand the people, say, "Teach the children, bring them into the boarding-schools, and keep them under the direct influence of the missionaries."

The preaching might do at home, where there is so much stamina to begin with, but here we have to build the character, too.

This is shown so plainly in orphans rescued in the famine-time, and who were taken up before they could talk, yet almost the first words the baby lips would utter would be a lie. Of course we can expect nothing else, as they are the heirs of the wickedness of generations, and it will be two or three more generations before children are born with the same tender consciences as the little ones at home; but those born of Christian parents have consciences less hardened than the heathen children.

We visited this morning a new school in town, composed of Brahmans and high-caste girls. When we went in, one little girl slipped a wreath of jessamines over my head; then one after another brought up a lime. These high-caste girls are so pretty, with their fair skin, beautiful dark eyes, and rich cloths confined at the waist by a silver girdle. Many of them have large pearl ornaments extending from the ear to the hair.

These children are particularly bright; for in the one month they had been to school they had already learned to read, showing possibilities of great advancement.

We place a great deal of hope in the Hindu schools, and everything is done to attract the children there. It is very strange that, although many of the children lead miserable lives, they cling most tenaciously to old superstitions; and we feel if the children can be brought into the schools, education will do a great deal toward filling their minds with pure, wholesome thoughts.

We had an interesting visit from a very cultured Brahman. Mr. Perkins asked him why his countrywomen aged so much more quickly than ours. He said: "It is because of child-marriage, but all educated Brahmans are anxious to abolish the system. Our women, the way they are now, have no influence over the men the way your English and American women have; they are so ignorant they take no pleasure in books; and if we tell them there is a country where there are no caste distinctions, they laugh, and say we are fooling them." I remember shortly after we came to India we had a visit from some little Brahman girls, who entertained us with their graceful native dances. None of them were over eight years old, and yet they were all married. I never really understood at home the truth of the expression "child-marriage, one of the curses of India"; but when I saw those children who should have years of innocent play before them, and knew they had already taken one of the most important steps in life,—their minds utterly devoid of intelligence,—I felt how hopeless was the cause of India's women until the child-marriage was a thing of the past.

TURKEY.

Mrs. Baldwin writes, June 7th, from Broosa:—

THIS term is drawing to a close, and it is with a heavy heart that I shall feel compelled to give up the care of the school after the July examinations, if I can keep on till then. If help had come this year I might have held out longer; but there seems no alternative now, notwithstanding there is no definite prospect of any one coming in time to carry it right on in the fall. . . . I am thankful to have had a share in this special work for our girls; and though while in it I have had to give up some things, I have been more than compensated, yes, a hundred-fold, in ways that I can-

not put on paper; and a few weeks ago I had the joy of seeing seven of our girls now in school, and one who left awhile ago, stand up and make a public profession of their faith.

As I said in my last letter, we have had no revival, but a quiet, steady work has been going on through the school year, and one after another has come to the decision to live for Christ; so that when notice of communion was given out, this large number were all ready. They passed a very satisfactory examination; and when the missionaries and native preacher came to me for my testimony, I could truly say that they all gave evidence in their daily lives that their hearts were changed. My own fear was that they might find it difficult to live consistent Christian lives when they went back to their various homes; but this we must trust to Him who knows our hearts, and I want to ask especially that you will in some of your meetings ask the sisters to pray for this little band, that each may be a bright and shining light.

FAREWELL TO MISSIONARIES.

WHILE, to our great disappointment, we have failed to meet some of the missionaries who have recently passed through San Francisco, others have lingered to drop blessings on our pathway, and receive from us expressions of Christian sympathy.

Mr. and Mrs. Treiber were here but a short time, but a few had the pleasure of greeting them, and we rejoice with Mr. and Mrs. Logan, who will soon have their efficient help on the island of Ruk.

Rev. H. M. Scudder, D.D. and wife of Chicago, Rev. Mr. Albrecht and wife of Chicago, Mrs. Kendall of Sparta, Wis., Miss Poole of Evanston, Ill., and Miss Graves of Springfield, Mass., sailed June 27th for Japan, and a meeting of great interest was held to greet them in the First Congregational Church, San Francisco, under the auspices of our Board. Rev. Dr. Barrows presided, and prayers and remarks were made by clergymen of San Francisco and across the Bay, including Rev. W. H. Scudder of this city, and Rev. W. W. Scudder of Alameda, nephews of Rev. Dr. Scudder of the missionary party, who was for ten years pastor of the Howard Presbyterian Church in San Francisco. A chain purer and stronger than gold binds this honored minister and his wife to their native land, of which one shining link is affectionately cherished by San Francisco, and others are kept bright by loving hearts in the Interior and on the Atlantic Coast. One jeweled decade of their early life will never cease to shed radiance on the missions of Southern India: and now they are to assist their son and daughter in Northern Japan, where we trust many years of joyful service are before them. As Dr. Scudder spoke to us of his life in India, and of the work before him in Japan, all hearts were thrilled by his earnest words. Rev. Mr. Albrecht said that he knew no home missions and no foreign missions, for the work was one, and he was ready to go or stay, as the Lord might will, and he longed for more grace and fuller gifts to lavish upon the glorious work. The alabaster box was not too precious to *break* at the Saviour's feet. The ladies of the party each testified to joy in going. Mrs. Bingham, of Honolulu, spoke of the seventeen years she had spent with her husband

on the Gilbert Islands, and of her longing desire that he might live to complete the translation of the Bible, upon which work they together are engaged. The whole meeting was most inspiring, and was closed with prayer, by Rev. Dr. Barrows' committing most tenderly the departing missionaries to the care of the Almighty. After the benediction was pronounced by Dr. Scudder, an hour of social converse was enjoyed.

L. M. F.

San Francisco, July 14, 1887.

THE NEW INCUMBENT OF THE DRAGON THRONE.

QUEEN VICTORIA and the Empress Dowager of China have for several years divided between them the rule of more than one-half of the population of this globe. The latter now retires, and advices from Peking say that the young Emperor having attained his sixteenth year has assumed the government of the vast Chinese Empire. The previous Emperor died of small-pox, Jan. 12, 1875, leaving no heir to the throne. A family council was hurriedly summoned in one of the inner chambers of the palace, and by the influence of the two Empresses—the one the Dowager Empress and the other the Empress Mother, and both of them widows of the Emperor Hienfung—the assembled conclave of Manchu Princes came to a unanimous decision to proclaim Tsaitien, the infant son of Prince Chun, Emperor. The boy was sent for on the spot, and placed—"cross and sleepy as he was"—in the middle of his uncles, by whom he was hailed and done homage to as the Hwangti. Thus was the critical question of the imperial succession decided after a single midnight conference, and the Manchu dynasty was continued without raising any internal discord, or exciting any external commotion. The reins of power remained in the hands of the two Empresses Regent and of Prince Kung, while the boy Tsaitien became the Emperor Kwangsu, which means "Illustrious Succession."

On the 18th of April, 1881, the Empress Dowager died, leaving the principal governing authority in the hands of her colleague, the Empress Mother, Tsze An, by whom the regency has been conducted up to the present time. By her and her late colleague, the affairs of the Empire have been controlled during the greater part of the time since the death of the imbecile voluptuary Hienfung, in 1861.

It is a significant fact that just before the young Emperor was to ascend the throne, the imperial authorities should have put out proclamations in various parts of the empire calling upon the people to live at peace with Christian missionaries and converts. The Christian religion they declare is entitled to respect, since it teaches men to do right. Missionary chapels are to be protected; and anything in the shape of a disturbance toward them, or their congregations, is to be put down, and punished with the utmost rigor of the law. In one of the proclamations the people are reminded, or informed, that those who embrace Christianity do not cease to be Chinese. They have, therefore, an undiminished claim upon the protection of the law of their country, and they owe in return a corresponding obedience to it.



VOL. XVII.

OCTOBER, 1887.

No. 10.

SUBJECT OF PRAYER FOR THE MONTH.

WE wish to suggest as a subject of prayer, the twenty young ladies who are to go to mission-fields during the months of September and October; twelve from our own Board, and eight from the Board of the Interior. Our own missionaries are: Mrs. E. F. Montgomery, returning to Adana; Miss P. L. Cull, returning, and Miss Helen L. Wells, her associate, going to Broosa; Miss Sara E. Graves, returning to Samokov; Miss E. M. Lyman, going to Bombay; Misses Mary M. and Deney T. M. Root, to Madura; Miss M. J. Barrows (returning); Miss Julia A. E. Gulick (returning); Miss Cornelia Judson and Miss Martha J. Clark, all to go to Japan, and Miss C. H. Barbour to go to Spain. Those of the Board of the Interior are Miss Caroline Kœner, to go to the Foochow Mission; Misses Helen Grace and Ellen Gertrude Wyckoff, to North China; Miss J. C. Smith, to Marsovan, Turkey; Miss A. L. Millard, to Bombay; Miss M. H. Meyer and Miss Almona Gill, to Japan. Thanking our Heavenly Father that so many have been inclined to take up the work, let us ask that they may be carried swiftly, and without anxiety, to their destination; that they may be able to adjust themselves to the duties awaiting them without too much strain of brain and nerve; that the study of the language may not prove an insurmountable difficulty; that they may gain the hearts of the people among whom they labor; and, above all, that the Holy Spirit may ever consciously abide with them, enlightening, guiding, strengthening, sanctifying every step of the way for them.

MICRONESIA.

MISS SARAH SMITH'S JOURNAL.

(Continued from August number.)

Friday, August 20th.—We steamed all night, but worked against a head wind, and so made poor time. Before dinner we steamed up once more, after a cessation of a few hours, and then sailed along for four or five hours in the quiet waters of the lagoon of Mille, anchoring, at three o'clock, about a mile from the shore.

Mille, the first of the Marshall Islands, is unlike any which we have yet visited. It gives the appearance of a long ring of detached islands, some very small, and some larger, like beads of various sizes strung on a black thread, while the connecting reef is at some places uncovered at low water.

There are two or three safe passages through the reef, and the lagoon is over twenty miles across in some places. As we neared the anchorage, in the mid-afternoon, three canoes put off from the shore, and soon the good Jeremiah,—who you will remember “sent his love to all the Christians in America,”—with several natives, came alongside, waving their broad white hats, and joyfully crying out, “*Yok we yok!*”

No sooner were we anchored than they came aboard, beaming with pleasure as they grasped Dr. and Mrs. Pease by the hand, and shook and shook as if they never would stop.

Then they were introduced to us, and were cordial, although rather shy, in their greetings. Jeremiah is a man of about forty-five, and indescribably homely. If he is as good as he is homely, he must be as good as gold, surely.

Dr. Pease says, “Jeremiah will have a higher seat in heaven than most of us.” He was dressed in a black suit, with well-blackened boots, white shirt, and a broad-brimmed hat of native braid, with a wide black ribbon about the crown. With him were Thomas, a graduate of the Kusaie School, and now one of Jeremiah's helpers, a young man of about twenty-five, with a fresh, pleasant face; Joseph, one of the deacons of the church, who must be about thirty-eight,—he, too, was at Kusaie with his wife, and is now a valuable aid to Jeremiah, taking charge of the singing in some of the classes; and Moses, one of the principal chiefs on Mille, who was dressed much like the others. Jeremiah wore the only boots that the Island could boast, all the others going barefooted. With these friends came a number of their scholars. It is one of the characteristics of these islanders that, no matter how bashful they may be, they are all eager to shake hands with us,

and do not generally wait for an invitation, but come forward with outstretched arms, laughing with pleasure when we salute them with "*Yok we yok.*" . . . Then followed a long talk between Mrs. Pease and the teachers, while Jeremiah was discussing all sorts of weighty questions with the doctor. Their delight was great when Mrs. Pease brought out the Bible and hymn-book. They laughed like children, and expressed their pleasure in a shower of Marshall.

It was evidently a great joy to Dr. and Mrs. Pease to be once more with their own people, and it was certainly a pleasure to us to hear them converse with them so easily. As soon as Mrs. Pease was at liberty we sang together, "*Jen itok ein al,*" while the little group listened with great enjoyment. They seemed to be gratified that I could sing in their tongue, even though I could not talk with them.

At tea-time they returned to the shore, and after supper Dr. and Mrs. Pease went ashore with a case of books, not waiting until morning, as the people were impatient to see them. I went with them to help sing,—none of the others feeling quite able. As we neared the shore, and the kedge anchor was dropped, we were dismayed to find ourselves stranded about twelve feet out in the water, with nothing for it but to be carried ashore. . . . As Mrs. Pease had predicted, we had to "shake with both hands" all the way from the beach up the neat sand-path to Jeremiah's house. The people, in their fear lest they should lose the opportunity of greeting us, even seized our arms, crowding about us so that we found progress difficult. Ned and Frank were surrounded by a little coterie of small folks, who shook hands with them in vigorous imitation of their elders,—a cunning sight. At last, Ned and Lebi, Jeremiah's little boy, followed closely behind us, arm in arm, to the house, Lebi chattering eagerly in native, and Ned occasionally coming out with, "*Aet, aet,*" (yes) in the tone of assent, although he understood never a word of his small friend's communications.

The women were all clothed, some in a loose calico sacque and skirt over the native mat, others in the *holoku*: none were unclothed, as at the Gilbert Islands. The men were very generally clothed in calico or linen trousers, and a coat or shirt worn outside the trousers. Few of the young people have those terribly cut ears which were the heathen style before the missionaries went to them, but all are pierced—some with what we should call enormous holes. Some of the girls wore white lilies and clusters of tiny red flowers thrust through these holes as ornaments, while the men put them to various practical uses; one man nonchalantly thrusting his pipe

through when it was not in his mouth, and another using it as a receptacle for a pencil. . . .

Jeremiah's house is a large, thatched dwelling, standing under the cocoanut-trees, and approached by a broad, sandy path, with flat stones bordering either side. The frame-work of the house is of posts or poles made of pandanus-wood; the rafters, notched slightly to fit into the sides, are lashed to the sides and to the ridge-pole with cocoanut cord. The floor is covered with a rude, heavy matting, placed directly over the coral pebbles, while the sides are hung with the same kind of matting, with thatch upon the outside reaching to the ground. The windows, two on each side, are merely square openings of two feet in the thatch, very near the ground, and are partially protected from the rain by the projecting thatch roof overhead. Inside are four rooms. The one entered by the outside door is about twenty feet square, and simply furnished with a table set against the wall, a few chairs, and the bright pictures which have been sent to Jeremiah, from time to time, pinned upon the matted wall. This is the general sitting-room, where Jeremiah also holds his school. Opening out of this, at the back, is the dining-room, a much smaller one, with simply a low, bench-like table, about which the family sit upon the floor. On one side of this room is a bedroom, occupied by Jeremiah and his family,—Lantoanbon, his wife, and Lebi, his little boy. On the other side is the room of Thomas and his family, who share Jeremiah's house.

As we went toward the house, we met Likereinwa, Thomas' wife, "the prettiest woman in the Marshall Islands;" and surely she was very pretty, and would have been called so anywhere, with her slight figure, delicately moulded hands and feet, small features, with beautiful sparkling eyes and perfect teeth, and soft, wavy black hair, brushed away and fastened in a twist over a round comb. She was dressed in a *holoku* of calico, in stripes of pink, white, and blue, and made a very charming picture as she stood to greet us, smiling behind her fan, half shyly held before her face. It is sad to know that she has not been the good woman she might have been, but has made Thomas much trouble. Her oldest boy of five is named Ned, after Ned Pease, and is a bright, merry little fellow, full of fun, trotting about in a little blue calico shirt, and trousers held nearly to his shoulders by tiny suspenders. His head was cropped close, in imitation of Ned's. Judah and Daniel, the two younger boys, are two small roly-poly specimens of humanity one and two years old. . . .

As we entered the large room, the women and children following squatted upon the floor on one side and the men on the other. Mrs. Pease and I started to sit in native fashion among the girls,

but Jeremiah hastened to protest, pointing us to four cane-seated chairs set in solemn order at one side, at regular intervals. We removed our hats, and Jeremiah provided us with fans. Then we talked for awhile with those about us, and then we sang a hymn together, followed by a prayer from Jeremiah. Oh! if you could only have heard his tender, supplicating, pleading tone, as he began, "*O Jisos Kraist!*" The doctor says it is an inspiration just to hear Jeremiah pray. After one more hymn the doctor talked for a little while, and then Mrs. Pease went over to sit by Jeremiah's wife, and talk with her about the work. The room was full; and outside, on either side of the sandy path, girls and women were sitting in a close row, all eager to hear what went on inside. By this time it was so dark that I could no longer see anything inside the room, and I thought it a good opportunity to try a few of the sentences Mrs. Pease had been giving me; so, sitting down upon the matting in the low doorway, I turned to a bright girl next me and said, "*Ijaji kajen Marshall, I a raj Katak.*" She listened with a puzzled expression; my pronunciation evidently was lacking in the peculiar twang of the Island speech. I repeated it slowly, when her face lighted up, and she repeated it quickly, with a laugh, to the women who were bending curiously forward. They all seemed much amused, and when I added, "*Ijela jirik wot,*" the laugh was general. My first remark meant, "I do not know Marshall, but I wish to learn; and the second was, "I understand only a little." Then I volunteered, "*Kwon kwalok eta*" (You speak my name), "Miss Smith." This was tried up and down the lines with much merriment; and when I added, "*Kwon katakin ia*" (You teach me), they were all eager to give me words. I picked up a coral pebble, asking what it was, pointed to some dried coconut-stacks and all manner of things, and each time a chorus of voices would give me the name. Once in awhile I would have to say, "*Kwon komono rumij*" (Speak more slowly), and then how they would laugh.

After awhile the lamps were lighted, and then we went with Joseph to see his wife, Lujo, who is blind. She sat upon the mat in the door of her little house, the picture of patience. She weaves mats still, and Mrs. Pease bought some of her. . . .

It was late when we started for the boat, and a triumphal procession escorted us down. . . . We find these trips ashore, with all their bustle and newness, quite wearying.

(To be continued.)

EUROPEAN TURKEY. REPORT OF THE BIBLE-WOMAN'S WORK.

BY MRS. E. M. STONE.

(From the Annual Report of the Mission.)

THIS report must confess in the outset to a far less intimate acquaintance with the details of the Bible-work during the past few months—such as would have been gained by personal visitation—than is desirable.

The duties of a substitute teacher in the Girls' School in Samokov, in Miss Graves' absence, have devolved upon me, leaving the care of the Bible-women and teachers in the Philippopolis field upon our brethren. Rev. Messrs. Marsh and Locke, with their wives, have most cheerfully rendered every service in their power to help to insure the comfort and the efficiency of these sisters in Christian work. They have also considerably informed the absent member of their station of the progress of the work, and the changes incident thereto, as opportunity has offered. To them we are indebted for many points in this review of the year.

In June of last year a beginning was made of the training-class for Bible-women, in accordance with the vote of the mission two years since. The suggestion that such a class should be held, had come from some of these workers themselves. Among the seventeen now in service either as Bible-women or teachers, are three earnest Christian women, widows, all of them with children. They had very limited opportunities for a school education in their youth, or none at all, and desired an opportunity to gather every year, for a short time, for instruction and training.

The young helpers, also,—even those who have completed their full course in the school,—feel their inexperience, and so they heartily united in the request for such a class. A sketch of the first month's work appeared in the *Missionary News* of last July, from which we beg permission to make an extract.

“For various reasons the number of Bible-workers has been less than usual this year, so that but four composed the class,—‘two mothers and two daughters,’ as one of them described themselves. The differences of age and experience were not the only points of divergence in the class, for among them was the swift mind of the young girl who had successfully completed the course in the Girls' School; among them, also, were two who had but partially completed this course, and one, a highly valued worker, who had never attended school, but who had learned to read her Bible by God's help, and who, taught by his grace, is doing a work in his name for which her soul shall rejoice through all eternity. The members of the class were filled with an earnest desire to

profit to the utmost by the opportunity which the class afforded, and with a loving spirit of helpfulness, so that the diversity of ability and acquirements proved no hindrance. She who had studied the higher branches, profited by attending reviews of Mental Philosophy and Natural Theology in the Girls' School, while the rest busied themselves with the elementary branches of reading, writing, and arithmetic. Together they studied Church History, Moral Philosophy, and the Bible, and listened to a course of lectures upon Practical Theology, talks upon Geology, and points pertaining to the care of health, and how to care for the sick. They also had practice in music, so that they will sing the Gospel in the several places where they labor, through the new hymns, which are being continually issued, as well as through the old, familiar ones.

The class found itself accommodated in a Bulgarian home, convenient to the schools and missionary residences,—which circumstance was in itself very propitious. It was conducted as a family, each member of which performed her share of the household duties, and, with the exception of the traveling expenses and the rent of the premises, was self-supporting. There was no perfunctory performance of duties, but a glad response to all calls. The few hours of freedom from necessary obligations were freely consecrated to visiting in the city, for the purpose of religious conversation. It was a humble, modest beginning of what may become a powerful agency for good in stimulating and making more effective the work of the Bible-women."

During the present year, on account of the engrossments of school-work, it seems impossible to gather the class before July, after the close of the schools in Samokov.

We regret very much that the members must thus lose the opportunities of attending some of the reviews and the examinations in both schools, by which they profited much last year. Instead of four members, as then, the class will this year consist of twelve or thirteen. It has been reassuring to know that last year's class was helpful to those who composed it, and that they and others will welcome its gathering again this year.

The Bible-work is gaining the place which, as a fundamental work, it should have in the hearts of Christian communities, and the result is a juster estimate of the high calling with which they are called, on the part of the Bible-women themselves; the mitigation of some of the peculiar hardships of their lot, and consequently increased efficiency and larger results. In a number of instances it has seemed unavoidable to permit the Bible-women to combine the primary teaching of the children of Protestant families in the community, for two or three hours a day, with

their more special work of visiting among the women, and holding meetings with them; but the truth is always impressed upon them that the salvation of the souls of these women and children is their first concern. The older schools are enlarging and advancing; both in Yamboul and in Bansko, the schools hitherto taught by one teacher have required two the past year.

A beginning has been made in new work; a Bible-woman is now, for the first time, stationed in the large and influential village of Koprivshitsa,—the birthplace of numbers of men who have held large place and influence in Bulgarian affairs. The teacher and her brother, Pastor Boyardjieff, were much cheered by their reception there, about two months since, when nearly thirty persons gathered for the preaching service on the first Sabbath. Before going to this place, the same teacher was for three months in Batak,—that village in which peculiar interest will long be felt because of the fearful sufferings of the inhabitants, at the hands of the Turks, nearly half a score of years ago. It is good to find an experienced Christian woman, tried and proved, whose heart is eager to go out into some of the regions beyond, and to whom the increased difficulties of such work offer no hindrance. The advancing age of this branch of work in our mission is illustrated in the case of this sister, whose daughter has this year stepped into the place formerly held by her mother, in Pazardjik. Instead of the mothers shall be the daughters. May the beautiful spectacle of a mother and daughter alike devoted to, and successful in, the work of teaching God's Word to other women, be multiplied many fold in the history of this mission. The young daughter's letters often report some new home opened for the woman's prayer-meeting; new homes for visitation; a crowd of forty children of late in her Sunday-school class; and sometimes the testimony of a new voice, as some woman or girl declares her determination to live faithful to God.

Not every work is so encouraging as this instance, nor has this always been so. A classmate of the last named (both of them graduates of the Samokov School last year) received joyfully her designation to labor in her own city and in a neighboring village; for in thinking how she should begin her work, she said, "I have cousins of about my own age who will come to see me, and I can do them good." She found them, however, so fearful of incurring the implication of being Protestants, that they would have nothing to do with her, and she has found her greatest encouragement not in her own city, but in the adjacent village: here the women have learned to read, and the brethren and sisters have devoted their winter evenings to learning sacred hymns. We have just learned

from Secretary Clark of the shipment of a baby organ from Boston, which we propose to place in the hands of this young worker. The organ is the first, we hope, of several which shall belong to the department of Bible-workers, and be loaned, as may seem best, to promote this branch of the work. Who will send the next organ to help our Bible-women to sing and to teach the sweet songs of Zion? Thanks to Mr. Sleeper's instructions to some of the advanced pupils in our school, some organists have already gone into the work, and others are preparing.

Is there not reason for a just pride in the uplifting of Christian women from the gross darkness in which the great majority of their friends and neighbors are still buried, in such places as Yamboul, where the Bible-woman reports that she cannot find a single Protestant woman unable to read?

The same is bound to be true in many other places, for the education of our sisters is progressing.

In Hasquey the Bible-woman is teaching twenty women to read. All of the Bible-women in Raslog, on the Macedonian field, have such classes, larger or smaller, and the worker in Bansko has two classes, with an aggregate of more than thirty women.

The instruction of children, too, in spiritual life, is receiving attention from these workers.

Bansko is not the only place which has a children's meeting regularly, although its numbers, about seventy, exceed those of any other. The scripture text-cards, which have been printed and circulated by Mr. Marsh and others, have been of assistance in this department; and so too have been the "Lectures to Children," adapted by Mrs. Sleeper from Dr. Todd's admirable volume, of which six have already been translated and printed, and the new child's paper, also edited and published by Mrs. Sleeper: these are eagerly welcomed by the children, and by their elders, too. They are most timely.

Multitudes of homes are opened for the regular weekly woman's prayer-meeting. In Philippopolis alone, thirty-five weeks are necessary to complete the circuit of thirty-five homes which welcome its gathering.

Among the bonds which bind together the workers who have gone out from the Samokov school, are two which are exceptionally comforting and helpful: the one is the prayer-meeting of the teachers of that school every Saturday evening, for the special remembrance before God of such workers; the other is a school institution,—a prayer-meeting among the Christian girls, which had its beginning very early in the history of the school.

The latter meeting is held on the first Wednesday of every month, and all who belong to it have pledged themselves to observe the day, wherever their lot may be cast,—if alone, in the solitude of their own hearts with God; if in a community in which there are others who belong to this praying circle, in a little prayer-meeting at the same hour, so far as may be, as the meeting at the school. Thus upheld by prayer, the work is moving on, and the workers know new joy and courage, year by year, as they are proving more and more in their own experiences that the work is not their's, but God's. Such a revival as has been blessing Bansko and its neighboring villages, for some weeks, is the harvest-time of the faithful seed-sowing of the past; and we know that in all places in which our sisters are whole-heartedly and with faith laboring by the side of their brethren, the pastors, or preachers, or, as in some places, are working on alone with God, they are sure to see the fulfillment of the promise, "In due season we shall reap, if we faint not."

WESTERN TURKEY.

CITY MISSION WORK IN GEDIK PASHA, CONSTANTINOPLE.

The following statement is taken from a report which was kindly furnished by Mrs. Newell and Miss Twitchell.

THE withdrawal of Mrs. Schneider and Miss Gleason, after faithful and successful service, left a burden of responsibility upon us to which we felt quite unequal. It is, therefore, with hearts full of thankfulness that we are able to report that, while in 1885 the average attendance on the Sunday-school was 118, and in 1886, our first year here, 128, for the year ending in May the average attendance was 175, and for the past six months, 192. In the Greek department there has been special growth, and an average attendance of over fifty. More than half the attendants came from the Gregorian and Orthodox communities. Often Armenians, Greeks, Turks, and Jews, with occasionally Bulgarians and Germans, listen together to the presentation of Divine truth. The teachers have seldom been absent from their classes, and have labored with zeal and faithfulness. Through the winter the Greek priests closely guarded the children, and the Armenian Vartabed read in the church an order for all parents to keep their children from the house of the missionaries. In this way, however, attention was called to our work, and the number of attendants constantly increased.

The children love the Sunday-school, and there are no bounds to the enlargement which might be made; but, alas, our rooms

have bounds, as we fully realize when, after a service of song, we try to get a hundred children into a room less than fifteen feet square. Indeed, we plainly see that both the physical and the moral cultivation of the children suffer from huddling sixty children in the same room for the lesson of an hour. Several classes would do better work could they be divided; but dining-room, parlor, hall, school-rooms, and even sleeping-rooms are already used for class-rooms, while we suffer the inconvenience of taking the children down two flights of stairs in one house, and up three flights of stairs in the next house, for recitation. We hope the time is not far distant when we shall have rooms which will accommodate the work in all its departments. The Sunday-school has, this year, contributed five Turkish liras to charitable purposes.

The Society of Christian Endeavor connected with the Sunday-school has held weekly meetings for prayer, and for making plans for work. From very meager earnings the boys have given one lira to the Broosa Orphanage, and they have now one lira and a half in the treasury; but perhaps the greatest gain has been the development of their own characters.

To see such a company of young and old as gather at Gedik Pasha on Sunday, deeply interested in Bible study, is an inspiration, and we get encouraging glimpses of the effect of this study in our visits to the homes of the scholars, where we see that the seed sown has brought something new into the barren lives about us; and from places too remote for us to visit, come messages which assure us that the effect of the work is not confined to this city only. The mothers' prayer-meeting has been maintained with good attendance and marked interest. The weekly prayer-meeting has been well sustained, often more than a hundred being present. At the monthly concert, through the medium of the Coffee House, and in other ways, we have distributed 4,600 tracts and papers.

The success of the evening school a year ago, encouraged us to try again. This year the school continued from October till March, three evenings each week, with thirty scholars, who paid the required tuition. This school, together with the fortnightly social and literary entertainments held during the winter, has been the means of gaining an influence over a class of young men to be reached in no other way. For the success of our literary gatherings, numbering twelve this season, many thanks are due to the friends, both within and without the missionary circle, who have assisted us by giving lectures in Turkish, Greek, and Armenian. Here, too, we may be allowed to say, we have highly appreciated Mr. Fuller's help in these entertainments in the evening school, to which he has given much valuable time, and in many other ways. It has been our custom to spend an hour or more before

the lecture in a social manner. Others, besides ourselves, have remarked that the intelligent faces and refined manners of our guests showed them to be from the better class,—from those, in short, who are in earnest for advance and education. It is a joy that the faces of these young men now and then appear in the Sunday-school and in the Coffee-House services. So far, in order to avoid too great a number, we have been obliged to admit to our evening entertainments by ticket; and even with this precaution a hundred and sixty persons have sometimes been crowded into our rooms.

In September we took a step in advance, and started a Greek and Armenian day-school, which has been supported, in part, by the tuition fees, amounting to fifteen Turkish liras, and in part by the help of two hundred piasters a month, paid by the Bible House congregation. No free scholars have been received, and many ready to pay tuition have been refused, for lack of room. The number of scholars is fifty-seven, of whom thirty-one are Greeks and twenty-six Armenians.

In addition to the religious and social meetings held in the house, the calls and visits received during the year have numbered over 2,300.

With constant interruptions, which we have accepted as golden opportunities, with the study of language, which has been defrauded of its proper time, with new responsibilities for the day-schools, and with many other cares and duties connected with the work, the calls we have been able to make—438 in the year—have been less than were needed. To help in this department we have employed, since the first of January, a second Bible-woman. One of our Sunday-school teachers has also rendered valuable aid, and still the open doors are not all entered. Indeed, in all directions we see grand opportunities, and long for more time, more strength, and more means to enlarge our work.

Young People's Department.

ITEMS FROM OUR SCHOOLS.

FROM MISS GERTRUDE CHANDLER, OF BATTALAGUNDU, INDIA.

In speaking of her school, Miss Chandler writes:—

I HAVE this term begun for the first time the setting apart of a half-hour in the day for the girls' private Bible-reading,—an approach to the blessed "silent time" in Wellesley College and other places. Noon seemed the most favorable time for it, as the very little

girls are then taking their noon naps, and would be out of the way. But after the new girls came, there were so many of them who were village girls who could not read, or who had no desire to read outside of class, that it became a question what was to be done with them, and how that half-hour could be kept a "silent time." "Faith," the teacher, came to us about it, and said she could not keep them still. She had in our prayer-meeting spoken of the blessing this quiet time was to her, and how thankful she was to have it thus set apart, and how could I suggest to her that perhaps some one must give up her "silent time" to those untrained girls? I did not suggest it, but two days afterward she came with a happy light in her eyes that spoke to me of the reward of self-sacrifice, and said, "I have decided to do my own reading at some other time, and to gather these girls together and tell them Bible stories in that half-hour; and will you please tell me what I had better talk to them about?" So we decided that the life of Jesus was the first thing to begin on, and every day's story should have a picture, if I could find one in the house; and the picture was to be shown after the story, as a reward for the attention. A week later the report was: "Oh how those children like to have me tell them these stories! If I'm a little behind the time in coming, they come after me, and they chatter away all together to see who shall tell first the story of the day before, and they are very happy over it!" Think you that dear girl's soul's growth will be hindered because she deprived herself of a much-valued spiritual privilege for the sake of the souls of others? I think not. The church-members among the girls started a nightly half-hour meeting this term for mutual help in the Christian life, by confessing their sins one to the other, and praying each for the other. All, however, I fear, have not the earnestness requisite to keep this up, and during the last week there was a falling off in attendance, which sorely tried the faith of its leader,—the teacher Faith, again. But after thought and prayer she took courage, and announced that whether others came or not, she should spend that time in prayer, and singing, and reading the Bible for them; and I'm sure she will not be left alone. Do you not think that special prayer for us might bring us a special blessing? Please pray, then, for me, and for these girls. Is He not able to do above all that we ask or think? and though we are unworthy, does He send only to the worthy?

THE CONSTANTINOPLE HOME.

Mrs. Wheeler, of Harpoot, who has just returned to this country, gives her impressions of our Home in Constantinople, where she stayed a few days by the way.

WHAT shall I say of this "palace beautiful?" I think you who are in the land of trees, flowers, and rivers, would all say, "Yes;

this is beautiful." But to me, who came from the land of barren hills and almost waterless plains, it seems what Damascus must have seemed to Mohammed, when he turned away, saying, "Man can only enter Paradise once." The beautiful location, with the view on the Bosphorus, and the picturesque, villa-like appearance of the city as you look down upon the hills and vales, must be seen to be fully appreciated. Then the grounds are a thing of beauty which tires not. I do not mean that a more beautiful place may not somewhere be found. But when I wander through these grounds and say, Why, this is the Scutari Home School, then I am so glad that such a place was found for the Home, founded by the W. B. M. Truly this is a monument of what women can do for women.

I am much pleased with the progress I see after twelve years — the grounds enlarged and made more tasteful, and Barton Hall the twin sister to the main building. Then, too, the young ladies have kept pace with these improvements; and as I sat at the table with them on the Sabbath, I felt I was in Wellesley or Holyoke. This school is a beautiful illustration of what Christian education and refinement will do for the daughters of this empire. I tried hard to distinguish between the nationalities, but often found it impossible to do so. The Bulgarian girl often resembles the blue-eyed English girl. The Syrian, Armenian, and Greek were as graceful as the daughters of the missionary who sat by their side. If any of the many who have a share in this Home are skeptical, let her come and see for herself, and she will say the half is not told. She will leave feeling that this institution, and its sisters scattered over this empire, are to do a work for the women of Turkey that naught else can accomplish.

I feel it a great privilege to have a part in such a work. My prayer is, that every home in this great and dark empire may feel the lifting influence that goes out from our schools for girls.

Miss Melvin, one of the teachers at the Home, writes:—

About two months ago we formed a missionary society among the girls on a somewhat different plan from the one we had before. The members of the society pledge themselves to give regularly what they may be able, and they also appoint a committee to choose the subjects of the monthly meetings. This puts the work more into the hands of the girls. Then we hope to correspond with other schools in different countries. One of the first subjects was the city of New York. We received, in answer to letters, a large supply of material, and we were very glad the girls should hear about the way Christians at home work for those around them.

You will have heard of the terrible beginning of famine in Adana, which we fear will spread over the empire before the autumn. Mr. Montgomery has written a most touching appeal for help. Hardly one of the crops will come to anything, and the people are already starving; men with families to support are working gladly for eight cents a day. We read the appeal to the girls, and suggested that they should give this month's contribution to the sufferers, asking them to deny themselves, that they might give more than usual. It is hard for them to get money that is really their own, but they responded nobly. Besides giving all they could, they came to Miss Patrick and asked if they might go without fruit for their lunch for a week, and have the cost added to their gifts. Fruit makes almost half their lunch at this season of the year, so it was quite a sacrifice. They were eager to do more,—offered to give up most of their breakfast; but we did not think it was best for them to do it. The whole contribution from the school, including the fruit, was about forty-one dollars, and a good many small sacrifices must have been made besides those that came to our notice.

THE MADURA BOARDING-SCHOOL.

Of the effects of the revival in the Madura Boarding-school, Miss Swift writes:—

NEARLY all the girls in the school were awakened to the freshness of a new life in the Lord. There are at present only five or six out of the seventy-eight on our roll whom we suppose to have received little benefit from the revival, but with these exceptions all the boarding pupils seem to have been newly converted. The presence of the Holy Spirit was manifested by a strong conviction of sin, and a desire for greater purity of life. That the work which was begun then was not merely a superficial one, is shown now after the lapse of nearly four months by the continued living interest in spiritual matters, and by the love shown by each girl toward all the others. Quarrels and disagreements have been almost unknown, work has been faithfully done for Christ's sake, and there has been manifested, to a remarkable degree, a great tenderness of conscience about small offenses.

There has been a quickening of religious interest in the Battalagundu Girls' Boarding-school. Stimulated by what they saw in Madura, during the September meeting, teachers and scholars went home ready, if possible, to see the good hand of the Lord manifested there also. A daily prayer-meeting was started, and has since been kept up with most excellent results. Prayers for the reviving of the church-members were answered in ways not expected, but none the less grateful, in the uncovering of con-

cealed wrong on the part of some; and in the serious investigation necessary, remarks were made to the whole school one morning upon Jesus' cleansing the temple, and an invitation was given to any who wished their hearts similarly cleansed to come of their own accord for confession. The response was a call from every member of the school, coming alone or with groups of others, to confess rules violated, bad habits indulged, and carelessness in doing right. Thus the tide of earnestness kept rising till the Sabbath, when at the prayer-meeting several mouths long closed were unstopped to acknowledge unfaithful service, and a humble confession from one brought tears to all eyes. If this cannot be called a revival, it was at least a healthy growth which we may all covet.

Our Work at Home.

THE BEST METHODS FOR CARRYING ON MEETINGS.

IN consideration of the methods of work of our Woman's Board, the most important item seems to us, unquestionably, the conduct of meetings,—those of board, and branch, and auxiliary. With some, there is an impression that the raising of money is of the highest importance; that if a due amount of funds are sent to the treasury, the other departments of work may be allowed to languish, or even to cease altogether, without serious detriment to the general cause. The contributions are often said to be the pulse of the work; and so they are,—as a sign of the strength or the weakness of the whole body. A strong, full pulse must have behind it a steadily-beating heart, a clear head, and thorough circulation. So in our Board, in order to have a full treasury, there must be hearts warm with love to Christ, and sympathy with the women for whom we labor; a thorough conviction of the duty and privilege of proclaiming the gospel to them; a knowledge of their needs, and the best means of supplying them. In promoting this intelligent interest, we do not hesitate to say that our meetings, more especially those of our auxiliaries, hold the first place. Issues from the press are among the foremost instrumentalities in this respect, but they lack the warmth and inspiration of the heart-to-heart contact of the social meetings. Were these gatherings to grow few and feeble, or to cease in any way, the paralyzing effect would soon be felt upon the contributions and the prayerful interest so necessary to our success. This

fact is well appreciated by most of our leaders, and as a consequence no question is asked more frequently or more anxiously than the one suggested in the August number as to the best methods of carrying on meetings.

The requests for the experience of practical workers on this point have brought out so many valuable responses, we have not space for them all in this number. We shall be obliged to confine ourselves to the general conduct of the meetings, leaving the more specific items for the November number. While it is impossible to recommend any plan that will be successful in all localities, ideas have been suggested that may be valuable to all.

In the first place, we glean from the responses that no meeting will be successful without continued and special effort by somebody: naturally the officers of the auxiliary, its executive committee, or oftener, perhaps, the one woman who stands as its leader. Time, thought, labor, must be given freely and constantly; not only a day or two before the meeting, but all through the month. An ideal leader will have eyes and ears wide open to be ready to seize upon any talent that may be developed to add to the attractiveness of the meetings. Whenever any member of the congregation—not necessarily a member of the auxiliary—displays any special aptitude, her active brain immediately begins to consider how it can be made available for her meeting. One may have shown powers as an elocutionist, and may read some selection so as to touch the coldest heart; another can sing so as to move the stolid; another can draw, and so make distant things visible to the eye; another can train some children to take a part in the meeting; indeed, there is scarcely a talent that may not be made useful, provided there is a wide-awake leader to make it fit into its proper place. One writes: "Methods can be devised if one's mind is on the subject. Methods must vary in different localities, but somebody must spend thought and labor in preparing for a missionary meeting as well as for anything else. Suggestions from others are, of course, helpful, but they do not take the place of the leader's own efforts. I often think that if the same kind of ingenuity women expend in dress-making could be used in their religious work, they could find ways enough to accomplish the desired end."

Given a leader or leaders thoroughly awake, and willing to give a sufficient amount of thought and labor, the next thing to be considered is how to secure variety. Meeting together year after year, with the subject of foreign missions the one theme, the exercises will imperceptibly drift into one channel, if they do not fall hopelessly into ruts, unless great care is taken to prevent it. One writes: "No one plan adhered to without varying would sustain

uniform interest. When a consecrated loyalty to mission work controls every woman, then we shall have an abiding interest, no matter what the method; until then we must use tact and sound common sense."

The various meetings mentioned are those largely devotional and those in the form of a study-class; there are conversational meetings, and those for items and topics; there are Scripture meetings, including praise, and promise, and thank-offering meetings; besides, all the combinations of the social element. Suggestive details on these points will be given in the next number.

An instance of desirable variety is given by one writer, as follows:—

In our own auxiliary we can hardly say that we have any method, for no two meetings are alike. Sometimes we study our mission-field geographically and historically, with items of interest in regard to mission-work at the present time, as many as possible taking part, having previously had a division of the subject assigned to each one, always reserving time for two or three prayers, and a recent letter from one of our own missionaries. At other times each member brings a brief item of information or an interesting incident from any mission-field that she has read during the month, or gives us a helpful suggestion of her own. Sometimes we read a passage from the Bible, and sometimes each one repeats a verse appropriate to our subject; then a rich treasure-house is thus opened, supplying us all with new courage and enthusiasm. Occasionally we have so many fresh letters from our own missionaries that we spend the whole hour in reading these, and in praying especially for the missions and missionaries which these represent. Some of our auxiliaries, and I presume there are many others of which I have not heard, who would give the same testimony, have found the studies in *LIFE AND LIGHT* very interesting, and have each month followed the lesson closely with increasing helpfulness, finding a new fascination in the study of each mission station. Another auxiliary, having formerly used the studies as suggested in *LIFE AND LIGHT*, does not now confine itself to those, but takes a wider range, gathering information in regard to the missions under the care of other Boards than our own, always having a map of the country in sight of all, the leader drawing the map herself if she can procure one in no other way. Some who are not members of the church have given valuable assistance, and become themselves greatly interested in gaining and giving geographical information, and others are glad to learn and tell of the habits of the people; while always the work for Christ that has been accomplished, or that needs to be done, is made the center of interest. Young ladies are brought into each

meeting to assist in singing, and sometimes a sweet solo, a duet, or an inspiring chorus, enlivens the hour and a half that they spend together. New voices are often heard in prayer in those meetings, and all feel that the blessings they seek for others, come also to them.

As to general conduct of meetings, another writes:—

Many thanks are due for the establishing of the Question Box, thus giving some of us who occupy the back seats at our missionary meetings an opportunity of expressing our minds as we could never do by spoken word. Our meetings usually combine the social and devotional element together, with more or less “study of the work.”

One good thing can be said of these meetings,—they always begin on the hour and close on the hour, our leader evidently thinking punctuality to be a Christian duty. If we have not the right to waste our own time, we surely ought not to waste that of others. Another good thing, the exercises are interspersed with the frequent singing of one or more verses of some stirring hymn, sung with spirit. This keeps everybody awake and interested. The prayers, also, are not too long, but we are inclined to think they are often too few in number. But it is doubtless very difficult to find any one who is willing to lead in prayer; truly, we cannot.

The “study of the work” has, with us, been mainly by papers prepared upon the given mission. These, in our judgment, are apt to be too long. We think they should not exceed ten minutes in the reading. We often wish we could have more letters read from the missionaries. A few words from the lips or the pen of a real live missionary will interest a group of ladies more than the finest paper that can be produced upon the “Geography, Inhabitants, and Religion,” of any country, though these all have their place, and an important one, in the “study of the work.”

You may think we are becoming very bold, but it is quite a relief to be able thus to speak out without having our voices heard. One thing we have long wished to suggest is, that those who read or speak do us the favor to sit or stand where they can be seen, and that they will speak loud enough to be heard. We sometimes think if ladies would lower the tone of voice rather than raise it, as is common, and increase the force of utterance, there would not be so much complaint of failure to hear.

This is the way it appears to us on the back seats.

Another says:—

The methods pursued by the different auxiliaries of our Branch in the conduct of their missionary meetings, range from

those which seem to be carried on entirely on the faith principle, taking no thought before, but trusting that it shall be given them in that hour what they shall say, and mourning that so few care to come—to those where the ladies, anxious to make the meeting interesting, so multiply maps and machinery that one sometimes wonders, if they forget that we are told to *pray* to the Lord of the harvest for the prosperity of the work, the gatherings seem so much more for information than for prayer. I believe the most satisfactory meetings of which I know, are those which are simply but thoroughly planned beforehand.

In one of our auxiliaries the secretary, at the beginning of the year, asks as many ladies as there are meetings to be held to be responsible for one meeting, each lady selecting her own subject, and reporting to the secretary. This method requires but little labor from each one, gives variety to the meetings, and interests a large number of persons; for a lady often finds among her friends those who, though not regular attendants at the meeting, will help her on the afternoon when she has the care of the meeting, by short papers, reading, songs, or personal letters from missionary friends. It is quite surprising how many persons may be found, even in a small place, who have especial interest in, or knowledge of, some mission station. But I think we are far from the true idea of a missionary prayer-meeting when it can be said, as I heard a lady recently say, “As the only two ladies in the room who are willing to pray have already prayed, we must close the meeting without prayer.”

Suggestions are made that great care should be taken in selecting the time and place for the meeting. Let the most convenient time be fixed upon, and then, if within the range of possibilities, let the time never be changed nor the meeting be postponed. If the impression goes abroad that it will not be held if the weather is unpropitious, if there are special attractions elsewhere, or any similar reason, the feeling of uncertainty often turns the scale, and no special effort is made to attend. In this connection we may mention the desirability that the meeting should begin and end promptly, as busy women who could plan for one hour, could not risk the contingency of occupying a whole afternoon. The closing of a meeting where there is a desire for more, will often increase the anxiety to go the next time.

A little care to have an attractive place for the meeting, also adds to the success of a meeting. A cozy parlor in a private house tends to draw people nearer together, bringing out the timid ones, and making the exercises less formal. When a larger place is needed, or it is best, for any other reason, to meet in the church

parlor, a few additions to the ordinary furniture of the place sometimes does a great deal toward making the place attractive. A few flowers, some vines or green leaves on the lamps or gas-fixtures, a flowering plant, an appropriate photograph, decorations more or less elaborate from the country to be studied, some curiosities, even a bright-colored tablecloth, creates a feeling of warmth, since it shows that somebody loves the meeting well enough to make an effort for it. There are places "with bare floors, bare hard benches, and bare walls, with a limited amount of fire in a black, air-tight stove," that would chill any gathering.

[*To be continued.*]

QUESTION FOR DECEMBER.

THE question proposed for the December number is as to the best methods of raising money. This opens the subject of sales and entertainments, as well as systematic giving, and we shall hope for the testimony of our workers as to the practical bearing of the two methods. We would like to know the actual effect of the weekly pledge system in the churches on the treasury of our auxiliaries; and since sales and entertainments have a place in our work, we desire suggestions as to the best methods of carrying them on,—any new forms of entertainment and ideas in regard to them. Any account of special use for mite-boxes, bags, jugs, or ways of raising money in any legitimate form, will be thankfully received. Distinctive work among children will be given at another time. Let us have some leaves from your experience, friends. They may seem unimportant to you, but they may prove most helpful to others. Let them be sent to the editor of *LIFE AND LIGHT* before October 20th.

FAREWELL MEETING.

A most interesting farewell meeting was held in Pilgrim Hall, Boston, on Wednesday, September 7th, at 3 P. M., on account of fifty-eight missionaries,—twenty-six returning to their fields of labor, and thirty-two going out for the first time. Of the number, three are to go to Foochow, sixteen to North China, thirteen to Turkey, seven to India, two to Ceylon, sixteen to Japan, and one to Spain. Twenty of them were connected with the Woman's Boards as will be seen in another page. Twenty-two of the whole

number were present, most of those going to China and Japan not being able to attend. Pilgrim Hall was filled with the missionaries and their friends, and brief addresses were made by Secretaries Clark and Smith, by three of the new missionaries, Rev. W. F. English, Rev. J. P. McNaughton, and Mr. William de Regt, Rev. Dr. Bliss (returning to Constantinople), Dr. Cyrus Hamlin, Dr. George Washburn, of Robert College, Dr. Farnsworth, of Cesarea, Turkey, and Rev. J. H. Pettee, of Japan. The number of missionaries going,—the largest ever sent out by the Board at any one time,—the earnest spirit manifested, and the loud call for still more reinforcements, made the occasion a most notable one, and one long to be remembered.

HON. ALPHEUS HARDY.

SOME one has said that “a summer is like a battle, at the close of which we count up our dead.” It is with sincere grief that we, as a Woman’s Board, are now compelled to count among the dead a long-trying friend and counsellor,—Hon. Alpheus Hardy. His well-known business integrity, sagacity, and sound judgment made him one to whom the officers of the Board turned for advice in financial matters,—always to find his interest alert, his courtesy unflinching, and his kindness such as to make it a pleasure to seek his assistance. His genial presence was always a marked feature in all missionary gatherings, both social and religious; and his hospitality was unstinted toward missionaries and their friends, whom he always delighted to honor. As a friend of missions, his place can never be filled in this generation. In common with hundreds of others—individuals, societies, institutions—we mourn the loss of one who, in the midst of great business activity and the absorbing management of large interests, was still eminent in the pure religion undefiled before God and man, which is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

DEPARTURES.

OF the lady missionaries mentioned on another page, Mrs. E. F. Montgomery, Miss P. L. Cull, Miss Helen L. Wells, Miss S. E. Graves, Miss E. M. Lyman, Miss J. C. Smith, Miss A. L. Millard, all sailed in the *Pavonia*, from Boston, Sept. 8th, for their several fields of labor.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, High St. Cong. Ch., \$100; Eastport, Central Cong. Ch., Y. L. M. S., of wh. \$25 const. L. M. Miss Annie Chester Peabody, \$50, Miss Annie C. Peabody's S. S. Cl., \$2; Phillips, Glad Helpers, \$1; Greenville, Aux., \$11, \$164 00
Total, \$164 00

NEW HAMPSHIRE.

Franconia.—Willing Workers, Cong. S. S., \$3 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Barrington, Aux., \$7.67; Bennington, Aux., \$13.50; Brentwood, Cheerful Givers, \$10; Bristol, Aux., \$10; Claremont, Merry Workers, \$6; Cornish, Aux., \$12.25; Dover, Aux., \$67; Goffstown, Aux., \$18; Hampstead, Aux., \$15; Hampton, Mizpah Circle, \$39; Hopkinton, Aux., \$24.70; Laconia, Aux., \$30; Littleton, Aux., \$20.75; Orford, Aux., \$23; Pelham, Mrs. E. W. Tyler, \$5; Pembroke, Aux., \$9.40; Penacook, Aux., of wh. \$25 const. L. M. Mrs. J. S. Rollins, \$26.35; Portsmouth, Mizpah Circle, \$5; Salem, Aux., \$12; Seabrooke and Hampton Falls, Aux., \$12; Strat- ham, Aux., const. L. M. Miss Annie E. Wiggin, \$25; Troy, Aux., prev. contri. const. L. M. Mrs. G. H. Aldrich, \$17.25; Walpole, Aux., of wh. \$25 const. L. M. Mrs. Maria K. Barnett, \$36.25; Wolfborough, Newell Circle, \$5; New Bos- ton, Aux., \$3; Merrimack, Aux., \$24; Manchester, Han. St. Ch., Wallace Circle, \$37, 514 12
Total, \$517 12

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., \$6; Chelsea, Y. P. M. S., \$20; East Poultney, Aux., \$13; Middlebury, United Workers, \$7.10; Montpelier, Busy Bees, \$10; St Johnsbury, North Ch., Aux., \$25; Wethersfield Cen-

tre, Aux., \$6.50; Westminster West, M. B., \$10, \$97 60
Total, \$97 60

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Methuen, Y. P. S. C. E., \$23; Maplewood, Maple Bees, \$5, \$28 00
Berkshire Branch.—Mrs. C. E. West, Treas. Stockbridge, Aux., 30 00
Essex South Branch.—Miss S. W. Clark, Treas. George- town, Mem. Ch., Aux., \$40; Lynnfield Centre, Aux., const. L. M. Mrs. H. L. Brickett, \$25; Danvers, Maple Leaf M. C., \$15; North Beverly, M. C., \$10, 90 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ash- field, Aux., \$37; Bernards- ton, Aux., \$7.50; Deerfield, Aux., \$10; South Deerfield, Aux., \$14; Shelburne, Aux., \$5, 73 50
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Hadley, Aux., 31 00
Middlesex Branch.—Mrs. M. W. Warren, Treas. Natick, Aux., \$35; South Natick, Miss A. F. Clark, \$10; Holliston, Aux., \$58.86, 103 86
Millbury.—Mrs. O. H. Waters' S. S. Cl., First Cong. Ch., 5 00
Old Colony Branch.—Miss F. J. Runnels, Treas. New Bed- ford, Aux., 200 00
Springfield Branch.—Miss H. T. Buckingham, Treas. West Granville, Aux., \$2; Long- meadow, Aux., \$27.50; Spring- field, South Ch., Aux., \$55.14, Junior, Aux., \$19.81; Palmer, Second Ch., Aux., \$34; South Hadley Falls, Aux., \$16.86; Chicopee Falls, Aux., of wh. \$25 const. L. M. Miss Marcia Hoisington, \$40.50; Monson, Aux., of wh. \$50 by Mrs. Erasmus Gates, const. L. M's Mrs. Mary A. Pratt, Mrs. Julia A. Talcott, \$56; West Springfield, Park St. Ch., Aux., \$33.75, Helping Hands, \$20, 305 56
Suffolk Branch.—Miss M. B. Child, Treas. Boston, Mrs. Baldwin, \$5; Berkeley St. Ch., Sunbeam M. C., \$1.50; South Boston, Phillips Ch., Aux.,

\$150; Roxbury, Eliot Ch., Aux., of wh. \$5 by Miss L. M. Johnson, \$55, Olive Branch, \$4.50, Thompson Circle, \$2.50, Ferguson Circle, \$2.25, Mayflowers, \$4.25, Eliot Star, \$4.50, Immanuel Ch., Aux., of wh., \$25 by Mrs. F. J. Ward, const. L. M. Miss Carrie R. Murray, \$63.50; Cambridge, Young Ladies' Bible Cl., Shepard Mem. Ch., \$13; Auburndale, Aux., \$45; Newton, Aux., \$335, Eliot M. C., \$17.50; Newton Centre, Maria B. Furber, Miss'y Soc'y, \$35.20; Dedham, Asylum Dime Soc'y, \$1.50; Foxboro, Aux., \$35,	\$775 20
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Leominster, Aux., \$50; Southbridge, Aux., of wh. \$25 const. L. M. Mrs. Manning Leonard, \$27; Spencer, Little Girls' M. C., \$20; Warren, Aux., \$6; West Boylston, Aux., \$12,	115 00
Total,	\$1,757 12

CONNECTICUT.

<i>Naubuc.</i> —Two Friends in Cong. Ch.,	\$147 00
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Enfield, Helping Hands, \$44; Kensington, Aux., \$31.65; South Coventry, Willing Hands, \$15; Suffield, Y. L. M. C., \$12.37; Unionville, Aux., \$21.82; Wethersfield, Westward M. C., \$10,	134 84
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., of wh. \$150 by Miss Eliza M. Day, Colchester, \$25 by Mrs. George Baldwin, const. self. L. M. \$202.75; New Britain, South Ch., Aux., \$21; Salisbury, Aux., \$20.65; Saybrook, Aux., const. L. M. Mrs. Samuel H. Lord, \$25; Waterbury, First Ch., Daisy Chain, \$42.50; Winsted, Aux., of wh. \$25 by Miss Martha Beardsley const. L. M. Miss Louise Ellen Potter, \$36; Sale of M. S. Certificates, 50 cts.,	348 40
<i>South Norwalk.</i> —Friends,	9 00
Total,	\$639 24

NEW YORK.

<i>Brooklyn.</i> —A Friend,	\$5 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Antwerp, Aux., \$25; Berkshire,	

Aux., \$40; Elmira, Aux., \$55; Fairport, Pine-Needles, \$10; Morristown, Aux., \$10.15; New York, Trinity Cong. Ch., Aux., \$35; Rodman, Willing Workers, \$30,	\$205 15
<i>North Evans.</i> —Ladies' Miss'y Soc'y, Cong. Ch.,	15 00
<i>Schenectady.</i> —Ladies' Miss'y Soc'y, Cong. Ch.,	8 00
Total,	\$233 15

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D.C. Washington, Y. L. M. S. and Semi-Circle, of wh. \$50 const. L. M's Miss Hattie E. Munn, Miss M. S. Cook, \$165; Md. Baltimore, Y. P. M. C., \$10; N.J., Bound Brook, Y. L. M. B., \$20; Montclair, Y. L. M. S., \$140; Penn. Philadelphia, Aux., of wh. \$100 const. L. M's Mrs. Elizabeth F. Paschall, Mrs. Samuel E. Johnson, Mrs. Aaron C. Butler, Mrs. Irene S. Couch, \$228 04, Y. L. M. C., \$78.50, Snow-Flakes, \$15,	\$656 54
Total,	\$656 54

INDIANA.

<i>Lowell.</i> —Mrs. E. N. Morey,	\$4 40
Total,	\$4 40

WISCONSIN.

<i>Ripon.</i> —Mrs. E. F. Chandler,	\$10 00
Total,	\$10 00

CALIFORNIA.

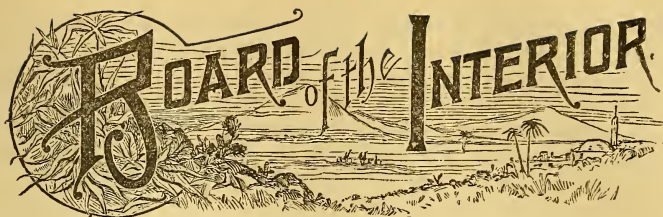
<i>Sonoma.</i> —Cheerful Hearts and Willing Hands,	\$5 00
<i>Elsinore.</i> —Mrs. Catharine L. Foote, const. L. M. Miss Mary H. Foote, Miss Annie B. Orton,	50 00
Total,	\$55 00

DAKOTA.

<i>Bismarck.</i> —Anna J. Maynard,	\$5 00
Total,	\$5 00

General Funds,	\$4,139 17
Leaflets,	21 97
Total,	\$4,161 14

MISS HARRIET W. MAY,
Ass't Treas.



CHINA.

HELPER MUNG.

BY MRS. S. B. GOODRICH.

IN the summer of '73 Mr. Pierson and Dr. Treat sat alone in a dreary inn in the city of Pao-ting-fu. They had gone there to preach Christ. The hearers, who at first were curiously eager to hear, had gone away. The rains had come, and day after day the heavens fairly poured. To go out in the streets to preach was useless, for the streets were empty. Scarcely a person was to be seen. Was there no one in that great city to be saved? Was there no one to listen to the gospel message? What was Chinese food, what was heat, or what was discomfort impossible to imagine in a Christian land, if souls were only won for Christ! But if souls were *not* being won, if gospel seed was *not* being sown, then one felt more keenly the discomforts—the bites of “f sharps and b flats,” the Chinese food, strong with onions and garlic, and well seasoned with dirt. The hard brick bed seemed harder; the heat, away over the hundreds, seemed hotter; the rain, causing everything to be dark and damp, more disagreeable. They scarcely dared think of dear, clean America; or even of Peking, a hundred miles away, where a clean bed might be found, and clean, palatable food could be procured. They were here to save souls. They must say over and over to themselves, “Ye have need of patience,” “And these from the land of Sinim.” As the mercury rose their strength ebbed; and if their faith did not falter, they did not feel quite so hopeful as when they came, two months before.

But who are those two men coming into the inn yard? Their coarse, white summer garments are drenched. They have their shoes in their hands. They have been wading, the water is so deep. After speaking with the innkeeper, they are coming toward the missionaries' room.

“Are you the foreigners who have been preaching of the Jesus doctrine? We heard you were in the city, and so have come sixty miles to find you.”

“Come in; come in.”

Ah! can't you see the smile of welcome that lighted up those missionaries' faces? And now these men tell their story. Seven years before, a Scotchman by the name of Burns (it was the sainted Wm. C. Burns, co-laborer with McCheyne in Scotland) came to their village and spent a fortnight, going each day to the villages round about. He had told them of Christ, and of the way to heaven, and when he went away he gave them a Bible. They had longed to know more of the new doctrine, and one of their number, Mung, went to Peking, in hopes of finding Mr. Burns. He was disappointed, and returned home from his long journey with no more knowledge of Jesus than he possessed before. They had waited all these seven years, until the other day a villager had returned from Pao-ting-fu, and said that there were foreigners in the city preaching and telling of the Jesus doctrine.

The summer rains had set in, and the country was flooded, but they dared not wait,—the missionaries might be gone; and so they had come in on foot, sixty miles, to learn something more about Jesus.

Can you guess the thrill of delight this story gave these longing missionaries? They gave up the next few days to telling of salvation through Christ, reading with and explaining to these men the words of the Book.

A month or two later, Mr. Pierson visited them in their homes, and at their urgent request baptized them. One of them, apparently quite as sincere and eager as his companion, afterward fell back into a life of scandalous sin. The other, named Mung, was a farmer. He was of a generous disposition, and was always helping his friends, and he had loved the winecup, until, gradually, through his gifts and his indulgences, his farm was gone. He owned his home, and was the captain of a band of militia when he first heard of Christ. His losses had prepared the way for the sowing of seed, and all that he had heard from the lips of William Burns had sunk into his heart.

His coming at this time to see the missionaries at Pao-ting-fu, helped to decide the mission to locate a station there; and when Mr. Pierson, in 1877, brought his wife and sister from America to live in that city, Mung brought his family to receive them. Mr. Goodrich had previously baptized the wife and daughter. What a help this man proved only those who knew and loved him could tell. He traveled with the missionaries through all the country round about, telling the "old, old story,"—such a *new, new* story to these people,—and nearly every man, woman, and child since brought into the church at Pao-ting-fu, in some way has been led or helped by him. He was not a gifted preacher, but he could tell

most beautifully the gospel story, and occasionally he struck off choice sayings, like this: "It is a common saying that there is nothing greater than heaven and earth; but I have found something far beyond either. What is it? The Lord's grace. That is greater than both." His winning, courtly manner attracted and held one's attention. He never refused to do anything, from teaching a woman to read, binding up the wounds of the sick, building the fire in chapel, to preaching and teaching. He always had charge of the book-room, with its Bibles, Christian books, and tracts. With what precision did he keep the accounts! How he loved to suggest books for others to read! He read them all, and he knew what would suit every one's special need. One who knew him well, and who, because of his long life-work among the Chinese, is well able to judge, once said of Mung, "I never knew a man in China more thoroughly honest than he." It is not often that one can say of even a Christian in China, "He is perfectly honest," because deceit is so wrought into the web and woof of their lives by early training and example, that their consciences are not sensitive on this point; but Mung again and again proved himself to be a man of unblemished integrity.

Paul said, "In lowliness of mind let each esteem other better than themselves." This was Mung's delight. It was so natural to him, he was unconscious of any effort in that direction. Although not one whom the Chinese would call a scholar, he loved to read and study. He had collected a large number of proverbs and choice sayings, with which the Chinese language abounds. His mind was very inquiring. Mr. Goodrich says when they were traveling together Mung used to ask many questions, among them, "Why was the sky blue?" "What made a stick look crooked in the water?" "What was the nature of an eclipse?" "What was the law of gravitation?" etc.; but the themes he loved most of all to converse about were those relating to our blessed Lord and his kingdom. Mung's wife died several years ago. His daughter, named the "Four Beautifuls," though married, and twenty-six years of age, determined to unbind her feet. She was the first woman in all that region round about who dared to break away from this cruel but iron custom, thereby exposing herself to scandal and disgrace. She became the teacher in a girls' school, and a Bible-woman. She was young for this work, but her extraordinary force of character and the purity stamped on her face, made it possible for her to go from house to house, and Mung, always simple and helpful, would often accompany her to the gate of the home she wished to visit. He was glad to render any help, and women's souls were as precious in his eyes

as men's. One son, "Everlasting Spring," a young helper of fine character and marked ability, finished the theological course at Tung-cho two years since, and married a Christian girl, who since their marriage has also had the bravery to unbind her feet. This unbinding the feet when past twenty causes, for a time, more pain than leaving them bound, as it is very hard at first to walk on the dwarfed, misshapen stumps. Last spring, at the annual mission meeting, this son preached the sermon, which all described as full of spirituality and power. Another son enters the Theological Seminary the coming autumn. He, too, is a young man of fine promise.

And where now is the father, Helper Mung? Last winter, one night about Christmas time, as he lay on his coal-heated brick bed, or kang, he became asphyxiated, and passed away to his home. Yes, home; for heaven's harps, I'm sure, sounded a glad "welcome home" to the man who braved so much to become a Christian, and who was faithful and true to the end. I can think of no face amid that great multitude around the throne, who cast their crowns at the Saviour's feet and laud and magnify his name, that shines with a heavenlier smile, that beams with a holier rapture, than Mung's — Helper Mung's.

How well now he knows that heaven and earth are not so great as the grace, the infinite grace of God!

ON THE GRAND CANAL.

BY JENNIE G. EVANS.

JUNE 14th.

MY DEAR FRIEND: I rose this morning before the sun, to accomplish some writing before the heat of the day. It was so delightful that I took a long walk with one of my boys.

Now the wind is just right, and we are making fine progress with our one sail set; we've left the other boats far behind. Perhaps you would like to know who are in the other boats, and whither we are bound. I will tell you. Mr. and Mrs. A. H. Smith are home again (or will be some time this week), and I am with them on my way to their station, hoping to accomplish three things,—rest, change, and some work. The first I'm getting now; the second will come all the time I'm gone; for the third, I hope to visit some of the villages where Miss Porter has done so much work. Since she left, there has been no lady who could give much time to the far-away villages; and as many of our boys come from those villages, I very much want to see their mothers and sisters. I think it will help me in working for the boys when they return. We have given Mr. and Mrs. Smith a warm welcome back to us,

and I know as warm a one awaits them among the native Christians at Pang Chuang. I'm glad I shall be there to see it. It is delightful, yes, and helpful, to hear their account of the work at home.

Then, Dr. and Mrs. Peck are with us, returning from annual meeting at Tung-cho. So you see we have quite a party when our boats stop, and we can "go a-visiting."

Do you want to know what made me wish to write to you just now? It was reading the *Mission Studies* yesterday. I felt as though I had looked in and seen you, and not had an opportunity to talk myself. How I have enjoyed the paper! Do put in strong pleas for helpers; we must have them. So many young ladies interested and working so earnestly for the cause at home,—can they, do they not hear the call to them to give themselves? Why, right here in our Mission we are reduced to the same number I found on the field when I came out, fifteen years ago, and so sadly need more, and so they do everywhere. Even when Miss A. returns to us in Tung-cho we need one more; for as the school-work increases, some of us must give more time to it, and less to outside work.

The school-year that has just closed has been one of the pleasantest we have ever had. I think the boys never worked harder; the graduating class seemed to realize it was their last year, and worked with a will which was quite contagious. All but one of the entire class we expect will enter the Theological School this fall; that one is to study with Dr. Merritt, at Pao-ting-fu.

The work has been very encouraging the past winter. We have rejoiced over our Bible-women, and the work they have done. It is such a help to have native women who are one with us in the work! They open many homes to us, but there are many more where, through fear of neighbors, they will not ask the foreign lady, but welcome the Bible-readers.

We have a large attendance on the Sabbath, some coming from quite a distance. The Christian women all help in talking to and teaching the others. A number have united with the church the past year, and several are on probation.

The Young Men's Christian Association is a good thing for them; and the new interest they have taken in talking to those who come to us on the Sabbath, work in the outside chapel, and even going to villages, has pleased us very much.

We hope they will take this new interest to their homes, or to whatever work they may be called to do this summer. I look forward with much pleasure to the visits I shall make in some of the villages where Miss Porter formerly did so much.

Dr. and Mrs. Chauncey Goodrich passed through Chicago *en route* for San Francisco, on their return to China, July 20th. Mrs. Goodrich writes respecting her departure:—

It seems to me there have been only pleasant experiences, from beginning to end, of our stay at home. I myself go back so well and strong, so thoroughly rested, that it is a matter of great rejoicing. Our only sorrow is, that no new missionary and wife are going to Tung-cho this season. We have not asked for workers to open new fields, because we know the need is great in other lands, but we have asked for new workers to take the places left by those who have dropped out for a time. We need single ladies, too. Our number is now four short. There is no one to take the place left by dear Miss Andrews. We do, indeed, look for her return, but the place should not be left vacant. It takes so long to learn the language, that new missionaries should be preparing for vacancies. Please remind the faithful ones who lay the need of the world before the Lord, to remember China before the throne. If we could only lead our young ladies who, unconsciously, are not at rest with themselves because they have not found their work in life, to realize that God has souls waiting for them to lead to heaven,—human hearts waiting for them to attune them to heavenly music, lives for them to make happy and brighten, which are now so poor and wretched,—how quickly would they respond; how quickly would the seemingly important things show themselves insignificant in the light of the interests of the kingdom of God. O that we might look with Jesus' eyes upon our own necessities and the needs of the world about us!

We have had a beautiful visit in this fair Christian land. We have had many a feast of goodly things, both temporal and spiritual, and we have slept in more than one "Chamber of Peace." But we are glad to go back to our work: more glad than tongue can tell that our Father permits us to do so.

We do not want to tell young ladies there are no trials in going,—no trials in the life and work of the missionary, no chance for heroism,—for there is. Outside the cities of Peking and Tientsin one misses sorely the church privileges, the chance of getting away from the routine of work even for an hour; and there are many discomforts. But God more than makes it all up to us by some undreamed-of blessing, which more than satisfies the soul and fills the heart. I do not think the romance of missions is yet past in China. The roads we have to travel are in the same condition as when they had the hay-stack gathering in Williamstown, only nearly a century worse, and the inns no better than on the day the American Board was formed; and one need not leave the mission premises to find many annoyances. They all sink out of sight compared with the joy and privilege of our work; but one must count the cost before entering missionary work, or run the risk of being overborne by them.

FOREIGN NOTES.

We are permitted to copy a few lines from a private letter from Mrs. Dr. Scudder, written soon after her arrival in Japan. Much prayer had been offered for Mrs. Scudder, because she had, in former voyages, suffered most acutely from sea-sickness. She writes:—

I AM most grateful to God for all the way in which he has led us since we bade you good-bye in Chicago. Verily our Heavenly Father hears and answers prayer. . . . Many a time I was reminded of the verse, "He maketh the sea a calm, so he bringeth them to the desired haven." It was my husband's twelfth sea voyage, and he had never seen so placid an ocean surface; often without a single crested wave. Excepting some flying-fish and a few sea-gulls, not a living creature, and not a sail or boat of any kind, was visible on the wide ocean all the way. . . . Our two dear children were quickly on board to welcome us, and there were tears of sympathetic joy in other eyes besides our own as we embraced them, looking into their faces with the happy consciousness that henceforth our home would be together. . . . All the aspects of the work at Niigata are most cheering, and we long to be there, although, our house will not be completed for several months. We expect to spend a month in Yokohama before going to our northern home.

A recent letter from Miss Tucker, of Adana, Turkey, tells of good progress in her school, and closes with the following:—

Now may I add, that our desire for a seminary building has not passed unheard by Him who knoweth when and how it is best to give. The opportunities that seemed good to our finite eyes were passed by, one after another, until just now, when hundreds of men are without work, and hungry for bread, when the materials for building can be had for about half price, and when our girls are all at their homes for the long vacation, so that there can be no confusion in the work, His infinite wisdom grasps the opportunity to do the most good with the smallest means.

Home Department.

STUDIES IN MISSIONARY HISTORY.

THE MADURA MISSION.

Location.—How near the equator? Through what port is it reached? What natural features make the villages easy of access, and provide a retreat from the intensest heat?

Early History.—How was the illness of a missionary the means, providentially, of obtaining government permission to found this mission? By whom begun? When?

Madura.—What is the special work at the central station of such a mission?

Stations.—How many? Where? Give brief description of a mission-house and surroundings.

A Helpers' Meeting.—Its aim — influence?

Every-day Obstacles.—Climate; country roads; habits of the people.

Missionaries.—Who and where are they?

Tamil Christians.

Anecdotes of Hindu Life, back numbers of *Life and Light*; "The Orient and Its People."

Helps.—Bartlett's sketch of "Missions in India and Ceylon"; Dr. Anderson's History, if it can be obtained from church library; early numbers of *Missionary Herald*, and reports of the American Board; "Condensed Sketch," and "No. 3 Mission Letter Series," published by the American Board. For general reading, Sir Richard Temple's address on "Missionary Work in India," is to be had at 23 Center Street, New York, Presbyterian Board.

OUR ANNUAL THANK-OFFERING.

DEAR READERS.—Let us give you, though late, a few words from "our column" in the *Advance* describing our annual thank-offering meeting at No. 53 Dearborn Street. Our well-known L. P. N. writes:—

53 DEARBORN STREET, Friday, Aug. 5th.

In the September meetings the goodness of God will call forth the gratitude of Christian women all through the Interior, and thank-offerings will joyfully be laid upon his altar. But in anticipation of their happy gatherings you will like to hear a little of that which our eyes saw, and our ears heard, and our souls delighted in, at this festal day of our W. B. M. I.

Imagine the crowded room, the eager attention, the gray heads and care-lined faces, and the lovely girls, the young missionary on the threshold of her work, and Miss Mary Porter and Miss Barrows, veterans in service but not in years, representing China and Japan as they sat side by side in the fellowship that is most blessed,—a common love of the gracious Master and the work he bequeathed to his followers. Do you not see that it was inevitable we should sing, "Joy to the world, the Lord has come," as an exultant *Te Deum*?

Two brief papers, one by Mrs. Newcomb on "The Relation of the Thank-offering to Systematic Giving," and another by Mrs. Lloyd, of Ravenswood, on "The Spiritual Significance of Thank-offerings," made all feel that they could not be denied the privilege of giving. We copy again from L. P. N.:—

Mrs. Leake introduced the basket, sacred by use and associations, and referred tenderly to Miss Greene, present for the last time, just three years ago,—a Christian force never to be forgotten. Two contributions of money had special interest; one a gift of "\$100 from Vermont (?) to Illinois," and a Mexican coin found in the garden of an old house. The treasury is in a better condition than a year ago, because of legacies and special gifts,—the result of God's dealing with those who are "shut in."

Mrs. Case reported an extra gift of \$1,000 for the school for Bible-workers in Kobe, Japan, and \$1,000 from a gentleman for a scholarship in a Chicago Medical College, so that we may have a missionary constantly in training.

Mrs. Wingate told of sixteen missionaries adopted since our year opened. Secretary Clark, pleading for more helpers, thought the Interior should furnish fifteen. From that hour, in every letter went forth a "Pray ye." The prayers have been answered beyond our faith.

Miss Millard, going to Bombay for zenana work, spoke briefly

and charmingly of the need and vastness of the cause to which she gives herself. Miss Barrows, after tender reference to her providential return for the last illness of her mother, gave reasons for thanksgiving for progress in Japan. Would that you could have heard it all, or that the editor could give more space to report a two hours' meeting so full of delight. Mrs. DeReimer, with her heart still full of missionary love and zeal, and Mrs. Montgomery, were also heard from, and the feast was closed with prayer and the Doxology.

L. P. N.

[One of the papers so much enjoyed will be found below. Ed.]

THE PLACE OF THE THANK-OFFERING IN SYSTEMATIC GIVING.

BY MRS. MARY D. NEWCOMB.

ORGANIZATION and system are foundation factors in all our work. Systematic giving is an important part of systematic living.

Probably there is no planning in which we so need God's help as in regard to our money, so elusive in the going, so engrossing in the keeping. Certainly, realizing the eye of a just God upon us, as stewards, we each one need to put the question, How much do I owe my Lord? What we owe will be in proportion to what we have received: a tenth of our income the just proportion to some, a half, more, for others. The rich young man whom our Lord loved, but could not accept, should be a warning; he was to sell *all* that he had; devotion and obedience in every other line did not, and will not, take the place of this.

On our knees, with the searching Word open before us, let us plan faithfully for the coming year in our "least" or "much."

Our inquiry, however, presupposes that we are systematic givers; that we have laid by week by week as the Lord has prospered us, but there is nothing left for an extra contribution. Are we to change our plan? It is like the questionings of some as to whether our prayers will change God's plan. No, verily; but the prayers are in the plan. So we want to put our thank-offering into our plan, have it permeate it all through, to make it doubly effective.

First, let us provide two places of deposit. One, the largest of the many mite-boxes or jugs, for family use. Let this stand in some convenient place known to all the members. Shall we put on it, "Man's chief end is to glorify God." "He that offereth praise glorifieth God." At the Sunday evening devotion let this praise-box be passed by one of the lambs of the fold, and each one, as he is moved by the mercies, joys, deliverances of the week, drop in his offering and recite his appropriate text.

At every birthday gathering, as we bestow gifts gladly on our loved ones, let us remember the practical thanksgiving to Him who has given and spared. Most of all, on His birthday who has made the world most glad for us, let our box have the highest place on Christmas-tree or table, and the gift to the Christ-child be the first planned for by every giver.

So we can go through the year. The New Year, with its new resolutions and new beginnings, we surely shall not neglect. On Good Friday shall not some cross of self-denial enable us to show

faintly that we are following our self-denying, suffering Lord? And on the bright Easter morning shall we not bring a memorial to Him who is risen, which shall be like Cornelius', garnered in heaven? At Thanksgiving time, what so appropriate as that when we gather round the well-spread table, our first thought and offering should be to Him who has blessed our basket and our store? In short, with this object lesson before us, as a family shall we not learn Thanksgiving?

More than this: let us have in our top drawer, beside the account-book, purse, glove-box, etc., our holy of holies of giving. How lonely the most befriended of us are in our deepest needs, aside from God! Let this incense-holder testify to thanks for growth in grace, help in trial, faults overcome by ourselves and others, "heroic refusals of self-indulgence," prayers answered, gracious communings and revealings with and from the Infinite One; be a thermometer, rising as it were continually with the warmth of our spiritual life. Think you we shall lack thank-offerings at our next feast of ingathering?

Our spiritual life needs this expression, and it will be a treasure yielding interest an hundred-fold through all eternity.

What so fitting as that our offering should be expended for those who know not that there is a Father to be thankful to, a Son to be thankful for, a Holy Spirit to comfort, guide, and lead them?

FAREWELL meetings of peculiar and tender interest were held in Galesburg, on Saturday and Sunday, September 3d and 4th. Miss Porter, who has done so great a work for the women of Pang Chuang (China), and the surrounding villages, was present to bid God-speed to our beloved twins, the Misses Wyckoff, who go to that field, and to Miss Luella Miner, also on her way to China. On Saturday evening, eighteen young men and women pledged to foreign missionary work, "should God open the way," met at the house of Rev. Mr. Thain. This was their first farewell service, the Misses Wyckoff being the first of their band called into active service. Social and devotional exercises, closed by singing "The Lamb is the Light Thereof," made the evening one to be tenderly remembered. Sunday, Dr. Humphrey in church in the morning, and Miss Porter with the ladies in the afternoon, kindled new flames of zeal and devotion. Miss Porter's story of the Christian Chinese who live on a cent and a half a day, and yet have builded a house unto their Lord, should be told over and over again in the ears of American Christians. In the evening a general farewell meeting was held, several sister churches uniting. One who was present writes: "Rev. J. D. Wyckoff, as was fitting, uttered the closing words. Very tenderly he referred to that Christmas-time when these twin daughters were received into their home as a gift from God, and consecrated to his service. Their lives had not been free from trial, but if they had ever turned the back upon duty, he never knew it."

So the church bids farewell to these cherished daughters. Our hearts, too, join in the prayers and good wishes that follow them, and in the Scripture texts given them by way of remembrance—"For the very hairs of your head are all numbered;" "Wherefore comfort one another with these words."

"It was fitting that our meeting of prayer for mothers, on Fri-

day, September 2d, should be blest by the presence of two daughters of missionary families; viz., Miss Jennie Smith, born in Marsovan, Turkey, a graduate of the Marsovan Boarding-school and of the Seminary at Monticello, Ill., and Miss Luella Miner, daughter of a missionary of the A. M. A., and a graduate of the classical course at Oberlin. Very precious words of prayer, of counsel, and of encouragement were given to these cherished daughters as they parted from us, one to go East, and the other West. Miss Smith is to sail September 8th (D. V.), for Marsovan, Turkey. Miss Miner expects to sail for China, September 21st, with the Misses Wyckoff.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUG. 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 8.85; *Chicago*, First Ch., 101.15, Warren Ave., Branch, 7.50, Union Pk. Ch., 131.30, Leavitt St. Ch., 9.30; *Hinsdale*, Mrs. H —, 5; *Ivanhoe*, 24; *Jacksonville*, 33; *Lombard*, 19; *Payson*, 32; *Peoria*, 99.66; *Thawville*, 3.75; *Udina*, 7.50; *Wauponsie Grove*, 10; *Waverly*, 18.85, 510 86

JUNIOR: *Alton*, "Cheerful Workers," 25; *Elgin*, Y. L. S., 17.50; *Harvard*, Y. P. S., 5; *Hinsdale*, Y. L. S., to const. L. M. Miss Ella A. Bushnell, 25; *Lake View*, Ch. of the Redeemer, 16; *Sandwich*, King's Daughters, 10, 98 50

JUVENILE: *Galesburg*, First Ch., Mission Band, 13.24; *Griggsville*, M. B., 10; *Oak Park*, M. B., 18.24, 41 48

SPECIAL GIFTS.

Chicago, Union Pk. Ch., Mrs. E. B. R., for Kobe Training-School, 20; *Elgin*, Mr. D. C. Scofield, 1,000, 1,020 00

Total, 1,670 84.

Thank-offering meeting, Mission-rooms, *Chicago*, Aug. 5th, 207 88

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, 10.50; *Burlington*, 27.80; *Chester Center*, 8.52; *Decorah*, 20; *Fairfield*, 11.10; *Grinnell*, 60.30; *Green Mountain*, 11.50;

Humboldt, 12; *Independence*, 2.35; *Le Mars*, 7.68; *Marion*, 51.50; *McGregor*, 8.50; *Man-son*, 7; *Magnolia*, 5.25; *Osage*, 2.06; *Tabor*, 13; *Freeport*, *Maine*, Mrs. Daniel Lane, 5, 264 66

JUNIOR: *Council Bluffs*, Mrs. Walker's S. S. Cl., Willing Workers, 10; *Clinton*, 5; *Durant*, 10; *Des Moines*, Plymouth Rock M. S., of Plymouth Ch., 11.50; *Grinnell*, 10.38, 46 88

JUVENILE: *Grinnell*, "Busy Bees," West Branch, 4.05; *Mt. Pleasant*, S. S., 12.82, 16 87

THANK-OFFERING: *Grinnell*, 72 47

Total, 400 88

KANSAS.

Topeka.—Washburn College, Foreign Missionary Birthday Box, 4 00

Total, 4 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Ann Arbor*, 26.25; *Dowagiac*, 7; *Lansing*, to const. L. M. Mrs. S. R. Leete and Mrs. Henry Humphrey, 50; *North Dorr*, 8.50; *Olivet*, 10.09; *Portland*, 20; *Stanton*, 16.80; *Union City*, 20; *West Adrian*, 5; *Webster*, 8, 171 64

JUNIOR: *East Saginaw*, 37 50

JUVENILE: *Douglas*, Light-Bearers, 12 00

SUNDAY-SCHOOLS: *Lansing*, 17.33; *North Dorr*, 2.50, 19 83

Total, 240 97

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Minneapolis</i> , Plymouth Ch., 135, Vine Ch., 25; <i>Northfield</i> , Aux., 29, A Friend, 62.40; <i>St. Paul</i> , Atlantic Ch., 10, Plymouth Ch., 105.44; <i>Villard</i> , 1; <i>Zumbrota</i> , 12,	379 84
JUNIOR: <i>Austin</i> , Jr. Soc., 4.05; <i>Minneapolis</i> , Plymouth Ch., Y. L. S., 20,	24 05
JUVENILE: <i>Austin</i> , Juv. Soc., 35; <i>Benson</i> , S. S., 4; <i>Minneapolis</i> , Pilgrim Ch., Pilgrim Band, 5; <i>Northfield</i> , Cong'l S. S., 40,	84 00
Total,	487 89

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 5.95; <i>Kansas City</i> , Clyde Ch., 15.95; <i>Kidder</i> , 5; <i>St. Louis</i> , Pilgrim Ch., 102,	128 90
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L. S.,	68 75
JUVENILE: <i>Springfield</i> , Central Ch., Helping Hands,	1 00
Total,	198 65

NEBRASKA.

<i>York</i> .—Morning Star Band,	10 00
Total,	10 00

NEW YORK.

<i>Riverhead</i> .—Sunday-school,	3 13
Total,	3 13

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Chatham</i> , 5; <i>Cincinnati</i> , Central Ch., 59.66; <i>Cleveland</i> , First Ch., 18.55; <i>Marietta</i> , Second Ch., 1.50; <i>Meadville, Pa.</i> , Park Avenue Ch., 10; <i>No. Amherst</i> , Mrs. Kline's S. S. Cl., 7,	101 71
JUVENILE: <i>Oberlin</i> , Cheerful Givers,	12 66
	114 37
Less expenses,	5 00
Total,	109 37

OREGON.

<i>Lebanon</i> , *	1 00
Total,	1 00

NORTH DAKOTA.

BRANCH.—Miss S. E. Judd, of

Fargo, Acting Treas. <i>Caledonia</i> , 3.33; <i>Fargo</i> , 25,	28 33
Total,	28 33

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Sioux Falls</i> ,	30 00
Total,	30 00

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Crested Butte</i> , 5; <i>Denver</i> , Second Ch., 14.70,	19 70
Total,	19 70

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Berlin</i> , 10; <i>Delavan</i> , 56.64; <i>Eau Claire</i> , 25; <i>Ft. Howard</i> , 20; <i>Koshkonong</i> , 3.82; <i>Kilbourn City</i> , 14; <i>Platteville</i> , 25; <i>Whitewater</i> , 4.60; <i>Wisconsin</i> , A Friend, by Mrs. J. Porter, 100, A Friend, 7,	266 06
JUNIOR: <i>Boscobel</i> , Y. P. S. C. E., 4.50; <i>Fox Lake</i> , Y. L. College S., 16.07; <i>Grand Rapids</i> , Arbutus Band, 10; <i>Milwaukee</i> , Grand Ave. Ch., Y. L. C., 25,	55 57
JUVENILE: <i>Eau Claire</i> , S. S., 10; <i>Green Bay</i> , 14; <i>Platteville</i> , Pearl-Gatherers, 5,	29 00
	350 63
Less expenses,	4 87
Total,	345 76

CALIFORNIA.

<i>San Jacinto</i> .—Mrs. M. M. Mead, const. L. M. Miss Sarah M. Mead,	25 00
Total,	25 00

SANDWICH ISLANDS.

<i>Honolulu</i> .—Hawaiian Woman's Board,	100 00
Total,	100 00

MISCELLANEOUS.

Sale of leaflets, 6.92; of "The Orient and its People," 2, of mute appeal chart, 50 cts.,	9 42
Total,	9 42

Receipts for month,	3,892 82
Previously acknowledged,	30,498 10
Total since October,	\$34,390 92



REPORT FROM THE OREGON AND WASHINGTON BRANCH.

THE third Annual Meeting of the Branch was held at Colfax, W. T., on the afternoon of June 17, 1887, in connection with the meeting of the General Association of Oregon and Washington Territory. After devotional exercises, an excellent paper, by Mrs. C. E. Chase, of Corvallis, was read, on "The Necessity of Promptness in the Management of our Missionary Work." Reports of the Secretary and Treasurer closed the programme of the Branch, and the Woman's Home Missionary Society occupied the rest of the time allotted, going right on without any break.

A business meeting was held the next day, and the following officers were elected: President, Mrs. Daniel Stave, of East Portland, Ore.; Vice-President, Mrs. J. F. Ellis, of Forest Grove, Ore.; Secretary, Mrs. George H. Lee, of Corvallis, Ore.; Treasurer, Mrs. H. L. Bates, of Seattle, W. T.; and five associational Vice-Presidents.

The Secretary writes: "On Sunday, at 3 P. M., a children's missionary meeting was held, which was full of interest and thorough gospel instruction. Several recitations were given by the little people of the Colfax Sunday-School, besides two or three beautiful concert exercises, taken from the *Mission Day-Spring*. Music was interspersed, and the exercises closed with remarks to the children from Rev. F. McConaughy of Sprague, Rev. Jonathan Edwards of Spokane Falls, Deacon Andrus of Cheney, and Rev. C. C. Otis of Seattle.

"This meeting was pronounced by many as one of the most interesting sessions of the Association. Special thanks are due to our President, who prepared the children's part of the programme, and to the ladies of Colfax, who had charge of it, as well as to the gentlemen who thus gave to the growing generation such an opportunity to learn their duty to foreign lands and our Saviour."

ABRIDGMENT OF THE SECRETARY'S REPORT TO THE BRANCH FOR THE YEAR ENDING JUNE 17, 1887.

Your Secretary took up this work a year ago, with many misgivings, but now, with a deepened interest, her desire is that the Lord may always leave a way open through which she may work for missions.

One hundred and forty-four communications have been written during the year. All of our churches in the State and Territory have been invited to assist through the women. A failure on the part of churches to reply has been somewhat discouraging, as may be judged from the fact that but forty letters have been received, these coming from sixteen churches.

Other churches than those mentioned in this report have responded to letters, and reported what has been done for foreign missions; but as the aid was not given through our Branch, this is not the place to record it. . . .

Of the eighteen churches of the Willamette Valley Association, eight are in some way connected with our Branch. From four of these nothing was heard last year. The time given to our work, in the programmes, at both the fall and spring meetings, of the Association was profitably filled.

Albany, the first on our list, has been giving us aid in the way of basting patchwork, which is to be sent to Mrs. Holbrook, and used for making dress-skirts for the native girls under her charge.

An interest is awakened among the women of the place which, we are assured, is to grow into an auxiliary very soon. The church has a membership which places it among the largest churches of the valley, and we hope good things from the ladies in the future.

Corvallis has cause to give thanks that it has been permitted by the Great Guide to attach itself to the Branch in the form of a regularly organized auxiliary. President, Mrs. G. H. Lee. The members number twelve. There have been seven meetings, at which patchwork has been basted and waists made to send Mrs. Holbrook. A box filled with buttons, combs, envelopes, paper, scissors, gloves, stockings, and various like articles, has also been sent her.

Letters from Mrs. Holbrook, and other articles of interest from *LIFE AND LIGHT* and *The Pacific*, have been read while the sewing was going on. The last fifteen or twenty minutes of the time is devoted to Scripture-reading and prayer.

There is a Circle of Busy Bees, girls and boys from eight to fifteen years old, which was organized November 20th, with Mrs. Lee as leader; John Gates, Vice-President; fourteen regular members. Fifteen meetings have been held at the pastor's house, some of which are for work.—the girls piecing a quilt, and the boys making scrap-albums of pictures and cards. Other meetings are for the study of mission-fields, with devotional exercises. A missionary concert was given in April, and the work of the Circle was thus brought before the people of the church; and though in

collection was taken, small amounts, aggregating eighty-five cents, were afterward handed our treasurer from friends. Two of the members of the Circle united with the church in March.

Forest Grove has one of the oldest societies of the valley; President, Mrs. Joseph Marsh. . . . There are nine members. The Secretary writes: "Many former members have moved from the place; many of the women of the church seem indifferent; some who might give are not interested; others are unable, for various reasons, to do much." Owing to sickness, bad weather, and members being away during the summer, the meetings have been few—six in number. The time is given to prayer, Scripture-reading, and study of mission-fields, each meeting being devoted to some specific subject. For a month, much spare time was spent by the members in doing sewing for Mrs. Holbrook at their homes.

Oregon City makes a fine record, considering there is no regularly organized auxiliary; however, the work done shows organized effort, which is a desirable thing. Our correspondent writes: "There are only a few really interested in foreign missions, but I do begin to see a difference; they are so good about accepting a part in the programme for our evenings, and that gives me courage. I think the younger people will see these things in a new light."

There are two organizations of young people,—the Band of Honor, meeting monthly, on Sunday afternoons, and the Alpha Society of young ladies, which meets once in two weeks for sewing and reading. Their Secretary writes: "Our membership is small, but we are all more interested in missionary work than ever before."

The Foreign Missionary Society of the First Church, Portland, is connected directly with the A. B. C. F. M.

The East Portland ladies have done some sewing and collected some things for Mrs. Holbrook.

We welcome the Mt. Zion Church of Portland among our helpers this year. There is no society, but by public collection and private solicitation, funds were secured for our treasury. There are but six lady members in the church.

Salem reports an organization with seventeen members, Mrs. J. W. Harris, President; meetings monthly. The pastor co-operates very cordially, and often comes in with inquiries or suggestions. The feeling among the majority of the women in the church is reported as of "languid interest." A circle of little girls is enthusiastic. They have dressed a doll for Mrs. Holbrook's little girl.

The large number of churches in the Puget Sound Association—twenty-seven—does not mean a large membership and much

money for missions (writes Mrs. Reeves, the Vice-President there). It only means, for the most part, so many faint lights kindled, some growing stronger, many yet feeble. While nine churches were represented in the Treasurer's report last year, there are but seven this year.

Fidalgo has the pioneer society of this Association, and the courage and devotion of its members in meeting each month under great difficulties, merits special praise. Mrs. J. Hagadorn is President; six members.

Houghton formerly had an organization, but illness and absence of its President, the pastor's wife, caused its suspension.

Port Gamble Church, with only three lady members, has given us pecuniary aid.

Seattle auxiliary has for President, Mrs. J. W. George. There are thirty-three members. The ladies, with few exceptions, are much interested in the work of redeeming the world to Christ. A children's society is in successful operation, meetings being held semi-monthly.

Olympia is numbered among our helpers this year; we wish we might say among our auxiliaries.

Skokomish ladies have given us aid, as in previous years, and we are learning that they can be depended on.

From Whatcom we hear that the missionary society is not in active operation, owing to the absence of many members, only four lady members now remaining in the church. The place is, notwithstanding, represented in our treasury.

Steilacoom has helped in the filling of our treasury.

From the Yakima Association the report is very encouraging.

Owing to a misunderstanding, no general report has been received from the Upper Columbia Association, but we hear that the Cheerful Givers of the First Church, Walla Walla, have held meetings regularly during the school-year in the ladies' hall of Whitman College, and have been helped to a larger intelligence in the work of God in all lands by these meetings.

No report from the Middle Columbia Association.

It is hoped nothing more is needed than a knowledge of our work, to enlist the three hundred and seventy-four women of the churches east of the Rocky Mountains during this year which is already begun. Christ said of the Scribes and Pharisees, "Ye compass sea and land to make one proselyte." Surely, we who are of Christ's household, will do as much for our Master's cause.

Yours earnestly for missions,

MRS. GEO. H. LEE, *Sec'y Ore. & W. T. Branch.*



VOL. XVII.

NOVEMBER, 1887.

No. 11.

SUBJECT OF PRAYER FOR THE MONTH.

WE wish to ask special prayer during the month for the missionary work in Micronesia. As is well known to most of our readers, the new Spanish governor has proved hostile to the missionaries and their work. While his action does not seem to meet the approval of his superiors, and the arrest of Mr. Doane has resulted in his complete justification and restoration to his work, yet the whole transaction shows what may occur at any time on one pretext or another. Meantime, the effect upon the natives has been most disastrous. Terrified and bewildered, they have not the courage to continue their church services, their schools, or other Christian work, and later comes the news that they have killed fifty of the Spaniards. Let us ask for the little handful of missionaries,—two men and two women, standing bravely at their posts on Ponape,—not only peace and safety, but all the wisdom and grace, the courage and patience, that they need; for the native Christians,—babes in Christ,—that their faith fail not. Let us pray also for the friends of the missionaries in this country who must wait, perhaps, till the Morning Star returns in the spring for tidings, whether of weal or woe; and for success to the efforts being made for a sure and permanent protection of the work and the workers through all the Micronesian Islands.



A Harvest Hymn.

BY MRS. DANIEL LOTHROP.

I.

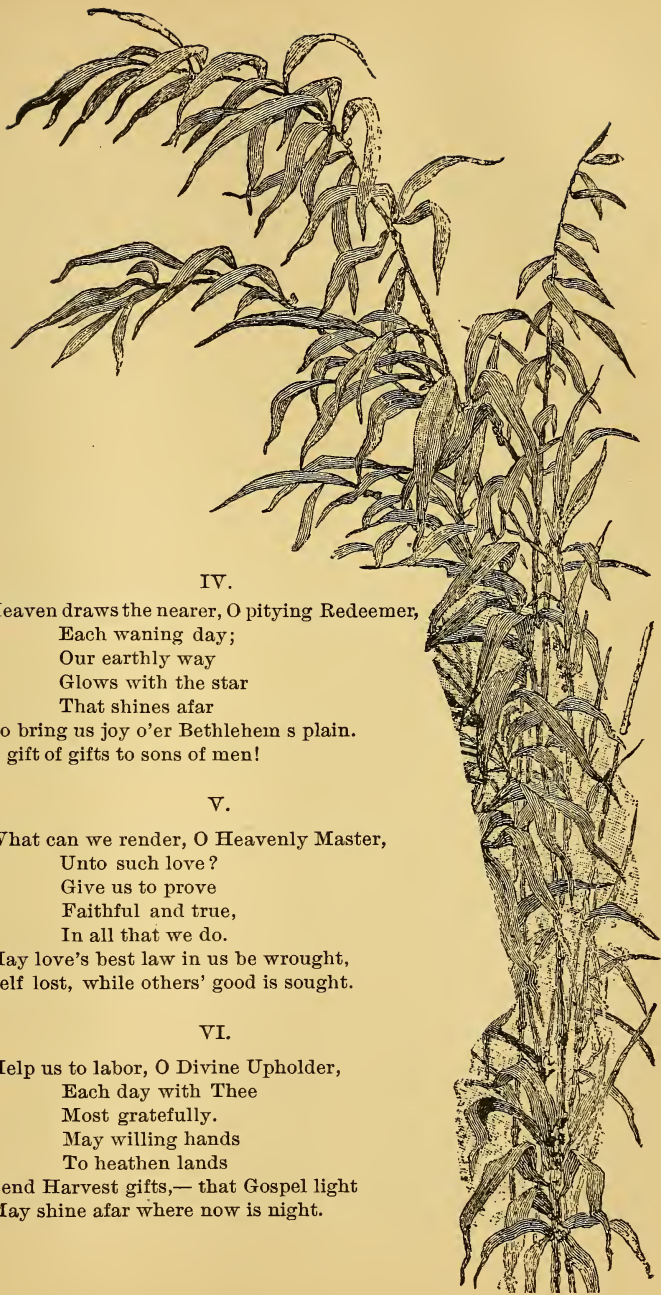
Led by Thy mercy, O bountiful Giver,
From morning light
To starry night;
Thus day by day
Upon our way,
While seasons waxed and waned, we've come,
Till now we greet our Harvest Home.

II.

Out of Thy goodness, O loving Provider,
With lavish hand
O'er all the land,
Has earth been sown
For man alone;
And we have reaped these gifts of Thine,
Surrounded by a care Divine.

III.

Life is so joyous, O tenderest Father,
A home where love
Sent from above,
Draws off the heart
To sit apart,—
Holds us each day, prepared to meet
The coming of the Master's feet.



IV.

Heaven draws the nearer, O pitying Redeemer,
Each waning day;
Our earthly way
Glow's with the star
That shines afar
To bring us joy o'er Bethlehem's plain.
O gift of gifts to sons of men!

V.

What can we render, O Heavenly Master,
Unto such love?
Give us to prove
Faithful and true,
In all that we do.
May love's best law in us be wrought,
Self lost, while others' good is sought.

VI.

Help us to labor, O Divine Upholder,
Each day with Thee
Most gratefully.
May willing hands
To heathen lands
Send Harvest gifts,— that Gospel light
May shine afar where now is night.

SCHOOLS IN TURKEY.

BY REV. J. K. GREENE, OF CONSTANTINOPLE.

WONDERFUL is the advance of education in Turkey since Dr. William Goodell reached Constantinople in 1831. Soon after the conquest (1453) the Turkish Government ordained that a portion of the ample revenues set aside for the maintenance of Mohammedan worship, should be used for the instruction of Turkish children in reading, writing, and arithmetic; but no provision whatever was made for the education of the children of the non-Mohammedan communities. Crushed by poverty and taxation, the Christians and Jews were able to make but very meager provisions even for the instruction of their boys, and whatever schools there were, either for Mohammedan or non-Mohammedan children, they were hidden away in some dismal room of a mosque, church, or synagogue; they were without good order, and without suitable books; indeed, the sacred books of the different communities in the dead languages were the only books used to teach the children to read. No wonder, then, that even among the men very few learned to read; and to give any education whatever to women, was thought to be both unnecessary and dangerous.

Even to the present time the Turkish Government has done nothing to provide common schools for non-Mohammedan children; it has, however, in recent years, opened at Constantinople, for all classes of its subjects, a collegiate institution (under French superintendence), and a technical, a pharmaceutical, and a medical school; also civil and military schools for Turks only.

The non-Mohammedan communities, however, both in the capital and the provinces, in spite of poverty and taxation, and in spite of the lack of governmental aid and facilities, have greatly multiplied and improved their common schools; in not a few places they have built fine schoolhouses, and here and there they have established special schools for girls. The Greeks of Constantinople have erected two splendid buildings for high schools; and on the island of Halki, near the capital, they have an institution of a high character, with civil and theological departments. Catholic missionaries, also, both of the Jesuit order and of other orders, both male and female, in all parts of the empire, are seeking to propagate their faith by means of schools of various character and grade.

It is to the honor of American Christianity that from the outset it has been the zealous friend of education. The very first work of the American missionaries in Constantinople, Smyrna, and elsewhere, was to assist the Greeks, the Armenians, and the Turks to improve their common schools; and the missionaries have ever ob-

served with pleasure and words of congratulation the self-denying efforts of the different non-Mohammedan communities to educate their children. From the first, the Board has given liberally, not only to provide the people with a Christian literature, but also to establish schools for all classes: in fact, by its expenditures and the stimulus of its example, the Board has taken a leading position in the work of education throughout the Turkish Empire. Thus the missionaries have been enabled to conciliate the opinion, and secure the respect, of the different communities, and to satisfy the legitimate aspirations of the native Protestants.

The educational work of the Board in Turkey is now represented by 361 common schools, 25 high schools, 18 girls' boarding schools, 4 collegiate and 5 theological schools, with a total of 16,088 pupils. The Central Turkey College, at Aintab, has connected with it a highly esteemed medical department and hospital. Robert College, of Constantinople, is not included in the above enumeration. The common schools are in some cases wholly, and in nearly all cases largely, supported by the people; and admission to the higher schools is conditional on the payment of tuition, and in cases of boarding schools, of board and tuition.

In all our institutions of learning, the past year has been one of marked, and in some cases of extraordinary success. Of the six Protestant common schools in different parts of Constantinople the school for Armenian children, under the charge of Miss Annitza Papazian at Hasquey, and the school for Greeks and Armenians, under the superintendence of Mrs. Newell and Miss Twichell, at Gedik Pasha, have given great satisfaction. The latter school has had fifty-six pupils in its two departments; a tuition fee of ninety cents a month has been demanded for each scholar, and not a single pupil has been received free. Most of the children in this school are non-Protestants. In an examination which occurred not long ago the pupils showed remarkable familiarity with the Scriptural narratives, and good progress in the common branches.

The high school for boys in Stamboul proper has also done valuable work, and is equipped for more efficient service in the future.

The last examinations of the 106 pupils of the Home—the American Female College of Constantinople—occupied two days; and whether in the preparatory branches, in the languages, moral philosophy, Milton and Isaiah, or in vocal and instrumental music and calisthenics, gave unalloyed satisfaction to the large concourse of friends and spectators. The Commencement exercises occurred on July 2d; and though admission was by tickets only, the large saloon of Barton Hall—beautifully adorned with flags

and flowers — was filled to its utmost capacity. On the platform were seated Miss Patrick and Miss Hamlin, the principals, and other lady teachers; and in the audience there were observed the American Minister and lady, the Secretary of Legation and Consul-General, professors of Robert College, and teachers of various other schools, two Turkish officers, and a large number of ladies and gentlemen of marked intelligence. Ten young ladies, of whom five were Armenians, two Bulgarians, two English, and one a Jewess, read essays which revealed a good knowledge of the English language, well-cultivated minds, and noble principles. Diplomas were conferred on the ten young ladies, with appropriate remarks from Dr. Long. The American Minister, the Hon. Mr. Straus, then made an address on the higher education of women, in which he alluded very happily to the work of Mary Lyon, Harriet Beecher Stowe, Helen Jackson, and George Eliot, extolled the noble career of Queen Victoria, and highly complimented the teachers and supporters of the Home on their grand work in elevating the women of the Orient. Rev. Avedis Constantian spoke eloquently in Turkish on the noble motto of the graduating class, "Love — Serve." The young ladies sweetly sang their class song, of which one verse was as follows: —

"By gladness birds their Maker bless,
By simply shining, sun and star;
And we, whose law is love, serve less
By what we do than what we are."

Prayer by Dr. Pettibone and the doxology closed the exercises.

The receipts of the Home in 1886, for board and tuition, were \$7,605.04.

Robert College celebrated its Commencement, June 29th, in the presence of an audience of 800 persons. The American Minister, the Hon. O. S. Straus, presided, and on the platform were seated the Grand Logothete, Aristarchi Bey, the Archbishop Nerses, representing the Armenian Patriarch, the Rev. H. Brooks, of New York, brother of Phillips Brooks, and other distinguished guests. Twelve orations were pronounced with remarkable fluency and power; namely, six in English, one in French, one in Turkish, two in Armenian, and two in Bulgarian. Dr. Washburn conferred diplomas on the twenty-five members of the graduating class, and presented prizes, in the form of valuable books, to other pupils who had won distinction in prize declamation and in their several branches of study. . . .

Other eloquent addresses were made by Mr. Straus, the Grand Logothete, the Armenian Archbishop, and Mr. Edwin Pears, author of "The Fall of Constantinople." A very tender prayer was offered by Rev. H. Brooks, and the audience sang the doxology.

MICRONESIA.

EXTRACTS FROM MISS SARAH SMITH'S JOURNAL.

[Concluded.]

. . . At last, after all but six weeks of sailing, we are at anchor in the beautiful Morning Star Harbor of Kusaie. Let me go back a little: all the afternoon we had been sailing magnificently at an exhilarating rate, from eight to ten knots an hour. The sea had been glorious, with an indescribable rush and roar of water, and such a swell that nothing on deck could preserve its equilibrium. All the morning we had looked in vain for the mountains of Kusaie, Mr. F. comfortably suggesting that it must have sunk. Soon after dinner we were called to see the cloud-obscured outline of the island dimly rising against the sky in the west. Then we hastened to finish our last bits of packing, so that we might lose nothing later, and at last we were all once more on deck, watching the suggestion of land miles away take form and color. After seeing no land but the little low strips of coral for so long, it was almost a marvel to us,—this high, irregular mass rising against the sky;—and as we drew nearer, we could sympathize with Jeremiah in his enraptured exclamation, “The New Jerusalem!” From end to end, about seven miles, the hills, deeply serrated, rise abruptly, and are clothed from base to summit with a dense green garment of tropical vegetation. Almost perpendicular precipices are softened by the rich vines and ferns, with graceful trees, which cling against the steep sides, feathery and close, on sharp ridges, like a fringe. The shore, deeply indented with little inlets and caves, is bordered by a dense thicket of mangrove-trees, with their multitudinous roots forming a thick network.

We passed the lonely Lella harbor, which lies on the opposite side of the island from the mission station, and where the mountains, twenty-one hundred feet high, rise abruptly from the shore, throwing masses of shadows far out over the water. At last, rounding a point at the northerly end of the island, away off on a distant hillside could be distinguished the white specks which were greeted with enthusiasm by the Pease household as their house and Mr. Walkup's; and then, floating from a tall pole in the tree-tops, we could see through the glass Mr. Walkup's flag. So he had seen us! What could be their feelings, we wondered, and would any one come out to meet us? Yes, there was a canoe coming round a second long point that hid the shore. It seemed an interminable time before we came to anchor, and the canoe, with four Gilbert boys, Mr. Walkup and John, was alongside. The steps were lowered, and in a moment they were on board. . . .

We were a little disappointed to be obliged to spend another night on shipboard; but it was already darkening rapidly, and besides the long pull in shore, we should have been obliged to prepare beds in the house, and it seemed hardly practicable to attempt it.

At daybreak the next morning all was busy stir on board ship. Our trunks and all other personal effects were taken off, and two boats loaded. At last we were off, a large boat-load, including our Marshall Islanders and a quantity of baggage. It was a long pull to the shore, but it was too early to be very hot, and we enjoyed the lovely view of the hills, with their shifting lights and shadows, and the constantly changing outline of the shore. We were landed on a strip of coral beach over a group of black, basaltic rocks, where a great tree throws its spreading branches, with dense green foliage, far over the water at high tide. A number of Kusaian were there to greet us, and Mr. and Mrs. Walkup came along the beach to invite us to breakfast at their house. We first went up the steep hillside by a long, winding path, set with irregular steps of white coral, to Dr. Pease's house, where Mrs. Cole (the widow of a trader on the island), with Gracie and Willie, was waiting to receive us. After taking a peep at the house, we followed a winding path against the side of the cliff to Mr. Walkup's, where we were soon seated about the table. Dr. Pease asked a blessing, and then each in turn recited a Bible verse. This is an "ancient and honorable" custom in all the households in Micronesia. The breakfast of bread, eggs, bread-fruit, baked bananas, and guavas seemed a repast fit for a queen after our ship fare. We stayed to family prayers, and then returned to the house to fall busily to work in unpacking, and airing table-linen, sheets, and towels; to sun mattresses and oversee the sweeping of chambers, wash dishes, and do a hundred and one little things that must be done on the moment.

Of the first Sabbath in Kusaie Miss Smith writes:—

This morning Likiak Sa, the Kusaian pastor, came to ask if he and his people might come to service with us. Dr. Pease decided to have it in the sitting-room,—a large room opening upon the veranda by two doors and four windows. The Doctor rang the church-bell at half-past nine. This bell is one that was saved from the wreck of the Morning Star, and hangs in a tree a few feet in front of the house, with a cord running to the piazza. The natives came, filing up the path all in Sunday cleanness, and seated themselves upon the matted floor, while the king and queen looked uncomfortably dignified and majestic in chairs. We sat facing them on the opposite side of the room. Including our scholars, there were about forty present. . . . At the close of the service we were introduced to many of the people, who lingered long on

the veranda. At one o'clock we went over to hold an English service at Mr. Walkup's. We all, including our company from the ship, gathered in the large sitting-room, where we could look off over a lovely sea-view on the one hand, and at the mountains on the other. Here we held an hour's prayer-meeting, conducted by Mr. Walkup. Several of our number spoke and prayed. Mrs. Walkup told, with considerable emotion, of discouragements and doubts as they looked, week after week, for the Star, and of the renewed lesson of trust and hope that it had brought in the return of Dr. Pease and his family, and in the promise of a school for girls. Then Dr. Pease spoke of their joy in returning, and told of the way in which the girls' school had been secured, speaking warmly of the growth of woman's work in America.

After dinner I went out on the rocks for awhile, and watched the tide come lazily in, scores of hermit-crabs scuttling hurriedly along before it, with their borrowed houses on their backs, listened to the birds' good-night twitterings, and thought much of you all asleep at home. Here at Kusaie we are just sixteen hours ahead of you. Did you realize that? I can never think of home without thinking of the difference in time, but it does not trouble me any. It is rather pleasant to feel, when we watch the sun set, that it is on its way to you, and that when it comes up in the morning, it comes from you as a messenger. It is a comfort to think that we do not have two suns, but that the same sun shines for us both. . . . In the evening, at half-past seven, the bell was rung for the little social meeting with the Marshall Islanders, which takes the place of week-day prayers. They nearly all spoke; telling, in a simple way, of the state of their hearts, or of some experience which has come to them in the week for which they were sorry or glad. So closed our first Sabbath at Kusaie,—a busy but happy day, and one which I shall like to remember.

Young People's Department.

THE TUNG-CHO DISPENSARY.

BY MISS M. A. HOLBROOK, M.D.

DEAR LIFE AND LIGHT: I was so sorry on coming home to America to find that my description of the Tung-cho Dispensary, written long ago, had never been received; and so I take this op-

portunity to give you as good a pen picture as I can. It is an ill wind that blows no one any good; and we will not count this one so very ill, for by the delay we have two views of the Dispensary, taken by Miss Evans, that you may not rely altogether upon my pen picture. The first view is of the entrance to the Dispensary court, or gate, as it is called there. It is built of slate-colored brick, with tiled roof, and the woodwork is painted reddish-brown, with red trimmings. The sign above the door is in gilt raised letters upon a black ground, and reads, "Fu ying i yuan"; i. e., "Healing court for women and children." You will notice the high wall at either side of the doorway. This is for protection from thieves, and is built of broken brick and mud, upon a solid brick foundation. Above the foundation, the wall is faced with a plastering made of white lime, clay, and graphite. The latter is very common at the North, found near the coal-beds, and is as cheap as lime. It is of an inferior quality, and would not pay to export. Its principal use in China is to mix with mortar, to prevent its cracking; though our mason told me they sometimes found an oily kind (better quality), which would give iron a polish, and which could be used for lubricating purposes. The Chinese call it black lime, though it is no relation to lime, but is true graphite, plumbago, or black lead, the same our lead-pencils are made of.

Standing in the gateway, we see the view of the Dispensary proper, represented in part by the second picture. The old lady standing by the door is Tsuei Nai-nai, the Bible-woman; while the younger woman below is Mali, the medical assistant and matron. At the right is the sedan-chair, in which the doctor rides to visit patients in their homes. This sedan is made of bamboo framework, covered with coarse, dark-blue cotton cloth. It has shafts extending before and behind. It takes four men to bear the chair, supporting it upon their shoulders by means of cross-bars connecting with the shafts by straps or ropes. The bearer to the right, in the front of the picture, is the husband of Mali, and besides carrying chair, is my chief pill-maker and factotum generally. He is a Christian, as is one other of the chair-bearers; and while I am visiting in the house, these two men are talking about the Christian truth with the crowd outside, as they have opportunity.

But to return to the Dispensary. The waiting-room is 15 x 35 feet, having four large glass windows. The floor is of fine, foot-square brick, the walls are white-plastered, and the ceiling is of white paper upon a frame-work of reeds. At one end of this room is a foreign stove; at the other a native table, with chair each side; while the body of the room is occupied by benches for the waiting

patients. Upon the wall is hung a framed testimony to the value of foreign medicine and the skill of the foreign doctor, presented by the husband of a woman who had been a patient. In appreciation of her recovery, he had a laudatory paragraph written in large characters, framed, and hung upon the wall of the waiting-room, and sent me a package of cakes,—an equivalent in full for services rendered, I suppose, as the Dispensary did not receive a cash. At the left, the waiting-room opens into the operating-room; at the right, into the prescribing-room. This latter room has a table, chairs, bookcase containing medical books, and stove; while one half of it is partitioned off by low panel doors, for a private treatment-room. Looking south through a large arch is the L of the building, containing dispensary counter, drug-room, and store-room. From the prescribing-room the patient goes to the dispensary counter, where Mali fills the prescription, a railing preventing the patient passing beyond. When the woman has her medicine, she passes by a door at the right directly into the court; but we will pass through a little gate in the railing into the drug-room. Here, as at the dispensary counter, each bottle has a Chinese name upon a perpendicular strip of red paper; whether “Huang lien,” or “Yü kan yu,” or “Tan fan,” all would be strange to you unless you should read on the horizontal white English label above the red, “Gentian,” “Cod-liver oil,” or “Sulphate of copper.” Here are the percolators for tinctures, and other necessary utensils for the various preparations made by us.

We will go round behind the main building to another, which has two small wards for in-patients. This building is also made of slate-colored bricks, but is entirely in native style. The whole of the front side of the house above the window-seats is made of lattice-work, covered with a very strong white paper, which comes from Korea. The living-rooms of Chinese houses, insufficiently warmed as they are, are made to face to the south, if possible, and they build the front side of paper, that they may get the full benefit of the warmth of the sun, which there is far more powerful than in the United States. Our wards have several rather large panes of glass to let in the sunshine, though it would be light enough without them. The outside door, too, is mostly lattice-work and paper, though there is a wind-door of wood fastening outside of this.

Entering a ward, we see four raised, brick platforms extending in from the front and the back of the room. These are the beds. Strange beds for sick people, you exclaim! I had thought to have woven wire mattresses on wooden frame beds; but one physician who had tried it here at the North, found the patients did not like them. He asked one man whom he found upon the floor, one day,

what the matter was? He said his bed tossed about so it made him seasick, and he wanted something nice and hard. The strangest thing about these beds is that they are flues, heated by a little clay stove shoved under each. The stove burns coal-balls, which are made of coal-dust and clay, thoroughly mixed, formed with the hands, and dried in the sun. These brick beds, or *kangs*,



GATE TO THE TUNG-CHO DISPENSARY COURT.

as the Chinese call them, are “fired” every evening, and keep warm all night. Behind the wards is a little kitchen; while near by is the matron’s house, with a room for opium patients. Near the gate is a waiting-room for the men who accompany women patients, or who bring little children.

The waiting-room is opened at noon. The Bible-woman goes

at one o'clock, and talks for an hour with the patients in the waiting-room. Prescribing-room is open at two o'clock, when clinics begin. After clinics are over, patients are visited in their homes.

The opium patients are a very interesting class; for after the first three or four days of agony they are convalescent, and usually susceptible to religious teaching. I remember one woman who had taken the drug for forty years, an ounce a day, or if not that,



THE TUNG-CHO DISPENSARY.

as much as she could buy. Her boy, twelve years old, carried water, and she took all he earned to purchase opium. When she came to us her boy had strained his back, for he was doing a man's work, and was unable to earn any money. It was because of her poverty she came, as most of them come, for relief. This was the worst case I have ever had. I was with her nearly all of the second night, and my resolution not to give one particle of opium

almost failed me, for I feared she would die before morning. She survived, however, and all desire for the drug was gone the third day, and all distressing symptoms on the fourth were ended. This woman, before she came to the Dispensary, had been an interested listener at a neighborhood prayer-meeting carried on by our ladies in her village; so when she became convalescent she was very susceptible to the constant teaching of the Bible-woman and matron. We hope that she has accepted Christ as her Saviour, as she says she trusts in Jesus, prays to him, and has thrown away her idols. She has not joined the church, for she says they are too poor to keep the Sabbath; but she is a frequent attendant at chapel on the Sabbath, and always an interested listener, and loud in her praises of gratitude for the good she has received. The change is marvelous. From a living skeleton racked with pain, enduring the torment of an unsatisfied desire for opium, almost maniacal at times, she has grown to appear twenty years younger, with a happy face fairly radiant as she talks to me. Pray for this woman, will you not, all readers of LIFE AND LIGHT? Pray that she may know, in all its fullness, what it means to be redeemed.

One day there came to the Dispensary a great grandmother, a grandmother, the mother, and daughter, all from one house, and all, together with the husbands of two of them, opium-smokers. These women were seeking to break the habit because they could not afford it; or, to express the case more truly, because they could not possibly get the money with which to buy the opium, and there was nothing left in the house but their pipes to pawn. Their fear of the foreigners was evidently very great, but the distress for opium drove them to the Dispensary in spite of it. I inquired about the little girl only four years old. How did she learn to smoke? From her birth she had inhaled the smoke from the relatives' pipes, and they noticed she would stop crying if they puffed the smoke into her face; so they gave it to her often, to quiet her. "If we delayed our smoking," they said, "beyond our usual time, or if we could not get the money, and so were obliged to go without the opium, the child would be sick, and cry all day." Only one of the women stayed for treatment, the courage of the others failing them; but this one is now often at chapel and Sunday-school.

Will you not remember *all* these poor souls, bound by iron chains of superstition and sin, suffering in body, mind, and heart? I can only glance here and there when I write you, and after all it seems so little I have told; while looking back, it seems so much I have experienced.

And now, dear builders of the Tung-cho Dispensary, I give

this as my last report to you, for it does not seem possible for me to return to our loved work again. Since having had the cholera, the heat and filthiness of the city have prostrated me every summer, each season serving me worse than the one before, till it was feared I would not survive another one. I can hardly believe it when I see what cool, pure sea breezes have done for me this summer, yet it is true; and I cannot hope to return to that work, though I hope for the great privilege of yet doing foreign mission work somewhere.

The great demand for treatment made by men, makes it seem expedient that a gentleman physician shall be sent to thus enlarge the medical work of the station, and one has already been appointed. Mrs. Sheffield, who, before there was any physician at Tung-cho, had had large experience and reading in medical lines, with a natural taste for it, has been studying with me every day for the past year, and now, under the new physician, will treat the women patients.

I cannot tell you how much it has cost me to lay down this work; but by that, I know what a privilege I esteem it to be. I am glad to see the building of this Dispensary an accomplished fact, and to leave it in so beautiful order. My love and interest in it will never cease. It seems a child of my love, and I trust it will always be that to us all. Let us work with even renewed energy, and pray with even deeper love and faith for its work in the days to come. And may I not ask that you will transfer all the personal love, the helpful letters, and the labor of your hands that have been so refreshing to me,—will you not give these to the one who is to take my place; one who took me into her heart and home six years ago, and who smoothed many a rough road and lightened many a heavy burden for me? Our Tung-cho Dispensary has but begun its work; let us pray that God will honor it to his glory most abundantly.

Our Work at Home.

QUESTION BOX.

THE CONDUCT OF MEETINGS.

[*Concluded.*]

IN addition to the consideration of the general conduct of meetings given in the last number, many specific suggestions have

bén received that may be valuable to our readers. These may be divided into three groups: (1) those mainly for study and information on missionary topics; (2) those largely devotional; (3) those combining the social element.

1. Those mainly for study and information on missionary topics. We find that a large number of societies follow closely the lesson plans given in *LIFE AND LIGHT*, under the supervision of our friends of the Board of the Interior, and find them admirably adapted to their purpose. Others seek greater variety. Just here we would say that while there is a general desire for variety, as emphasized in the last number, the opinion is expressed that the serious work of an auxiliary—the gaining and imparting information—should not be sacrificed to it. A few items on the large missionary work in India, for instance, presented one month, on the condition of the four hundred million in China another, of the teeming populations in Turkey or Africa the third month, can give but very little idea of their needs, and what is being done for them. One society has spent a year on India with profit. Meeting No. 1 was given to its history; No. 2 to the natural features of the country, its fauna, flora, mountains, rivers, etc.; No. 3 to its architecture; No. 4 to caste; No. 5 to its various nationalities; No. 6 to its manners and customs; No. 7 to its different religions; No. 8 to its sacred books; No. 9–12 to the missionary work there. Another auxiliary has confined itself to Japan, each station being assigned to some lady. One confines itself to the pledged work of the Branch to which it belongs. Another has taken up the ten great religions of the world; this under the care of an executive committee associated with the officers, each one of whom becomes responsible for one meeting and one subject, calling to her aid others to contribute papers or give talks. An auxiliary secretary writes: “Recently in our meetings we have taken the lives of some missionaries, tracing them from early childhood, following their work year by year, until it comes to us as a part of our every-day thought and prayer. If one does this, she is led to watch the progress of her missionaries’ work with as much eager interest as if they were her own relatives. Then it becomes a delight, and the meetings have a new life given them.” A president who has also followed this plan writes: “I often had to look up everything myself, and copy facts for those who were to give them. But it is paying work even then.” A pleasant addition to such a meeting is where, as the lesson closes, those present “agree to remember in prayer during the following month the devoted workers, a little of whose lives have been considered.” This plan obviates in a measure a difficulty of which one writes as

follows: "I have come to the conclusion that a lack of definiteness is the chief trouble with the average missionary meeting. A great deal is said about missions in general, and even particular stations and missionaries mentioned, but the members go away with but a vague idea of the actual work being done. My efforts have been largely directed toward obviating this difficulty, and first of all I believe in missionary maps. Each member should be urged to buy the pamphlet maps published by the Board, and it is worth quite an effort on the part of each church to own the set of large maps printed on cloth, which may be used in various branches of the work." In these meetings, where the subject would seem to exclude the current events of the day, a *resumé* of missionary information had been found important and acceptable.

Of the methods of general arrangements one writes: "Last year an auxiliary had a programme for each meeting prepared and distributed in advance, and found it very helpful." Another says: "Our auxiliary began the year with this new phase: the members to take charge in alphabetical order, choose any subject they may desire, and vary as much as their individuality suggests. . . . The ladies are not always interested; do not come as constantly as we wish they would; still there is much to encourage." A third writes: "At one time we issued a paper for each meeting, called the *Missionary Gleaner*. For this we had contributions of prose or poetry, original or selected, items of interest, missionary intelligence, and so on. We could get some of the ladies to prepare a short piece for this, who would not give a paper by itself. The young ladies often helped us in it."

A very definite preparation for a meeting is shown by the following programme which we have received:—

MEETING FOR MAY, 1887.

Hymn, selected and read by Mrs. A.

Scripture, selected and read by Mrs. B.

Prayer for this meeting and Branch work at home, Mrs. C.

Paper on Azizia, read by Mrs. D.

Paper on Tokat, read by Mrs. E.

Original Article. Marsovan: its Geography and Natural Scenery, Mrs. F.

Original Article. The Early and General Missionary Work in Marsovan, Mrs. G.

Original Article. The Work of the W. B. M. at Marsovan, Mrs. H.

Prayer for mission schools, especially those mentioned above, Mrs. I.

Paper. The Krabschitz School, Mrs. J.

Prayer for Austria and the S—— family.

One method pursued is sometimes called a "conversation meeting." Here questions and answers are prepared on some topic, or on the mission-fields, the questions being asked by one lady, and answered by another. After those present have become accustomed to their own voices in this way, by a little tact the leader can make the conversation general, and gain a freedom very difficult to obtain in a more formal meeting. This is sometimes varied by each lady bringing a question to be handed to her right-hand neighbor, to be answered either immediately or at the following meeting. This plan can be varied to suit the convenience of the members. Another suggestion is for item meetings. A subject is selected, and each one brings an item with reference to it: these may be long or short, ranging from ten words to a three or five minutes' talk. One writes: "The most interesting feature I have ever tried in my meetings is what I call my missionary items. It is simply this: to give the *Missionary Herald* or *Life and Light* to a different member for each meeting, requesting her to select from it the most interesting events, and give them orally, as briefly as possible, at the same time pointing out on the map the scene of each occurrence. This necessitates the careful reading of the magazines for at least one month by each member, in turn, and always results in the desire to know the sequel to the events which she has given. I said *orally*. To my mind there is too much reading done in our meetings; and if the same matter could be given in the language of the speaker, it would impress itself more fully on her, and on her hearers."

2. Devotional meetings. While the meetings for study and information almost always make devotional exercises more or less prominent, there are many times when it is pleasant to make the meeting wholly devotional. These would include the regular missionary prayer-meeting, what are sometimes called Scripture meetings (including praise and promise), thank-offering meetings, and others. One who wrote from the "back seats" in the last number writes:—

"Having heard from the 'rear,' let us now take a view from the 'front.' As to the devotional meeting, or the devotional element in the social meeting. All who have ever attempted to conduct these meetings know how many dear sisters there are who say, 'We cannot lead in prayer.' To such, let us commend the careful and prayerful reading of the little leaflets, 'Helping Together with Prayer' and 'Enrichment in Utterance.' In our judgment the 'Service of Song' should have a large place in the strictly devotional meeting. 'By prayer and supplication, with thanksgiving, let your requests be made known unto God.'

“Do we not fail often of the highest results in these meetings by seeking to embrace too much in one prayer, thus making it of undue length?

“Let our prayers be short, heartfelt, and specific. As praise is to be mingled with prayer in the devotional meeting, so prayer, glad, thankful prayer, should have place in the praise-meeting, and let the singing be bright and spirited.

“In our own Branch, thank-offering meetings have in a few cases been called by special appeal. It would seem a better way that they be spontaneous in each auxiliary.

“What more pleasing to our Divine Master than the habit of rendering thanks for mercies and deliverances by offerings to him, from whom we receive ‘every good gift.’ We like Mrs. Howland’s idea of substituting the thank-offering box for the mite-box. The gathering of these offerings, and presenting them together before the Lord, with verbal or written expression of the heart’s gratitude and love, cannot fail to be a season of interest and profit, and will most happily serve to bind together the members of our auxiliaries in that living bond of love to our common Lord which must stimulate to a more hearty obedience to his last command. One lady of whom we have heard has a horse which she considers very unsafe; consequently she has established a thank-offering box, into which it is her habit to cast her tribute of thanks whenever she or her friends return home in safety from a drive. If, like the good Irishwoman, ‘we count up our marcies,’ we may surprise ourselves by our increased means of adding to the treasury of our Foreign Missionary Society should we follow the above example.

“In addition to the above hints we would suggest the imperative necessity of a definite preparation for each meeting on the part of the leader. Have the hymns selected, a plenty of them, in case a verse is wanted unexpectedly to fill a space. Be familiar with the scripture-reading, that a word may be added, if possible, thus to make the truth more personal and effective. Have at least two persons pledged beforehand to offer prayer, and some one engaged to lead in the singing. Invite the young people to come and aid in this service. If to this preparation, under the guidance of the Divine Spirit, whose aid must be sought in arranging every item, the leader will add that most powerful element, personal enthusiasm, throwing it into manner and voice, the meeting under her conduct must be a success.”

Another says: “I do not think that I can help you much in answering the question for October, but will offer one or two suggestions that some of our societies have found useful.

"One meeting was arranged by giving out six or seven short extracts from a missionary's letter containing a request for prayer, either for herself or some native Christian in particular need, a school, or some other especial object. As each request was read, a lady led in prayer for that object. It seemed to bring us right down to a real personal feeling of interest, and the letters of all our lady missionaries are so full of such requests that it is easily arranged, provided there are enough ladies who are ready to offer prayer. In another society, where the members were very backward about taking any part in the meeting, the leader prepared slips containing Bible references, and passed them to every lady present, instead of herself reading a selection of Scripture. One thank-offering service that I once saw was a very sweet one (it was at a mission-circle meeting); each child brought his or her offering forward, and after reading the verse selected, laid it with a little bouquet of flowers on the table. The flowers were arranged in a form, and afterward sent to brighten the children's ward of a hospital in the neighborhood. The verses selected were most of them very appropriate. After the offerings had been made, selections descriptive of the observance of thanksgiving in our various mission stations were read by some of the older members, and the whole meeting was full of interest, for every one had a share, and the offerings amounted to about six dollars. I do not see why it could not be as appropriately used for an auxiliary meeting."

An exercise similar to this is the birthday offering. When the anniversary occurs to any member of the auxiliary, a sum of money is presented with a special recognition of God's goodness during the year.

Another way mentioned is to take a topic, such as "Giving," "God's Dealings with the Heathen," "The Work Committed to the Disciples," or some kindred subject, upon which each member shall give a text of Scripture. This may be enlivened by a few words of application on each selection, a verse of a hymn repeated, an explanation from some commentary or printed sermon, and with plenty of singing. One meeting is spoken of where the scripture-reading consists of questions and answers pertaining to missions, the answers being quotations from the Bible. At another, each one present responds to the roll-call with a Scripture text.

3. We find the combination of the social element with the missionary more or less common, and almost always successful. The danger to be avoided here, is making the social part too elaborate, and therefore burdensome. Merely a little social intercourse for half an hour after the meeting has closed often makes the place

attractive, and gives an opportunity to enforce what has been said, if desired. From this there is the whole range of morning lunch, afternoon tea, or evening sociable, according to the convenience of the different localities. In one city church a lunch is prepared and sold to the ladies who assemble, various dainties being purchased also for the home tables, and the money going into the auxiliary treasury.

One writes: "Of late we have adopted the plan of holding our meetings quarterly, preparing a programme of exercises with some care, enlisting the young ladies to work with us, and last, but not least, enjoying a social chat after the formal exercises are over, and taking a cup of tea together in the chapel parlor. That cup of tea! Is there anything unchristian in the guile mixed up with that cup of tea? This plan has proved practicable here, where a few hands must undertake to carry forward church-work in its many departments."

The social arrangements are sometimes carried out monthly, but oftener at longer intervals,—once in two months, once a quarter, or at the annual meeting only. One annual meeting is like this: "It is held at the house of the president, who has the table in the dining-room ready to receive the articles for tea brought in by the guests. All the members are specially invited to be present; also any who wish to join the society, and any new residents who have come into the village within the year. In this way new members are often obtained. It is desired that all should go prepared to pay the annual fee, and subscribers to *LIFE AND LIGHT* find the collector for that fund ready to receive their names and money for another year. The usual meeting is held, and as teatime approaches, the gentlemen of the different families drop in; a social repast and evening follow, and we always feel that our auxiliary has been set a little forward by each occasion." This is somewhat similar to "Crete Blake's Way," given in the *JULY LIFE AND LIGHT*. These instances might be multiplied indefinitely, but our space forbids; and it is hardly necessary to do so, since each church has its own methods of social entertainment best adapted to its own needs. It is only suggested that the foreign missionary society should have the benefit now and then of this attractive element.

Since we have gone so largely into details, we trust no one will suspect us or our good workers of a wish to tithe mint, anise, and cummin, omitting the weightier matters. We know very well that no meeting, however carefully planned or perfectly carried out, can have its true effect without the presence of the Holy Spirit,—without a thorough consecration, at least of the few, to the service

of our Lord, and a real love for his work in foreign lands. Let us remember the injunction, "These ought ye to have done, and not to leave the other undone." Yet may we not learn a lesson of the importance of details from the minute directions given for the worship in the first sanctuary of the chosen people? The exact measures, even to half cubits, the number of loops on the curtains, and of the hooks that fastened them to the rings, the snuffers for the golden candlesticks, the pans for ashes,—nothing was so unimportant as not to be included in the divine command, "And look that thou make them after their pattern, which was showed thee in the mount."

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 19, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Calais, Aux., \$11; Mt. Desert, Tremont Ch., \$2.50; Moulton, Cong. Ch. and Soc'y, \$5.65; Gilead, Mountain Rills, \$10; Limerick, Ladies of Cong. Ch., \$13; Rockland, Golden Sands, \$11.20,	
	\$53 35
<i>Phillips.</i> —Glad Helpers,	2 00
Total,	\$55 35

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., \$17; Amherst, Aux., \$8.83; Carrier Doves, of wh. \$25 const. L. M. Miss Emma L. Clark, \$30, Busy Bees, 67 cts.; Bristol, Aux., \$5; Chester, Aux., \$30; Claremont, Aux., of wh. \$25 const. L. M. Miss Carolyn F. Dickey, \$41; Exeter, Aux., \$33.65; Great Falls, Aux., \$50; Greenland, Aux., of wh. \$25 const. L. M. Miss Mary Emily Pickering, \$30.09; Hanover, Aux., \$60; Harrisville, Aux., \$7; Hillsboro Bridge, Aux., \$5, Lilies of the Valley, \$18; Hollis, Aux., \$30; Durham, Aux., \$40; Hudson, Aux., \$17; Kensington, M. C., \$7; Keene, First Cong. Ch., Aux., of wh. \$25 const. L. M. Mrs. C. E. Harrington, \$40;

Kingston, Aux., \$13; Lebanon, Aux., \$40.25; Lisbon, Aux., \$12; Manchester, Hanover St. Ch., Aux., \$75, Franklin St. Ch., Aux., \$81, Earnest Workers, \$40; Mason, Aux., \$10; Mt. Vernon, Aux., of wh. \$25 const. L. M. Mrs. Wm. H. Conant, \$27, Buds of Promise, \$13.31; Penacook, Aux., \$5.50; Peterboro, Aux., \$17.17; Portsmouth, Aux., \$79; Salmon Falls, Aux., \$6, M. B., \$3; South Newmarket, Aux., \$15, Forget-me-nots, prev. contri. const. L. M. Mrs. Emma B. Coe, \$15; Tamworth, Aux., \$5; Temple, Aux., \$10, Laurels, \$15; Walpole, Y. P. M. C., \$36.08; West Concord, Aux., \$8; West Lebanon, Aux., \$23; West Stewartstown, Aux., \$11.25; Wilton, Aux., of wh. \$25 const. L. M. Mrs. Helen I. Russell, \$27.45; Wolfboro, Aux., \$13.10,	
	\$1,071 35
<i>Meriden.</i> —Cong. Ch.,	2 00
<i>Wolfboro.</i> —Rev. S. Clark, const. L. M. Hattie Frances Brewster,	25 00
Total,	\$1,098 35

VERMONT.

Middlebury.—A Friend, \$10 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, Aux., \$10.16; Barton Landing, Aux., \$23.35; Bellows

Falls, Aux., \$23.25; Bennington, Aux., \$30, Children's Mission, \$5; West Brattleboro, Aux., \$20; Brookfield, First Ch., Aux., \$14, May Flowers, \$1.40, Second Ch., Aux., \$18; Burlington, Aux., \$28; Cabot, Aux., prev. contri. const. L. M. Mrs. M. L. Wells, \$12; Cambridge, Aux., \$12; Castleton, Aux., \$10; West Charlestown, Aux., 52 cts., King's Messengers, \$12; Charlotte, Aux., const. L. M. Miss Minerva E. Wing, \$25, Little Women by the Lake, \$10; Chester, Aux., \$20; Cornwall, Aux., of wh. \$25 const. L. M. Mrs. E. D. Lane, \$31.40; North Craftsbury, Aux., of wh. \$25 const. L. M. Mrs. Lucy M. Kilbourn, \$32.95, Mrs. R. M. Fraser, \$5, M. C., \$4.83; Danville, Aux., \$41; Dummerston, Aux., \$15; Enosburg, Aux., const. L. M. Mrs. L. C. Guild, \$25, Y. P. M. C., \$40; Essex Centre, Aux., \$12.50; East Fairfield, Aux., \$4; Greensboro, Aux., prev. contri. const. L. M. Mrs. M. E. Keniston, \$22, M. C., \$4; Guildhall, Aux., \$6.75, Mrs. C. E. Benton, \$5; Jericho, Aux., \$8.25; Johnson, Aux., of wh. \$25 const. L. M. Mrs. F. L. Holmes, \$27; Kirby, Aux., \$2; Ludlow, Aux., const. L. M. Mrs. M. A. Farwell, \$25; Lyndon, Aux., const. L. M. Mrs. C. M. Chase, \$25; Lyndonville, Aux., \$36, M. C., \$9; Manchester, Aux., \$32.52; Me-Indoes Falls, Aux., \$21.50; Middletown Springs, Aux., \$5.50; Montpelier, Bethany Ch., Aux., \$40.50; Newbury, Aux., of wh. \$50 const. L. M's Mrs. S. A. Laurie, Mrs. Mary Swasey, \$53.10, Beacon Lights, \$23.60, First Cong. S. S., \$18.39; New Haven, Aux., \$16; Newport, Aux., \$20.65; North Troy, Aux., \$11.14; Norwich, Aux., \$16; Peacham, Aux., \$17.80; Pittsford, Aux., \$54, Young Women's Aux., \$22; Post Mills, Aux., \$20.50; Randolph, Aux., prev. contri. const. L. M. Mrs. Mary K. Nichols, \$18.50, Helping Hands, \$4.50, S. S., \$5; Richmond, Aux., \$18, Coral Workers, \$5; Rochester, Aux., const. L. M. Miss Sarah J. Williams, \$25; Rupert, Aux., \$20; Saxton's River, Merry Rills, \$5; Sharon, Aux., \$13.30; Shoreham, Aux., of wh. \$25 const.

L. M. Mrs. A. M. Smith, \$26.03; Springfield, Aux., \$20; St. Albans, Aux., \$50; St. Johnsbury, South Ch., Aux., of wh. \$25 const. L. M. Cornelia A. Fairbanks, \$25 by Mrs. Henry Fairbanks, const. L. M. Charlotte Fairbanks, \$25 by Mrs. W. P. Fairbanks, const. L. M. Miss Grace Knapp, \$103, Maids of Caledonia, of wh. \$25 const. L. M. Miss Martha Warner, \$35, North Ch., Aux., of wh. \$50 by Mrs. Horace Fairbanks, const. L. M's Mrs. A. L. Hardy, Miss Nellie C. Tyler, \$77.50, Mission Helpers, \$2; East St. Johnsbury, Aux., \$9; Stowe, Aux., of wh. \$25 const. L. M. Mrs. S. Reed, \$25.20; Strafford, Aux., \$10; Thetford, Mrs. A. H. Farr, \$1; Vergennes, Aux., of wh. \$10 by Miss Caroline Sutton, \$48; Waterbury, Aux., of wh. \$25 const. L. M. Miss Sarah E. Graves, \$26.36; Wells River, Aux., \$8.36; Westford, Aux., \$9, S. S., mite-boxes, \$6; Williston, Aux., of wh. \$25 const. L. M. Mrs. Edmund Whitney, \$27.50; Wilmington, Aux., of wh. \$5 by a lady friend, prev. contri. const. L. M. Mrs. Chester C. Hubbard, \$12.75; Winooski, Aux., \$6.03; Woodstock, Wide-Awakes, \$10.50, We Girls, \$4.50; East Burke, Aux., \$8; South Hero, Aux., \$40,

\$1,709 59

Total, \$1,719 59

MASSACHUSETTS.

Andover.—A Friend, \$10 00
Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Winchester, Seek and Save Circle, \$20; Lexington, Aux., of wh. \$25 const. L. M. Miss Susan W. Muzzey, \$43, 63 00
Berkshire Branch.—Mrs. C. E. West, Treas. Housatonic, Aux., \$16.45; South Egremont, Buds of Promise, \$45; Hinsdale, Aux., \$17.07; Stockbridge, Loving Helpers, \$50; Lee, Senior Aux., \$264.80; Pittsfield, First Ch., Aux., \$4.25, 397 57
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 42 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Westhampton, Lanman M. B., \$30, Aux., prev. contri. const. L. M. (\$100) Mrs. A. E. Todd, \$53, 83 00

<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Wellesley, Penny-Gatherers,	\$25 00
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Dunstable, Aux., \$25; Harvard, Busy Workers, \$11,	36 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Halifax, Aux., \$11; Whitman, Ladies of Cong. Ch., \$14; Plympton, Aux., \$10; South Weymouth, Two Boys, \$1,	36 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Ludlow Centre, Aux., \$36.10, Precious Pearls, \$5; Holyoke, First Ch., Aux., of wh. \$25 const. L. M. Mrs. S. T. Lyman, \$28; Springfield, Olivet Ch., Olive Branch, \$50, South Ch., Wide-Awakes, \$50,	169 10
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, A Life Member, \$5, Central Ch., Aux., \$10, Berkeley St. Ch., Aux., const. L. M. Mrs. M. E. Heywood, \$25; Dedham Asylum Dime Soc'y, \$1.50; Wrentham, Ladies, M. C., \$5,	46 50
<i>West Warren.</i> —S. S.,	5 00
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Millbury, Aux., Second Ch., of wh. \$25 const. L. M. Mrs. A. A. Sayles, \$35; Hardwick, Aux., \$45; Upton, Aux., of wh. \$19 A Thank-Off., \$39; Warren, Aux., \$6.35; Whitinsville, Aux., of wh. \$50 const. L. M's Miss Helen T. Spaulding, Miss B. F. White, \$206,	331 35
Total,	\$1,244 52

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. East Lyme, Aux., \$8; Pomfret, Aux., \$15; Thompson, Aux., \$16; Danielsonville, Aux., \$45; Stonington, Second Ch., Aux., \$3.03; New London, Second Ch., Aux., of wh. \$25 const. L. M. Miss Jennie W. Treadway, \$50.55; Norwich, Park Ch., Aux., Mrs. A. E. Pierce, \$80,	\$217 58
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Ass't Treas. Burnside, Long Hill, M. C., \$8; Poquonock, Cong. Ch., Cheerful Givers, \$26; Simsbury, Aux., \$45, Pearl-Gatherers, \$15; Southington, Aux., \$25; Suffield, Ladies' F. M. Soc'y, \$87, Y. L. M. C., \$5; Tolland, Aux., \$23.30,	234 40
Total,	\$451 88

NEW YORK.

<i>New Lebanon.</i> —Cheerful Workers,	\$18 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Binghamton, Junior Aux., \$25; Copenhagen, Aux., of wh. \$50 const. L. M's Mrs. Emogen Wright, Mrs. Lee Woodward, \$70; Deansville, Aux., \$20; East Smithfield, Aux., \$5; Girls' M. B., \$30; Frewsbury, S. S., \$5.50; Franklin, Aux., \$46; Fairport, Mr. and Mrs. G. Brooks, const. L. M. Mrs. Maria Parsons, Mrs. L. Manchester, Miss Alice Briggs, Miss Anna Briggs, \$100, S. S., \$25; Gloversville, Aux., \$30; Homer, Aux., \$35; Hamilton, Aux., \$21; Pottersville, Careful Gleaners, \$7; Newark Valley, Aux., \$16.74; Randolph, Evergreen Miss'y Soc'y, \$5.50; Rochester, South Ch., Aux., \$10; North Walton, Aux., \$15; Sandy Creek, Aux., \$12.50; West Bloomfield, Aux., of wh. \$50 const. L. M's Mrs. M. S. Hall, Mrs. A. H. Hopkins, \$55, M. C., \$20; Buffalo, First Ch., W. G. Bancroft, M. B., \$20,	574 24
Total,	\$592 24

PENNSYLVANIA.

<i>Stevensville.</i> —Mrs. S. C. Adams,	\$12 50
Total,	\$12 50

ILLINOIS.

<i>Elgin.</i> —Primary Dept. Cong. S. S.,	\$8 00
<i>La Grange.</i> —Cheerful Givers,	10 00
Total,	\$18 00

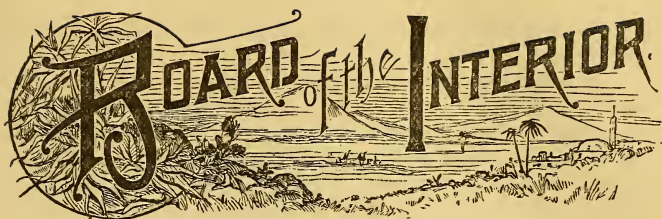
CALIFORNIA.

<i>Oakland.</i> —Market St. Cong. S. S.,	\$15 65
Total,	\$15 65

DAKOTA.

<i>Centreville.</i> —A Friend,	\$ 40
Total,	\$ 40
General Funds,	\$5,208 48
Leaflets,	19 45
Total,	\$5,227 93

MISS HARRIET W. MAY,
Ass't Treas.



INDIA.

HINDU SCHOOLS IN MADURA.

BY MISS EVA M. SWIFT.

After speaking of her fear that she may lose a teacher by her marriage, Miss Swift writes:—

It is one of my trials that these girls *will* get married, but I try to bear it with as much fortitude as possible. I have been having a siege of prize-givings during the past two weeks. After all our papers are in from the yearly examinations, and the results are made known, we like to gladden the children's hearts by the bestowal of prizes. As there are so many schools, I decided to put the four Hindu Girls' Schools together, and have one occasion for them, and one for the other two schools. We are sending out twelve girls from the normal class this year, and on the occasion of their final examination, on February 28th, we had our prize-giving.

Our programme was as varied as we could make it. We began with a marching song in English, at the end of which about thirty girls fell into their places to begin their calisthenics. I accompanied their movements on the organ, and after a certain number of these, all the children joined in an English action-song, which they did very prettily. Some scripture verses were then recited by the four standard girls, and four girls sang or recited some Tamil poetry after the native fashion, which is most peculiar. After which, more calisthenics; then a song in the Mahratta language, and a new and very popular one in their own tongue.

A little speech-making was followed by the presentation of diplomas to our graduating class, when Mr. Jones gave them some wise counsel to carry with them. Another song, "Glory to God in the Highest," was followed by the bestowal of prizes; and after a prayer thanking the Lord for his loving care for us during the past year, and asking a like blessing for the coming year, our evening closed. The girls seemed very happy indeed over

their prizes, and I think we all enjoyed the occasion very much indeed.

The following week I gathered the Hindu children in our Central School building, and we had another pleasant hour, with a programme to suit the specialties of the different schools. The South Gate children had a dialogue composed by the master of that school; the North Gate had a "history" to relate,—in other words, a Bible story; the West Gate came forward with scripture recitation; and the Central School did their Kūmmi song, for which they are famous. These with several children's hymns and some pretty action-songs completed the programme. After these occasions Mr. Jones asked me to join him in his prize-giving for the boys' schools. I was very glad indeed to do so, and accordingly on last Tuesday morning we gathered nearly a thousand children in the palace, and sang the praises of God under the vaulted dome of that magnificent hall. How little did the great old heathen king who built it, think it would ever be used for such a purpose! Many native gentlemen were present, and all seemed much pleased. After we had returned home I had a call from one of the Brahmin gentlemen who had been there, and I found that he came to request me to open a school in his street, promising to give a house for that purpose. He has three little girls of his own, and knows many other families who would gladly send their children, and says that many of the Brahmin women would be glad to come into such a school to learn. I was particularly pleased with his request, because it was evidently so entirely his own wish. It is a very good opportunity to begin work in that quarter, and I hope I shall be able to take advantage of it.

The quarter of the town referred to is a very exclusive one, and no children from the streets attend our other schools, for they are too far away. All these people know that when we open a school we make a specialty of Bible study, and that all the children learn to pray, and soon have stored away in their minds many precious verses which they can never forget. I would like very much to begin this school in June, upon our return from the Hills, if I can see my way clear to meet the expenses. It will cost, perhaps, rs. 20 per month to support such a school.

. . . You inquired about the chapel in which our girls worship. This chapel is what we call the East Gate Church, and is situated on the same street on which we live, but faces another street that crosses this one. It has a fine situation, with a frontage on three streets. It can hardly be called a mere chapel, since it has a seating capacity for more than eight hundred people. My girls fill up five benches on each side from the front, and make an important

part of the congregation. Our usual Sunday congregation is a very good one, we think, and I am sure you would be impressed by the sight if you were here to join us on Sunday.

. . . We are making preparations for our yearly migration to the Hills. . . . I am to be with Mr. and Mrs. Jones, this year, on the Hills, and we are looking forward to a quiet, pleasant season, and to having time to do up the little odds and ends that somehow get put aside down here. . . . I am very glad indeed to hear of the prospect of another young lady for our field. We are particularly needy just now, and our work is suffering much for want of men. When we remember that four of our number are at home, two on account of sudden and dangerous illness, and two after twelve years' work here, and that three missionaries here were prostrated by severe illness, and were necessarily absent from their fields for weeks, and are even now unable to take up all their work, you can realize, perhaps, how weak we are, and how much we need assistance.

JAPAN.

TOURING EXPERIENCES.

BY MISS JULIA E. DUDLEY.

Miss Dudley wrote, May 26th, from "a queer out-of-the-way place sixteen miles from anywhere," an account of her spring tour, from which we make some extracts:—

TOKAMATSU, the first city, is only eight miles by steamer from Kobe. The work here is only a year old. Mr. Murie is the evangelist, a man of earnest spirit and devotion to his work. . . . There are twenty-eight Christians here, but the whole town is awake, and wanting to hear. Opportunity was given to the un-Christian public to ask for meetings, if they wanted them in their homes. Eleven applications were sent in at once. And the eight days we spent were full, and the nights, too: afternoon and evening meetings and invitations to dine out gave us no time to ourselves. The meetings numbered from fifty to two hundred, and were planned so that the women in different parts of the town could attend easily. It was all seed-sowing. Most of the women had never heard before, but I think there will be not a few who will continue to hear. I do not enjoy this work so much as to have fewer in number, and continue longer with them, but large meetings are demanded now. I try to impress the need of patient, personal work upon the Christian women. There are a number here who are already anxious to work. The morning we left, twenty-five jinrikishas accompanied us out of town about two miles, and

then we all got out and stood on the river bank and sang a hymn; after which a thanksgiving prayer was made, and God's blessing was asked on our journey and work. We stopped at a station for dinner, intending to spend two hours, but found that a meeting for the evening had been appointed, and we could not leave without disappointing many, so we remained. We had a good woman's meeting in the P. M., about ten being present. In the evening one hundred met in the house where we stopped. A young man spoke first, and then my helper, and then I said a few words. Eighty were men, and it is not so cozy to speak to them, but we cannot help it sometimes. My helper is a spirited little woman, and rises to the occasion beautifully. She spoke on temperance very wisely and pointedly. After this meeting we arranged with the women to hold a Saturday morning Bible-reading, and eight promised to attend.

MARUGAME.—The next morning we went on to Marugame, where we found a social promised for the afternoon. Forty were present, and we had a little prayer-meeting with the women before it. This has been a very hard place. The evangelist is an educated, patient man, who finds himself surrounded by a coarse, unsympathetic public, and has sometimes thought he could not go on. He has been turned out of his rented home time after time. But the work is far in advance of last year. Woman's work here is the foundation. The wife of the evangelist, and one other woman of high rank, but of reduced circumstances, have gathered other women who are willing to bear persecution for Christ's sake, and the number is increasing. At a meeting for women that first evening, one hundred met together. The boys, who often interrupt, assembled at the gate and threw stones, disturbing us much. But my helper and I got safely through with our talks, and no one was hurt. The police sent an officer and dispersed the crowd at the gate. It is a shame to the place, and I should have called the police myself if they had not come. There is no need of such rows now, I think, if the Christians would stand up for their rights, but it may be wiser to "turn the other cheek."

IMABARI.—We reached here at noon on Saturday. It was the day of prayer for all the women in our churches. The morning services were just ended, and a large crowd met us at the landing. We met again in the afternoon, and it really seemed like sitting in heavenly places. The meeting was social, and the women spoke out of their hearts' experiences. The family of Mr. Ise, their former pastor, who left them about a year ago, was lovingly remembered. Mrs. Ise had since died, leaving a baby a few days old, and Mrs. Ise, the mother, an earnest Christian woman, had

been stricken with paralysis on her return from the grave. The seed sown by this family is bearing fruit. Every moment was full, and many were obliged to remain silent for lack of time. One woman from Komatz, sixteen miles away, told how her husband had been taken away during the year; but the promise, "I will not leave you orphans" had been verified. God had given her courage, and provided a way for her to earn her own living. . . . The Christian men at Imabari say, "The women of the church do more than we to keep up the interest;" but there are noble men there. They have a pastor promised, who must study at least one year more, but will spend his vacations with them.

Some of the officials in Imabari have always disliked Christianity. One of these has been replaced by a man who is quite inclined to study it for himself. He expressed a desire to meet me, and invited me to his house, where I found quite a number of women gathered, all above the Christian women socially, but inferior to them in every other respect. I had invited half a dozen of the best Christian women to go with me, after finding it would not give offense. We spent a pleasant evening, the gentleman of the house sitting by and asking questions. I proposed that a woman's association for mutual improvement be formed, and that *all* the women should come into it; that they meet twice a month, and at that meeting call on some gentleman to give them an address on some subject that will be helpful to them; that the society have classes where the younger women can meet for study, and that they select some object to work for upon which they can agree. This plan met the approval of the ladies present, and I put off my going one day longer to help them work it up more fully. The night before I left, one hundred and forty women met in the church, and the plan was pretty well settled. Twenty-five new women were present. We had music on the new organ,—a gift of some Iowa pastors,—and a pleasant social time after the business meeting. It seems a wonderful providence that these Christian women are the only ones fitted by experience to take the lead, and that the others recognize the fact. Every meeting will be opened with singing and prayer, and Christian talks will come oftener than purely educational. The women, who never went anywhere but to the theater, will have some other object in life. These are women for whom we have labored and prayed a long time. The Christian women are brimful over the opportunities for new work, and will seek to gain personal influence over the new-comers.

[*To be continued.*]

EXTRACTS FROM LETTERS.

We hope every one will read the following letter from the famine district in Turkey, and help the abounding pressing work there, first, by prayer, then, if possible, by money. Miss Laura Tucker writes:—

GEOZNE, TURKEY, Aug. 30, 1887.

MY DEAR SECRETARY: I thought perhaps some of the ladies might like to see a plan of the house toward the building of which you are so generously helping, so I have drawn it roughly for you. I was down last week for three days, and rejoiced over the progress of the building and the help it is to many hungry ones, while my heart was pained over the many who have no means of aid. The help that has been given has opened Moslem and Greek doors to us, which would have closed in the faces of any who bore the Christian name before this work began. I want to spend all the time that I can among the women in the city this winter. We feel that not one effort in that direction will be in vain, and if the opportunity now presented to us is not speedily embraced, it may be gone forever. School cannot open before the middle of October this year, as Mrs. Montgomery will be here to occupy the Montgomery House, which we have for so long occupied as a school-building. You will understand that the Montgomery House joins on to the north end of the inclosed plan. We have a lovely restful summer resort, but I long to see the air cool enough for us to go down on to the plain, so that we can begin our work. We sorely need a new place of prayer. The congregation cannot now be accommodated. Many are turned away every Sunday. We need your prayers that we may improve wisely all opportunities, and that spiritual good may come from the material help that has come to these people.

The juniors will be glad to hear from their missionary, Mrs. Oramel Gulick, that she had the pleasure of having the Scudder family with her on the mountain, for awhile, after their arrival in Japan. She writes from Hiyezan, August 6th:—

The company, consisting of Dr. and Mrs. Scudder, Mr. and Mrs. Albrecht, Mrs. Kendall, Miss Poole and Miss Graves, arrived early in June, and came on immediately to Kobe and to the mountain. Dr. Doremus Scudder and his sister met the company in Yokohama, and we now have the pleasure of boarding the four Scudders, and are enjoying it very much. Their tents are quite near to ours, in a pleasant place. Dr. H. M. Scudder is a great walker, and goes out every morning, rain or shine, for a long walk before breakfast. Mr. Albrecht impresses us all as a man of power. Next week our mission meeting begins with the annual sermon on Sunday, by Dr. H. M. Scudder. We are all anticipating it with much pleasure.

We heard by the last mail of Hattie Gulick's marriage to Rev. C. A. Clark, and that they were to sail September 10th. If they do so they will arrive about the 1st of October, and we hope to

go about that time to Kumarnoto. It will be pleasant to have them to go down with us. Later, we expect to be joined by Sidney Gulick and wife and by Julia. We hope she will bring some single lady, and then we shall have a strong station, and a united one.

The following extract, from Dr. Scudder's letter to Dr. Poole, speaks of a change in Miss Mary Poole's plans:—

"WHEN we arrived here, the needs of the large and constantly increasing Girls' School at Osaka were so imperative that the whole Japan Mission, then in session, desired, without a dissenting voice, that your daughter would consent to give up going with us to Niigata, and proceed instead to Osaka, to enter upon work in that school. To this we could not say 'Nay;' she herself felt that it was her duty and privilege to consent. In this decision I believe she is very happy. Her field of work will give scope to all her powers and acquisitions. She will be most delightfully associated with a lady who was her companion in earlier years;* and will, I believe, make an excellent and successful teacher."

[A short letter from Miss Carrie Bell, dated Leamington, England, August 9th, tells us that she landed safely at Liverpool, August 7th, and was resting there a few days before going to London. Miss Bell was quite seasick on the voyage, but expected to remain two weeks in England before continuing her journey to Madura. Her message is, "Thank God for us." ED.]

Miss Miner writes from San Francisco, September 20th, on the eve of sailing:—

OTHERS have written you of our meeting with the delightful company of missionaries here. They are a strong, earnest, socially pleasant company. Miss Kœner is to be my stateroom companion on the voyage. There is to be a farewell meeting at Dr. Barrows' church to-night, consisting chiefly of addresses. I would like to write more, especially to tell you of the Chinese school, taught by a Presbyterian lady, which we visited yesterday. The children seemed so bright and attractive, I do not think it will be hard at all to love them. I shall hope for frequent mention in your prayers.

Another of the same company writes:—

Our trip to San Francisco was most enjoyable and instructive. A friend at Denver quoted the following from Ruskin: "Mountains and all deeps are but the raised letters of the alphabet of Infinity, by which even the blind sons of men may spell out the great name of God." We were constantly filled with wonder and praise as we rode through the mountains, and over and around them. These were the works of God's hands; but more wonderful to me is the thought that God made man with a mind, and how wonderful is the mind that thought out a way through the mountains. Marshall Pass is beyond description. I keep thinking of that song, "Trusting in the Lord your God, onward go, onward go." We leave here Wednesday, the 21st, at 2.40 P. M.

The following extract is from a letter to one of our missionaries in Japan written by a native, and inclosing a contribution to the first girls' school in Niigata.

I will now offer you the postmarks of twenty sen, as the contribution to Girls' School, and as the symbol of my soul that wishes

to help up our sisters from slavery, and to make them to maintain the same right as we, and to progress the civilization of our empire like your country.

Home Department,

STUDIES IN MISSIONARY HISTORY.

MADURA MISSION.—No. 2.

Topic for Prayer.—The Bible-women of the Madura Mission, that they may be truly united to Christ; that they may bring forth the fruits of the Spirit; and that the Spirit may go before them, preparing the hearts of the Hindu women to receive the truth, and profit thereby.

The Madura Girls' Boarding-school.—Daily life, see *Life and Light*, February, 1886 and February, 1887. Revival: *Herald*, December 1886, *Life and Light*, February, 1887, and Miss Root's letter, *Life and Light*, April, 1887.

Village Schools.—*Life and Light*, September, 1887.

Work Among the Women.—*Life and Light*, July, 1887.

New-Year's Day in Madura.—*Life and Light*, May, 1886.

Story of one Pupil.—Miss Chandler's Letter, *Life and Light*, August, 1887.

Biography.—See sketch of Mrs. Hastings, November *Mission Studies*.

Present State of the Mission.—*Herald*, August, 1886.

The Evangelistic Work.—*Herald*, May, 1887.

Sights and Sounds in Southern India.—*Herald*, March, 1886.

Medical Work.

Incidents.—See "Links," by Mrs. Capron, *Life and Light*, February and April, 1887, and *Mission Studies*, November.

Recent News.—*Mission Studies*, November.

For the Juniors.

THOUGHTS FROM AN ASSOCIATIONAL MEETING.

SELECTED FROM PAPERS BY YOUNG LADIES.

If we suffer ourselves to sit at ease in our homes, quite unconscious of the sin and sorrow in the world, we may be happy, but we shall not be following our Lord's plain teaching, and plainer example.

Out of about fifteen hundred million of people on the earth, only one in fifty belongs to an evangelical church; only one in fifteen is even connected with a Protestant community; while at least one in every two has never seen one ray of gospel light, or even heard the name of Jesus.

Washington Gladden once said he "did not see how a man could be a Christian at all without being a missionary Christian;" and continued: "You cannot propagate Christianity by political machinery or by the exchanges of commerce. The only way to extend it is to send it forth in the hearts and lives of those who have learned its truth and felt its power. Jesus is the Life and Light of men, and his kingdom never comes except through those who have received his light, and can communicate it to others."

There is no humility in ignoring or undervaluing what our God has given us to use in his service.

He who anywhere neglects work, everywhere delays work.

Angels might have been chosen to spread abroad this gospel, but they have not been; and because they never tasted of this salvation, while we have, there is not one of us who could not preach this gospel more effectually than Gabriel.

There is often a spiritual activity in times of physical passiveness, but physical activity with great spiritual awakening has characterized the nineteenth century. Inventions and increased facilities upon every hand have so lessened labor, that the civilized world has large leisure to devote to mental and spiritual culture. Have we girls any right to sit with folded hands in the softly cushioned security of to-day and say we owe nothing in return for what this century has brought to us?

Never is a soul born into the kingdom of God whom the Master does not call to some particular work.

The best comfort the light of Asia gives to women is, that if they make merit enough by entire obedience to their husbands, they may, in their next transmigration, be born as men. This is their only hope of immortality.

A practical thought for home-workers: An occasional administration of tea has a wonderfully stimulating effect upon auxiliaries.

"Just as I am" thine own to be,
Friend of the young who lovest me;
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light;
I would work ever for the right;
I would serve Thee with all my might—
Therefore to Thee I come.

"Just as I am," young, strong, and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
 Success and joy; to make me bold,
 But dearer still my faith to hold,
 For my whole life, I come;

For Thy dear sake to win renown,
 And then to take my victor's crown,
 And at Thy feet to cast it down,
 O Master, Lord, I come.

Miss Farningham.

NOTICE.

THE Annual Meeting of the Woman's Board of Missions of the Interior will be held in the New England Church, Chicago, November 2d and 3d. The ladies of the North Side churches cordially extend hospitality to all who are interested in this department of our Lord's work. For entertainment, send to Mrs. C. J. Hurlburt, 316 La Salle Ave., Chicago. Mrs. Capron, Miss Cathcart, Miss Porter, and other missionaries hope to be there to tell us what heathenism is, and many helpful papers and discussions may be expected.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUG. 18 TO SEPT. 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Buda*, 1.35; *Chicago*, South Ch., Mrs. C. W. C., 5, South Ch., 36, Plymouth Ch., Mrs. C. S. B., 5; *Galesburg*, Brick Ch., 67; *Garden Prairie*, 3.83; *Geneseo*, 52.58; *Granville*, 8.80; *Ivanhoe*, 8; *Joy Prairie*, 20; *Kenwood*, 19.30; *Moline*, 18; *Naperville*, 13; *New Windsor*, 5; *Oak Park*, 28; *Princeton*, 23.25; *Port Byron*, 12; *Rockford*, Second Ch., 63.25; *Roscoe*, Member of Aux., 5; *Rollo*, 6; *Roseville*, 10, Mrs. L. C. Axtell, 40; *Springfield*, 21; *Wheaton*, 11.65, 483 01

JUNIOR: *Aurora*, New England Ch., Helping Hands, 30; *Chicago*, Union Park Ch., Y. L. S., 43.63; *Elgin*, Y. L. S., 19; *Providence*, Y. L. S., 20.75; *Rockford*, First Ch., Y. L. S., 27.90; *Springfield*, Jennie Chapin Helpers including, 3.19, Baby Helen's Pennies, 4.65, 145 93

JUVENILE: *Geneva*, Mission Band, 19.25; *Marseilles*, Helping Hands, 20; *Providence*, Workers and Gleaners, 25.04; *Rockford*, First Ch., Cheer-

ful Workers, 10; *Roodhouse*, Busy Bees, 1.50, 75 79

THANK-OFFERING: *Alton*, 16.35; *Buda*, 10.65; *Geneva*, 20.25; *Geneseo*, 36.40; *Glencoe*, Y. L. S., 26; *New Windsor*, 6; *Rockford*, Second Ch., 49.75; *Rollo*, 9.55, 174 95

Legacy.

Chicago, Mrs. Harriet B. Whittlesey, additional, 440 00

Total, 1,319 68

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Algona*, 4; *Bell Plain*, 4.10; *Cromwell*, 5; *Cedar Rapids*, 28.50; *Dunlap*, 11.35; *Farragut*, 28; *Grinnell*, 50.15; *Iowa City*, 14; *Medland*, 5; *Postville*, 12; *Newel*, 5; *Quasqueton*, 3.15; *Salem*, 22.50; *Waterloo*, 11.75; *Webster*, 5, 209 50

JUNIOR: *Decorah*, 10; *Dunlap*, Y. P. S., 3.65; *Grinnell*, 12.45, 26 10

JUVENILE: *Bell Plain*, S. S. Birthday Box, 4.25; *McGregor*, Ten Little Girls, 3.35, 7 60

THANK-OFFERINGS.—*Grinnell*, 16; *McGregor*, 11.60, 27 60

Total, 270 80

KANSAS.

— A Friend for Ponape,	6 00
Total,	6 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>East Saginaw</i> , 100; <i>Galesburg</i> , 10; <i>Grand Rapids</i> , South Ch., 20; <i>Greenville</i> , of wh. 9.79 is thank-off., 45.29; <i>Lake Linden</i> , 8.69; <i>Oxford</i> , 2; <i>Reed City</i> , 16.50; <i>Summit</i> , 10,	212 48
JUNIOR: <i>Greenville</i> ,	10
JUVENILE: <i>East Saginaw</i> , Faithful Workers,	100 00
SUNDAY-SCHOOLS: <i>Detroit</i> , Trumbull Ave., Infant Department,	12 00
Total,	334 48

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 31.50; <i>Brainerd</i> , 5; <i>Cottage Grove</i> , 8.50; <i>Clearwater</i> , 5.58; <i>Dodge Centre</i> , 1.25; <i>Duluth</i> , 20; <i>Elk River</i> , 15; <i>Excelsior</i> , 9.86; <i>Faribault</i> , 96; <i>Glencoe</i> , 7.30; <i>Glyndon</i> , 20.30; <i>Granite Falls</i> , 5.91; <i>Hamilton</i> , 7; <i>Medford</i> , 3.10; <i>Minneapolis</i> , Plymouth Ch., Aux., 73, Thank-off., 62.20, Some of the Bells, 162.50, Pilgrim Ch., 3.75, Second Ch., 5; <i>New Ulm</i> , 4.70; <i>Northfield</i> , 16.70; <i>Owatonna</i> , 20.69; <i>Paynesville</i> , 8; <i>Rochester</i> , 23.25; <i>Rushford</i> , 3; <i>St. Charles</i> , 25; <i>St. Cloud</i> , 25; <i>St. Paul</i> , Park Ch., 80, Plymouth Ch., 59.35; <i>Sauk Centre</i> , 27.55; <i>Spring Valley</i> , 1.80; <i>Wabasha</i> , 6; <i>Waseca</i> , 15.67; <i>Waterville</i> , 2; <i>Worthington</i> , 5; — A Lady, 1,	862 46
JUNIOR: <i>Clearwater</i> , Pansy Soc'y, 9.60; <i>Excelsior</i> , Y. L. S., 25; <i>Faribault</i> , Junior Soc'y, 25; <i>Minneapolis</i> , First Ch., Y. L. S., 50; <i>Rushford</i> , Y. L. S., 2; <i>St. Paul</i> , Plymouth Ch., Y. L. S., 18.58,	130 18
JUVENILE: <i>Elk River</i> , Mission Band, 5; <i>Hamilton</i> , Little Reapers, 2.50; <i>Mapleton</i> , Willing Workers, 3.20; <i>Minneapolis</i> , First Ch., Earnest Workers, 25; <i>Owatonna</i> , Merry Hearts, 23,	58 80
Total,	1,051 44

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Cameron</i> , 10; <i>Eldon</i> , 5; <i>Kidder</i> , 4.65,	19 65
FOR ADANA SCHOOL-BUILDING: <i>Kansas City</i> , Clyde Ch., 40; <i>Kidder</i> , 10.55; <i>Williamsburg</i> , Col., Mrs. M. W. Humphry's S. S. Cl., 2,	52 55
Total,	72 20

NEBRASKA.

WOMAN'S MISSIONARY ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Arborville</i> , 10.85; <i>Blair</i> , 26.00; <i>Clarks</i> , 6.50; <i>Crete</i> , 5; <i>Columbus</i> , 6.60; <i>Exeter</i> , 20; <i>Irrington</i> , 5; <i>Indianola</i> , 14.50; <i>Lincoln</i> , 8.75; <i>Milford</i> , 5.50; <i>President</i> , 2; <i>South Bend</i> , 5; <i>Syracuse</i> , 20; <i>Talmage</i> , 5; <i>Weeping Water</i> , 9; <i>Waco</i> , 1.24; <i>Wymore</i> , 5.16; <i>Waverly</i> , 7; <i>York</i> , 18,	181 10
JUVENILE: <i>Clay Centre</i> , S. S., 4.40; <i>Omaha</i> , Steady Streams, 3.25; <i>Syracuse</i> , Willing Workers, 4.50,	12 15
Less expenses,	193 25
Association Total,	29 05
<i>Columbus</i> , Woman's Working Band,	5 00
Total,	169 20

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Akron</i> , 80; <i>Cambridgeboro</i> , Pa., 5; <i>Charlestown</i> , 10; <i>Cleveland</i> , Plymouth Ch., 16; <i>Guy's Mills</i> , Pa., 1; <i>Lodi</i> , 6; <i>Randolph</i> , 5; <i>Riceville</i> , Pa., 1; <i>Ridgway</i> , Pa., 5; <i>Rootstown</i> , 11.25; <i>Toledo</i> , First Ch., 110; <i>Twinsburg</i> , 12.34; <i>West Spring Creek</i> , Pa., 5,	267 59
JUNIOR: <i>Akron</i> , Y. P. S., 10; <i>Springfield</i> , Y. P. S. C. E., 10,	20 00
JUVENILE: <i>Monroeville</i> , M. B., 5; <i>Oberlin</i> , Y. P. S., 5.53,	10 53
Total,	298 12

NORTH DAKOTA.

BRANCH.—Miss S. E. Judd, of Fargo, Acting Treas. <i>Cooperstown</i> , 9.85; <i>Caledonic</i> , 1.35; <i>Grand Forks</i> , 4,	15 20
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JUVENILE: <i>Walcott</i> , Mission Band, 1; <i>Fargo</i> , Gleaners, 10; <i>Caledonia</i> , Mission Band, 1.48,	12 48
Total,	27 68

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Lake Preston</i> , 6; <i>Vermillion</i> , 25; <i>Yankton</i> , thank-off., 10.25; <i>Redfield</i> , thank-off., 20; <i>Faulkton</i> , 8; <i>Huron</i> , 15.03; <i>Plankinton</i> , 2; <i>Powell</i> , 4; <i>Willow Lake</i> , family offering, 2,	92 28
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JUVENILE: <i>Lake Preston</i> , 1.50; <i>Deadwood</i> , Earnest Workers, 10.20; <i>Faulkton</i> , Coral Workers, 2.06,	13 76
Total,	106 04

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Pueblo</i> ,	15 30
Total,	15 30

TENNESSEE.

<i>Memphis</i> , Second Ch.,	5 20
Total,	5 20

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 8.75; <i>Antigo</i> , 13.50; <i>Beloit</i> , Second Ch., 7; <i>Brandon</i> , 3; <i>Bloomington</i> , 10; <i>Baraboo</i> , 15; <i>Clintonville</i> , 13; <i>Darlington</i> , 10; <i>Delavan</i> , 11.76; <i>Evansville</i> , 5.25; <i>Fort Howard</i> , 8; <i>Fox Lake</i> , 11.90; <i>Hartland</i> , 21; <i>Hammond</i> , 10; <i>Janesville</i> , 36.74; <i>La Crosse</i> , 41.60; <i>Milton</i> , 30; <i>Mukwanago</i> , 16.50; <i>Madison</i> , 8.22; <i>Milwaukee</i> , Grand Ave. Ch., 60; <i>Platteville</i> , 16.30; <i>Plymouth</i> , 6.50; <i>Prairie du Chien</i> , 4.35; <i>Ripon</i> , 32; <i>Roscoe</i> , Ill., 3; <i>Sparta</i> , 33.25; <i>Stoughton</i> , 10; <i>Stevens Point</i> , 5; <i>Viroqua</i> , 5; <i>Wauwatosa</i> , 25; <i>Waupun</i> , 15; <i>Watertown</i> , 34.73; <i>Whitewater</i> , 5,	536 35
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JUNIOR: <i>Eau Claire</i> , Y. L. S., 20; <i>Evansville</i> , Y. L. S., 15; <i>Lake Geneva</i> , 10; <i>Madison</i> , Y. L. S., 75; <i>Stoughton</i> , Bridge Builders, 5; <i>Wauwatosa</i> , Y. L. S., 20,	145 00
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JUVENILE: <i>Platteville</i> , Pearl Gatherers, for Famine in Turkey,	14 10
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FOR MORNING STAR: <i>Arena</i> , Willing Workers, 7; <i>Brandon</i> , Leon and Leona Palister, 2; <i>Platteville</i> , Pearl Gatherers, 4.66; <i>Rosendale</i> , Flower Mission, 12; <i>Sparta</i> , Mission Band, 9,	34 66
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Less expenses,	730 11
	14 60

<i>Viroqua</i> , Thank-off.,	715 51
	1 00

Total,	716 51
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Second Statement: <i>Arena</i> , 10.07; <i>Brandon</i> , 7; <i>Beloit</i> , First Ch., const. L. M. Miss Clara B. Mills, 60; <i>Boscobel</i> , 9.25; <i>Brodhead</i> , 5.25; <i>Clinton</i> , 53.50; <i>Emerald Grove</i> , 4; <i>Elkhorn</i> , 30; <i>Fort Atkinson</i> , 22.87; <i>Grand Rapids</i> , 24; <i>Lake Geneva</i> , 40; <i>Milwaukee</i> , Grand Ave., 12.65; <i>Menasha</i> , 19.75; <i>Masomanie</i> , 2; <i>River Falls</i> , 22; <i>Whitewater</i> , 3; <i>Windsor</i> , 19 (of wh. 47.65 thank-off.),	344 34
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JUNIOR: <i>Lake Mills</i> ,	5 25
JUVENILE: <i>Brodhead</i> , S. S., 1.66; <i>Green Bay</i> , Babies' Aid Soc'y, 2; <i>River Falls</i> , Airica Band, 16; <i>Hadjin</i> , Band, 4.75, Morning Star Band, 6,	30 41

Less expenses,	380 00
	7 60

Total,	372 40
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FLORIDA.

<i>Tampa</i> , Sunday-school,	6 00
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Total,	6 00
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VERMONT.

<i>St. Johnsbury</i> , Girls' Miss'y Soc'y of North Cong. Ch., for Adana,	10 00
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Total,	10 00
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MISCELLANEOUS.

Sale of leaflets, 14.57; of envelopes, 2.42; of chart, 50 cts.,	17 49
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Total,	17 49
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Receipts for month,	4,789 54
Previously acknowledged,	34,390 92

Total since October,	\$39,189 46
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ANNUAL MEETING.

THE annual meeting of our Board was held in the First Church, San Francisco, on Wednesday afternoon, September 7th.

The President read the account of the transfiguration, and offered prayer; after which the annual reports of the Secretaries were given, which were all delightfully written, and gave encouraging outlooks upon every feature of our work at home and in foreign lands. These reports will be given to the readers of **LIFE AND LIGHT**.

The Treasurer made our hearts glad by announcing a surplus after the fulfillment of our pledges to the American Board. Every heart responded with a glad thanksgiving, and with hope for an enlarged work in the coming months and years. One source of our happiness is the growing prosperity of our Young Ladies' Branch, whose second birthday was celebrated last month at Bethany Church, San Francisco. There was a small surplus in their treasury, also, and they proved their energy and vitality by arranging two delightful sessions at their annual meeting, where, in addition to their own inspiring reports, they gave us the privilege of listening to a fine address by Rev. W. W. Scudder, of Alameda, and also of meeting Dr. and Mrs. Gordon and Miss Richards, whose words it gave us great pleasure to hear, as they stood upon the threshold of renewed work in Japan.

The collation of the Bethany Gleaners was exquisitely arranged.

A remembrance of all this was added to other hopeful signs in connection with the work of our Board.

A fine paper was read by Mrs. Prof. Sanborn, and then we had the pleasure of welcoming Mrs. Hattie Gulick Clark, who was on the eve of sailing for Japan, and who responded to our welcome by a few charming words. She said two pictures were in her mind which she would like to leave with us. One was that of a temple in Japan, before which a woman was kneeling, while with intense earnestness she repeated over and again the prayer, "Take away my sins! oh take away my sins!" Mrs. Clark remembered her longing, as she stood by, in her girlhood, to tell that poor heathen woman of the Redeemer; but she could not speak the language then, and therefore her lips were sealed. The second picture was

Guido's wonderful fresco upon the ceiling of the Rospégliosi, in Rome, which so vividly illustrates the envangelizing of the world. Aurora is heralding the chariot of the sun, which is advancing in dazzling glory through the heavens, but is inwrapped in clouds, that cast dark shadows upon the sleeping land below. Upon the waters that stretch away in the far distance is a gleam, prophetic of the coming day. Over the powerful steeds a torch is borne aloft by a cherub poised upon the luminous side of the clouds, which we feel are about to break and let a flood of glory fall upon the waiting world.

Around the sun the figures of the hours of day are dancing with exultant joy. So we are moving to-day in the light of the Sun of Righteousness, whose radiance is already beginning to burst forth and dispel the gross darkness of the earth. The thought in which we rejoice is not so much of what we are doing to advance this glory, as that we are in it, waiting to see the salvation of our God.

"You can imagine," said Mrs. Clark, "the joy with which we enter upon this privilege." She spoke, also, of the added joy of going to her home, from which she had been absent for many years.

With prayer by Mrs. Sadler, of Oakland, and the always uplifting Doxology, "Praise God, from whom all blessings flow," our fourteenth annual meeting was closed.

WOMAN'S MEDICAL MISSIONARY WORK.

BY MRS. S. F. SANBORN.

Extracts from a paper read at the annual meeting of the Pacific Board.

"BLESSED is he who has found his work," says Carlyle. By work the sage philosopher did not mean vocation, education, employment, position, peace, or happiness.

He used the strong Saxon word *work*, meaning toil, labor, exertion, overcoming resistance.

When fanned by soft Pacific breezes in the delicious calm of these summer days, we seem to hear the surging surf sighing, "The poor ye have always with you." The lofty pines echo the sad refrain, "The poor ye have always with you;" and if we listen and pray, and listen still, with earnest sympathy, we shall hear borne over the Pacific waters, from countless numbers of our languishing sisters, the mournful cry, "Pity, O pity us, for we know not your God."

Can any life-work be more saintly, more Christlike, than that of ministering to such as these? To the young women especially who are willing to consecrate themselves to mission-work in

foreign lands, the strongest motives point to the medical profession, the art of healing. . . . The study and practice of medicine are peculiarly adapted to the taste and capability of woman. Brilliant scholars are graduating from American and European institutions; some, as recently in the University of Paris, taking the highest rank, to the amazement of dons and dignitaries.

From all the mission stations in heathendom comes the urgent, imperative demand for woman medical missionaries. The candidates for this high calling should have a strong love of the science, mental quickness, possession of all physical faculties, a deeply sympathetic nature, self-possession, courage, decision of character; and then a supreme, unreserved consecration of all these to the service of Him who went about doing good, healing the sick, and preaching the gospel.

This wholeness of being is a panoply of power. It lifts the veil of seclusion so closely drawn before harem and zenana, and brings the suffering, neglected invalids within the pale of human aid and pity. It reveals a picture within, of which no European imagination had the faintest conception. . . . Said a lady of high rank, "Since the English have owned our country they have abolished suttee, but neither the English nor the *angels* can know what goes on in our lives."

The woman's life — never a boon — is worthless when an invalid, and a positive curse if a widow. Alone she suffers, and perhaps this loneliness is the bitterest grief of all the train. Of all the fearful effects of sin in the other world as painted by Dante, none is more pathetic than the *solitariness* of each wandering soul. A Hindu lady said to Mrs. Murray Mitchell, "The life we live is like that of a frog in a well: everywhere there is beauty, but it is hidden from us." It is a hopeful sign that they even dream of this beauty.

What a touching appeal the Indian princess made through the faithful missionary Miss Beilby: "If you will only tell our Queen what we Indian women suffer when we are ill, I am sure she will feel for us, and try to help us." And Miss Beilby did tell Queen Victoria, and gave to her keeping the precious locket worn for three months about her neck as the pledge of her sacred promise to the dark-eyed, dusky princess. Her Majesty's heart was touched by the recital, and she said, "Something must be done for these poor creatures."

The weighty responsibility resting upon the Empress of India, cannot relieve from duty the women of America.

The writer alludes to the work of Lady Dufferin, in educating the native women of India to be nurses and physicians, and draws encouragement from the fact that one of India's daughters has

broken the barriers of caste by coming to this country for a medical education.

The pioneer-work in India of Miss Swain, of the Methodist Board, is gratefully acknowledged, who has prescribed for thousands of patients in the zenanas. The activities of the Episcopal Board in this line are also noted, and the valuable work of Dr. Reifsnyder, in China, who was sent out by the Union Missionary Society, is described, who "has performed skillful operations in special work which only women can do;" for, as the report of St. Luke's Hospital declares, "thousands of Chinese women die for want of treatment, as they will never employ a man physician in such diseases."

This report also states that a woman physician is needed in the hospital of the Episcopal Mission in Wachang, China.

"They are also needed in Persia, where no other missionary (according to the report of Mrs. Lucy Bainbridge) is ever admitted to the homes.

They are needed in Syria and Asia Minor, where "fatalism" is the doctrine for the sick. They are needed in Siam, where *pen-lom* (wind) is deemed the cause of all disease; where there are no charitable institutions whatever. They are needed in Japan, where medical and surgical science, hand in hand with the Bible, can combat Buddhism and Shintoism. They are needed in Mexico, and in the palace of the King of Corea. Where are they not needed? All honor to the noble band now working!

Thank Heaven we have some Christian hospitals on Chinese soil, blessed with the presence of women physicians, educated, able, and true, where women patients may be treated (of course they are "low caste"); where clean beds, well-aired rooms, and good nursing is given freely, "without money and without price;" where the sweet stories of the gospel may be read to them, and tender petitions in prayer and praise ascend each morn and evening; where the faithful physician and nurse can beguile the hours of convalescence with bright thoughts of a better way than they have ever known; and by the bedside of the dying one she can kneel and commit the parting spirit into the hands of the loving Saviour who died for all.

Raphael was not untrue to the majesty of his great theme, "The Transfiguration," when he painted upon the same canvas the melancholy group of distracted friends surrounding the distorted, raving lunatic. The Saviour could have dwelt apart upon the holy Mount of Transfiguration, where no sounds or sights of woe could reach him. . . . "I must work the work of Him who sent me," was the unceasing refrain of his consecrated manhood; and thus upon work, toil, labor, is set the royalty of Christ's own seal.



VOL. XVII.

DECEMBER, 1887.

No. 12.

SUBJECT OF PRAYER FOR THE MONTH.

WE wish to ask for prayer during the months of December and January, for the Annual Meeting of the Woman's Board, to be held in Boston, January 10 to 12, 1888. This anniversary closes the second decade in the history of the Board, and there is a great desire that it shall be a memorable occasion. Will our friends please ask for us that every plan may be well and carefully laid and carried out to the greatest perfection possible; that every exercise and every moment of time may be made to serve the best purpose; that the bonds of Christian fellowship and of a common work for our Lord may be sweetened and strengthened; that all present may be stimulated to greater effort than ever before; and that the influence may be far-reaching and permanent even to the uttermost parts of the earth. Above all, let us ask for the manifest power of the Holy Spirit, inspiring, controlling every thought and word, touching every heart with new consecration to higher service in the conversion of the world to Christ.

CHINA.

WOMAN'S WORK AT TUNG-CHO.

BY MRS. H. P. BEACH.

AGAIN and again, during the past year, the little company of workers for women have felt like exclaiming, "The Lord hath put a new song in our mouths,"—a song of thanksgiving for new doors open to us; for attentive, interested listeners at old and new places; for increased attendance on Sabbath services; for the manifest work of the Spirit in some hearts. Never have so many homes in the city and in near villages been open to us as this year. Within the last two months invitations have been received from two new villages, one ten *li* away, which Mrs. Beach has visited twice, and one twenty-five *li* distant, at which Miss Evans and Mrs. Beach spent part of a day, each having their own audience in separate rooms. At both places urgent invitations were given to come again.

Villages near the west, north, and southwest gates of the city have received almost weekly visits from one or the other of three ladies, while two or three more distant villages, open to us in previous years, have received occasional visits, and as many more have been visited for the first time once or twice, as invitations were given; such having been received now and then from dispensary patients.

In the city at some ten homes, not including those of our helpers and servants, foreign ladies are welcomed for regular and frequent teaching and meetings. Two or three of these have opened to us during the year, and at others, new neighbors have swelled the numbers talked with and taught.

Other homes have been visited occasionally, though not regularly. With all these opportunities for work for those who so much need help and teaching, it will not be wondered at that Miss Andrews and Mrs. Goodrich's absence has been keenly felt; and that though Miss Evans and Mrs. Beach have usually given several afternoons each week to outside work, they have not been able to do all that was possible, and which would probably have grown into more, if followed up more closely. Shall we not pray for more laborers in these fields, whitening for the harvest?

Invaluable assistance has been given this year by the three Bible-readers, Mrs. Chao, Mrs. Chang, and Mrs. Ts'ui. The latter, being matron of the school, and in frail health, has not been able to do outside work, but has talked daily with women who have come to the dispensary, and by her attractive manner and

earnest words made impression on many hearts, which we trust will be lasting.

The other women have made more than one thousand visits during the year, and have fifty-three women and girls under regular instruction in reading. The heathen mother of one bright little girl who has been taught to read by Mrs. Chang, told Mrs. Beach, with much pride, that her little daughter cared for nothing but reading, and read with avidity whatever she could get hold of.

At another place a young wife was making a visit of a few weeks to her mother, just as Mrs. Chao had begun going there. They seemed fairly hungry and thirsty to learn; worked at the "Three Character Classic" by herself, and got what help she could from a little brother who had just begun attending the station day school; and before their visit was over had mastered that book, part of the Catechism, several hymns, and a few Bible verses. We cannot but hope that she will carry a faint spark of light back into the heathen darkness of her home which may blaze into a flame, sometime.

Another young woman, the wife of a petty military official recently baptized, is another interesting case. Her husband does not read much himself, but as he has learned a few pages of the "Three Character Classic" of the helper at the chapel, he has gone home and taught them to his wife. Mrs. Chao has been visiting at the house recently, and the last time she went there the young woman recited to her the whole of this book and the Catechism, without missing a character. Mrs. Chao says: "This husband and wife act just like foreigners; they are fond of each other, and help each other in the same way."

The little girls' school has been discontinued during the year; partly because available little girls for such a school were few, partly because the arrival of a third "little scholar" in the family of the teacher filled her hands too full for further teaching, and partly because the foreign ladies found their time too much occupied with other work to give the necessary care to the school.

A daily class for the Bible-women, which several other Christian women joined, has been held by Miss Evans. The women have been reading Acts, and Bishop Burden's "Old Testament History." Mrs. Beach has had an afternoon reading in "Pilgrim's Progress" twice a week with three young women who were unable to join Miss Evan's Bible class at the early morning hour.

A meeting for women on Sunday, after the morning service, has been held as formerly, the attendance sometimes being as high as sixty. For the past two months a new plan has been tried with

these meetings. We open with singing, prayer, and a simple responsive exercise; after which the Christian women who can read, each select some one as a scholar who cannot, and spend half an hour talking with and teaching her. We suggested the learning of hymns, and at the end of that time we read and sing together the one they have been studying. The young wives of our helpers — our Peking schoolgirls — are indispensable at this meeting, and are a great help also the rest of the day, in talking with the women who stay between services.

The woman's weekly prayer-meeting on Friday has been continued, as usual, under the care of Mrs. Sheffield, and the large attendance and interest in it has been a source of encouragement. Three times during the year the subject of temperance has been taken up, and after Mrs. Leavitt's visit, in the winter, several more names were added to the temperance pledge. The women also, by an informal vote, decided to add opium to the pledge, and at the same time declared themselves a Woman's Temperance Society.

The missionary meeting has taken the place of the prayer-meeting once a month, as in other years, and the contributions of the women during the year have amounted to \$8.40 (gold).

Since the new year, Mrs. Sheffield has introduced a tea-meeting once a month, when the women hear reports of the Bible-woman's work, drink tea, sing more than at other meetings, and talk more freely, under the impression that it is not "speaking in meeting." Such a gathering was held as a farewell to Dr. Holbrook which is pleasant to remember, notwithstanding the sadness of the occasion.

The grateful appreciation and love expressed at that time by women all indebted to her, in greater or less degree, for kindly service, must have been to the doctor part of her "crown of rejoicing" over her years of labor here.

Six women have united with the church during the year, and seven on probation. There are others whom we hope have taken Christ as their Saviour, whose names are not on the church record. One poor woman whom we have visited in the north suburb since Dr. Holbrook was called there, more than a year ago, lies on a *k'ang*, helpless from paralysis, and wasting away with consumption; but her face brightens when we enter the room, and she says: "You have taught me the way to heaven. I am not afraid to die. Night and day I pray Jesus to forgive my sins, to help me to be patient, to receive my soul when I die."

Another poor old woman, also unable to move off her *k'ang*, always calls to us when we go to the house, "Come in and pray with me."

A bright young woman comes regularly to church now who, a year ago, slammed the door in the Bible-reader's face, and told her she didn't want to see anything of her.

Another sweet young mother, who has been reading with the Bible-woman for nearly two years, a few Sundays ago united with the church, and the Sunday after brought her three little girls to be baptized. In such cases may we not see the seal of the Spirit set on work which has been undertaken for the Master?

Brief mention only must be made to the meetings of the Week of Prayer, when some sixteen women from a distance were our guests for a week, attending all the meetings, and receiving in addition daily instruction; and also to an evening exhibition of the magic lantern, given to women alone. A few brothers and husbands came as escorts, but the bulk of the audience was women and girls, and the chapel was packed full. The evening was much enjoyed, the Bible-women received several invitations to new places as a result, and an increased kindly feeling toward foreigners seemed created.

As we spread the year of labor before the Lord, notwithstanding all the joy and causes for thankfulness in it, it is still with a consciousness of shortcomings in ourselves of a sense of heavy responsibility because of larger opportunities, of an acknowledgment of need of more faith, more consecration, more spiritual power. O for such power to work for Christ, that the hearts, and lips, and lives of our sisters in China shall be transformed for him! Then may we look for the speedy extension of his kingdom throughout this great empire, when it shall be felt in its quiet and pervasive power in the homes.

TURKEY.

THE BOARDING-SCHOOL AT VAN.

BY MISS GRACE N. KIMBALL.

THE closing of a school year, by its inevitable tightening of the bonds between teachers and pupils, and between pupils and fellow-pupils, quite as much as by its formal examinations, show to teachers, and pupils, and friends the progress in studies and in character more clearly than they can possibly be seen during the ordinary routine of the year. And what we here in Van have seen and heard of good, or even of discouragement, we feel it both our duty and pleasure to communicate to those generous friends at home whose agents we are, and to whom the work belongs, and if successful, the success, no less than to us.

The public examinations and graduating exercises of the American Girls' School took place on Friday and Saturday of the last week in July, following similar exercises in the male department. It is due rather to the scarcity of amusements in Van, than either to the deep and enthusiastic interest in education, or to the thrilling nature of the exercises, that society, both native and foreign, have come to look upon the examinations of the American schools as quite the proper thing to go to *en masse*. And adding, as we did for the first time, graduation to the ordinary examination I think, judging with as much impartiality as one so intimately concerned can command, that this year's exercises were, even to outsiders, the most interesting of any that have taken place here.

Friday was the "great day," both as to programme and as to audience. The higher classes, and especially the graduating class (of five members), were examined in Bible History, Turkish and Armenian History, Physiology, Ancient and Modern Armenian, English, and French, together with Physical Geography of the second, and Arithmetic and Geography of the third class. Their attainments in music, both instrumental and vocal, brightened up the programme with instrumental solos and chorus and class singing. The four girls who have taken instrumental music have done very satisfactory work during the year; although with these girls, who are so far away from any taste-educating surroundings, there is much more to be done in educating them musically than appears on the face of it; while in vocal music, one has not only to break up old and hideous habits of nasal singing, and teach the proper methods, but must to a large extent turn composer, or at least compiler, and adapt and Europeanize, or oversee translating or even composing, in order to have a musical *répertoire*.

In the middle of the afternoon, just in the best place possible in the programme, his Excellency, Khalil Pasha, Governor-General of the Vilayet, and suite came. I say just in the best place in the programme, because we had finished most of the solid and dry work of examination, and had left only French (which he knows well), and Turkish History, in which — of course — he would be interested, followed by the graduation exercises. His Excellency succeeds in office a most fanatical and utterly reprobate old Turk, who after having reduced the Armenian population to a state of fear bordering on insanity, did the only decent thing we ever heard of him, — died; and that most unwillingly. Hence this new man, educated, liberal, progressive, an admirer of European ideas and manners, having served as *attaché* to foreign embassies, is indeed a blessing to every one, especially to Christians.

But to return to our subject. The examinations were very satisfactory in all branches. In Bible, I often think I should like to see a competitive examination between our girls and a picked number of educated Christian girls at home. I should be very confident that our girls could, at least, hold their own, from Genesis to Revelations; and I often wonder if, in education at home, we are not making a mistake in ostracizing the Bible from the schools, and leaving it to more or less desultory investigation of the Sunday-school. I am very sure that in our school we find it, as a study, and in a certain paradoxical sense, apart from its spiritual claims, the study *par excellence* for drawing [out the mind, giving new ideas, and inspiring to greater mental exertion, and useful as an historical study, also; and then bringing in the spiritual side through all, it is of inestimable value to our girls as a text-book.

In history, our graduates have had a useful, though not over minute course in Armenian and General History, in which they were examined two years and one year ago; and this year they have taken Ottoman History, upon which they passed very satisfactory examinations. They have a great fondness and aptitude for history in any form. In English they did remarkably well, having arrived at the point where they can read with sufficient ease and understanding to be both a pleasure and source of profit to them. They write freely and very correctly for the most part, but they are still very timid about speaking. That, however will easily come with the necessity.

Their progress in the Armenian language, ancient and modern, was warmly praised by Armenians; and this means more than appears, until one understands that on coming to school they have to learn Armenian almost as laboriously as if it were a foreign language, because at home they hear and speak only an execrable *patois*. We were very much pleased to hear their Armenian praised, because it has always been a favorite argument against our schools in Turkey, that neither Armenian nor Turkish were at all adequately taught.

In fact, all the classes went through the examinations in such a way that we could honestly feel that they had done good, faithful work, and that the shirks were few.

I must not forget to speak of the embroidery, of which there was a fine display. Nearly all the fancy work the girls do is white embroidery, and it has become a great furore with them. They do it beautifully, most of their work being quite equal to nuns' work at home.

It was a proud and a sad moment to us when our five dear graduates came forward to receive their diplomas—the first of their sex

to receive diplomas in this city in all the hundreds, or rather thousands, of years of its history,—unless indeed, Semiramis patronized female education.

Dr. Raynolds, as the official head of the Educational Department of the Mission in Van, awarded the diplomas, and made the address to the graduates, giving a brief *resumé* of the history of the school, and using the class motto, St. Augustine's, "He goeth back that continueth not," as a text for a few words of advice for the future. He was followed by our Armenian teacher, Mr. H. Livoneau, who also made an eloquent address. His Excellency, also, was good enough to make some very gracious remarks, complimenting the school upon its appearance, and wishing it Godspeed in the name of the Sultan, etc. The girls carried themselves very gracefully and modestly in what for them were rather trying circumstances. After receiving their diplomas from Dr. Raynolds, they acknowledged their indebtedness to the "benign rule" of Abdul Hamid II., under whom they enjoy these privileges, by kissing the hand of his representative, Khali Pasha; and afterward made their acknowledgment to us in the same manner. And so they passed out of their school life into the harder life and fiercer temptations of the world.

You can imagine how tenderly our thoughts and prayers follow them; and how, although we trust that they are all Christians, fears and anxieties will rise up in our hearts, notwithstanding the better confidence that "He is able to keep that which is intrusted unto him until that day." May God hear and answer, from many and many a righteous heart, the acceptable prayer which was so aptly suggested by our good LIFE AND LIGHT for July.

Three of our graduates will teach, two, we expect, in our own school; and one will continue the flourishing school of some fifty day-scholars in the city, which she has already taught for a year, and brought through its first examinations successfully. The remaining two move with their parents to Constantinople, their native city.

The examinations of Saturday were devoted to the Primary Department, with open doors to all women who chose to come, and we had a room full. This department serves as a training school for our older girls, who do all the teaching in it. And this year we had the girls examine their classes themselves; a task which they performed, most of them, very creditably.

LETTER FROM MRS. KNAPP.

Mrs. Knapp's many friends in this country will be glad to read the following extract from a private letter, giving an account of her reception at Bitlis on her return, after four years absence:—

WE have been here in our Bitlis home a month, and are beginning to feel almost as though we had not been away at all, so naturally do we fall right into old ways and work again. Forgetting the storm on the ocean, we had a much more comfortable and pleasant journey than we anticipated. Our short stops by the way at missionary stations, for rest, we enjoyed very much,—that is, at Constantinople, Marsovan, Sivas, and Harpoot. Dr. Reynolds and Miss Kimball from Van, and Miss Ely and Mr. Cole from Bitlis, met us at Harpoot, having come on for the annual meeting.

Our meeting was enjoyable and profitable, and we were very glad of the company of our friends on their return, which was the hardest part of our journey.

When we were within six or eight miles of Bitlis we began to see our boys, who had run so far to meet us; and as we went on, more and more came, bringing flowers, which they had gathered upon the mountains. The bouquets were so profuse that I was just covered with them. When we had advanced a little farther I saw a long procession of my old schoolboys, with many accessions, with their native teachers at their head. As we halted before them they commenced singing an original song of welcome, prepared for the occasion. This sight brought the tears, in spite of myself. Afterward I heard one of the little boys ask a teacher, "Why does she cry?" He answered, "She cries for joy."

Soon we came to a spring of water, near which, on the ground, carpets had been spread, and refreshments provided. Here we must dismount, and receive the welcome of our people. Such unfeigned gladness and true affection were exhibited in all they said and did,—such respect and consideration shown! There were no trees to shade us from the burning sun, but our schoolboys insisted upon holding umbrellas over our heads. Their arms did not tire, though we lingered long at the feast. Some of our older pupils had written addresses of welcome, which they read; then there was more singing by the boys, a prayer was offered, and we started again to complete our journey. Some of our people were on horseback, but most of them were on foot. Guns were fired, and a general tumult of rejoicing continued, as we pursued our way in the crowd of hundreds of our beloved people.

After awhile we came to the women and children. They had

been unable to walk so far, and had seated themselves by the roadside to rest. Then came the shaking and kissing of hands, the joyous exclamations, the presentation of flowers, and dear Miss Ely, with her school all arranged in procession, looking so nice in their plain, simple dresses and pretty sun-bonnets. As we passed between the two lines they sang their welcome in a manner that did credit to Miss Ely's teaching. It was a pretty sight. As we entered the city the bell of our Protestant Church began to ring, and continued to do so until we entered our door. The American flag was waving over our house, and over the inner doors the words "Welcome Home," in large letters, were seen.

. . . In regard to our reception here, it vividly recalled the words of Mrs. Schneider at the last meeting I attended in Boston. I expected that we should be welcomed, but I was not prepared for such a demonstration. While it made us feel unworthy and humble, it assured our hearts, and removed any lingering fear or doubt there might have been as to the place where the Lord would have us work for him. May we ever prove faithful to the trust!

EAST CENTRAL AFRICA.

LETTER FROM MRS. RICHARDS.

As we become established in our work, it does not lose any of its interest to us, but there is less that is new and strange to tell others about. Yet, during some of the time in the last year, we have had experiences new enough to satisfy the most novelty loving. The people here have always held in great fear the soldiers of Umzila, and of his successor, Umgana, to whom they were formerly subject, before they came under Portuguese authority. But we have rather looked upon their fears as something inherited from their forefathers, until some developments proved that there was much real reason for fear.

You have doubtless read in the *Missionary Herald* of how an immense Zulu army came sweeping down on us from the North, driving before it every one who was fortunate enough to escape, until the country here on this side of the bay was crowded with people, carrying on their heads what household goods they were able to bring away with them, driving before them their little flocks of goats or sheep, and having their chickens tied to a stick borne on the shoulder. Men, women, children, and wee babies, all crowded together, having to eat only the little they could bring with them, or what wild roots they could find; some of

them without any shelter, and others in such houses as they could make in a day out of grass. The low land around the bay was crowded with people who slept upon beds made of twigs, supported by four sticks, so that when the tide came in they would not get wet. Upon the twigs, at one end, was placed sand, on which a fire was built; and there they would lie all night, with a little fire on the foot of the bed, and the waves beating under them. Then in the morning they would dig up wild bulbs and roots of trees for their breakfast.

The night after the battle, which took place on a hill in sight of our house, was the most exciting one,—when the soldiers of the defeated Portuguese army came struggling back, bringing all sorts of exaggerated reports of the battle and of the movements of the enemy. Every few moments some of our people would come to bring new reports, or to inquire what we were going to do, so that sleep was out of the question. Then, too, we did not feel quite easy in our own minds, as we did not know but that the enemy might be upon us at any time. Early next morning we were off for the town of Inhambane, where boats were ready to take us on board, if the enemy should come so far south; but a kind heavenly Father put it into their hearts to turn off in another direction, and not molest us further. Still, the excitement was not all over; scarcely a month passed in which we did not hear that the enemy were coming in still greater numbers to destroy the whole country. They kept hovering about us, but after the first raid did not come very near. At one time a large force from the South came, as was supposed, to join the forces from the North; but after destroying some large kraals, they turned back home.

At another time the war-horns were blowing all about us, calling the soldiers out to attack the enemy; but we did not see any enemy to attack. As regards these Zulu raids, Mr. and Mrs. Ousley are not so favorably located as are we, for they live across the arm of the bay, which serves as a natural defense to us. No less than three times were they obliged to pack up, supposing that the enemy were upon them, and that it would be necessary to flee at once.

Though these rumors of wars have been about us, our work has not been broken up, except for two weeks when the enemy were so near. Our school has been full, and we have had our morning, noon, and night hours of study, our Friday prayer-meetings, and three religious services here on Sunday, as usual. We all meet together for the morning service; then, usually, I am left to hold the two other services, and look after the boys and girls gener-

ally, while Mr. Richards, with our two Zulu helpers, goes across the bay to visit the large kraals which line its shores.

One Sunday Mr. R. was having fever, so I went in his place. There were seven of us in the boat, and we had almost reached the other side of the bay when a sudden gust of wind filled the sails so quickly that the boat was upset in a moment. Fortunately we were near enough to the shore so that we could wade out; but our clothing was so thoroughly wet through that we thought it wise to get back home as soon as possible, though our Sunday's work would have to be given up,—the first Sunday in many months that some of us have not been able to be out among the people. The result of this involuntary bath was a fever for me the next day. Any unusual exposure in this climate is quite sure to bring on fever. Instead of having a cold, as we would have at home, we have fever in its place.

We have had two gifts lately from kind friends in America, which we think will prove great helps in the work. One is a magic lantern, with a number of fine slides, Bible-pictures, and animals, and the other is a large bell. By means of the lantern we can gather a crowd who would refuse to come to an ordinary religious service. Mr. R. has been out with it a number of times, and the people have always been highly delighted.

The bell arrived by the steamer, and was set up at once; and now, every Sunday it peals forth a call loud enough to be heard across the bay. We were especially glad to get it, to help tell the people when Sunday came. Every day is just alike to them, as they keep no account of time. Now, every Saturday night, at sunset, the bell is rung long and loud, that all may know that the morrow is the Sabbath. It is rung again at sunrise on Sunday morning, and before each service. One day I was trying to explain what the bell was for to an old, woman who never attends our services. "Yes," she said, "I know; it sings ding-dong, ding-dong; to-day is Sunday; stop working, go into the house to praise God." I, myself, could not have given a better explanation of what we would like to have the bell say to the people. We hope that bye and bye, after hearing the bell speak to them Sunday after Sunday, they will heed its calling, leave their work, and come to service.

Some time ago we had our first Christian funeral on this station. It was the little baby of one of our young men, who seems to be truly in earnest in his desire to follow Jesus. He wanted the child buried properly, but had no idea himself what ought to be done. So our Zulu helpers, Lucy and Dalita, dressed the child in a little white robe, while Mr. R. prepared a box, covering it

with cloth. Then we, with the girls and boys of our school, went to the house, but found almost no one else there. After a simple funeral service, the little body was buried beneath a tree near a path leading from the house. Since then the father has been the subject of much real persecution, because he did not bury his child according to heathen customs. He is told that the little one cannot rest in its grave, because it is buried near a path where people are passing; that they will die, because they did not drink any medicine, or make any offering to the spirits after the child died; and the wife's father tells him that he behaves so because he does not love his wife, and tries to induce his daughter to leave her Christian husband.

According to native usage, the mother ought to have taken her little dead baby in her arms and gone down near the water, dug a hole, and buried it without any one helping in any way. As soon as one dies, all, save a few of the nearest relatives, leave the hut, and dare not come near it again till after the corpse has been buried, which they hasten to do as quickly as possible in a deep wood, where no one need ever come near the spot again. When all is over, they and all other relatives drink a strong medicine, which is supposed to be the only thing that will prevent them, too, from dying. They do not wish to talk or think of death, or those who have died. And what wonder! for they suppose that when people die, that is the end of them—that is, the end of most persons. But there are some exceptions to this rule. If a person is killed by a witch, then the witch will go at night and dig up the body, and turn it into some kind of a wild animal, which will always after that serve him. Perhaps the person will be turned into a lion; then the lion will bring to the witch sheep and goats in the night. Perhaps he will be turned into many birds; then the birds will steal corn and other grains, and bring them to their master's hut; or perhaps he will be turned into a water animal, which will spend all its time driving fish into its master's fish-traps.

The people say that the reason why Mr. R. did not succeed in killing a sea-cow which came near us one day, was because the sea-cow was owned by a witch, who ordered it to run away. The people pray to their dead relatives who they suppose have been turned into animals. They fear them as bad spirits, whose evil designs must be turned aside by offerings of food or drink. Such is the only escape which these people have from a belief in utter annihilation, which seems preferable to such a future life.

Where are those who are willing to come here, and bring with them the hope of a brighter future by telling of Him who is "the resurrection and the life"?

Young People's Department.

WORK OF MISSION CIRCLES.

BY MISS E. H. HUBBARD.

[Read at the rally of mission circles in Hampshire County.]

AT the annual meeting of our Branch last May, I listened to some eloquent remarks setting forth the threefold work of the auxiliaries. It seems to me that these same three kinds of work are what our mission circles have placed before them as their aims: to cultivate the spirit and habit of prayer for missions, to disseminate missionary intelligence, and to form the habit of systematic giving.

In varying proportions, under many modifications, I think all our bands and circles are working toward these three things. No absolute and inflexible table of relative importance can be given for the three. When we remember the promises made to the prayer of faith, and when we recall that little children, with their simple directness and their uncompromising faith, are offered as models to all who would enter the kingdom of heaven, we are inclined to say that we must first train them in prayer; when we hear the oft-recurring appeals of those who are our representatives in the work abroad, "Pray for us; we need your prayers;" and when we read the instances in the history of our own Board of direct answers to prayer,—we are strengthened in this opinion; and as we consider that those who are now in the mission circles under our direction are fast growing up to become auxiliaries, and to take the places of the elders,—the eminent women who must soon be called from "prayer to praise,"—we feel the importance and responsibility of this part of the mission circle work.

But, as Paul asks, "How can they believe in him of whom they have not heard?" so we ask, "How can they pray for those of whom they have not heard?" There must be some measure of knowledge for any prayer, and the greater the acquaintance with mission-fields, the more intimately we know their discouragements and encouragements, the more we sympathize with these brave representatives of ours, the more fervently and effectually can we offer the prayer that availeth much. And so we search eagerly for items, and select carefully incidents which may prove interesting and instructive: the *Missionary Herald*, *LIFE AND LIGHT*, *Mission Studies*, are household words; and not these alone, but other

periodicals, books of travel, town and college libraries, are brought under contribution to supply information as to manners and customs, languages and religions, of mission-fields. All this research and investigation is bearing fruit, and creating a widespread interest in missions, and we feel that our labor is not in vain.

But when we turn to the third strand of our triple cord are we doing as well? Does the training of the ordinary mission circle in this direction keep pace with the training in missionary study, or in the spirit of prayer?

I know our circles raise money,—their very existence as circles depends on that; for only those organizations which send in a certain sum yearly can be called mission circles. And so this money is raised by some means or other—but is it given?

I have noticed many times that the words chosen to describe the financial side of this work are, unconsciously perhaps, exceedingly truthful—"We have raised such a sum," instead of "We have given," or "contributed." And I have wondered whether the money was the essential thing, or the giving.

I suppose the Lord, the maker of heaven and earth, whose are all the beasts of the field and the cattle upon a thousand hills, is able to bring the wide world to a knowledge of himself without the aid of our paltry dollars. I don't suppose his work abroad would cease if we should fail to raise money. But I am sure that his work in our hearts will cease if we fail to consecrate our substance to his service, and that it is possible for these dollars which we call ours, to so take possession of our minds as to shut out the knowledge of him. It is not the money that God wants of us, but the giving; yet this we are slow to understand.

This word giving is a very elastic one. When an eloquent appeal for some charity has been made in church, and we have emptied our purses into the contribution-boxes, we call it giving; when a subscription paper comes along, and we see all our neighbors names set down opposite varying sums, and for very pride, lest a refusal be commented on, we write our own names, contrary to our better judgment, we call it giving; when a fiercely-whiskered, unkempt man presents himself at our door, and thrusts at us a paper setting forth that he is deaf and dumb, and wants a little money to help him gain admittance to some home for such unfortunates, we give him something "to be rid of him."

This may be "surrendering one's property into the power of another," and so may satisfy the fundamental idea of the word; but it does not fulfill the meaning of Christian giving, which is one form of God's service, like prayer and work. To grow in grace, we must serve, and pray, and give. We set apart a portion of our

time for the worship of God ; so should we a portion of our money. We hope to spend all our time in ways acceptable to him ; so should we all our money. We hope to sanctify all our time by prayer ; so should we all our funds by giving. It is a Christian duty to give, but it must not be spasmodic, emotional giving. The very idea of duty implies order and uniformity ; it is founded not in the emotions, but in the will. So our giving must be systematic, thoughtful, based on a careful consideration of what God has done for us, and of what he expects from us. It is not to be the result of self-denial,—saved by going without a necessary article of food or dress,—not of that false self-denial which means giving up a needless thing ; it is not to be itself an indulgence, or a luxury, where retrenchment will first take effect when hard times come ; it is to come not out of our abundance, but out of our living, as did the widow's mites ; it is to be considered and estimated as one of the necessary expenses of living. "I can spend so much for my dress, so much for books, so much for my summer journey, so much for Christmas gifts, so much for God's work ;" though this ought really to be first set apart, and then the proportion of the other expenses fixed.

Such a plan of systematic giving in no way shuts off self-denying gifts ; it does not preclude the thank-offerings which come spontaneously from hearts warmed anew by some special proof of God's boundless love ; it does not forbid the outburst of generous emotion, whose indulgence is a luxury. All these are over and above the duty, in addition to it, and need not be systematic.

Nor does this view of the duty of regular giving interfere with plans for earning money for some good enterprise by a supper, or a sale, a lecture, or a magic-lantern exhibition ; though it seems to me there is always danger that in these cases the object will degenerate into raising money, and the regular, steady giving will be forgotten. These various entertainments are planned to draw money from those who are not interested in the cause, and there, well may be a question how far money so obtained is accompanied by the prayers, and the knowledge, and the faith which only make it useful in God's work.

Now, this seems hard doctrine, and not easy to be followed. I grant it ; so much the more need that we older ones set ourselves at once to learn the lesson, that we may teach it to those under our direction ; so much the more reason why the lesson should be learned in youth, and become ingrained in the character.

The same speaker to whose remarks I have already referred, in dwelling upon this part of his subject, spoke of a former parish-

ioner of his whose liberality was the more astonishing that he was not a church-member. On inquiry, it was found to be the outgrowth of careful training in childhood in the duty of systematic giving.

All our missionaries dwell on this point, in the development of converts from heathenism. It seems to be conceded that the spiritual life of a native church may be gauged by the readiness with which they contribute to God's work, either in their own neighborhood or in other mission-fields. The standard which the missionaries unflinchingly hold up to their people, is the giving one tenth of their income, daily, or week by week; and, as I heard one missionary say, in order to set a good example, and not to seem to preach one thing and practice another, we, ourselves, out of our pittance, contribute one tenth.

Do you think that if every member of every auxiliary of the Woman's Board gave one ninth as much to God's service as she spends for herself — do you think fairs, suppers, entertainments of any kind, would be needed in order to raise money? Do you think there would be debts in the Home Missionary societies, or deficits in any church treasuries, if even the women lived up to this native-convert idea of Christian giving?

I know there seem to be difficulties in the way of such a plan of systematic benevolence. We are told that many women have no independent incomes,— have not even a regular allowance for their personal expenses. But I am speaking to a company of young women and girls for whom a better day has already dawned, all of whom have, or might have, some way of earning money. Do you not remember Paul's reason why one should labor, "working with his hands the thing which is good, that he may have to give to him that needeth"?

Many of our mission circles have the rule that the money contributed must have been earned in some way, and it seems to me adapted to give valuable training. In these days, too, the custom is growing of giving to even young girls a weekly or monthly allowance, from which certain expenses are to be met, while the rest may be spent at will. But even in the extreme cases where a young girl has no allowance, and thinks she has no means of earning, the well-known story of "Mrs. Purdy's Parquisites" may be suggestive of some way of meeting the obligation for Christian giving.

One of our missionaries tell us of an old Hindu woman who, after seven or eight months of instruction in the way of salvation for sinners, was still so ignorant as to ask, "Who is that sinner?" Not many weeks after, we again hear of this woman, and this is

her testimony; let us all take it home to our hearts and consciences: "The Lord began to bless me just as soon as I began to give him something. The first time I went to the church where they worship him, I gave him my money, and he has blessed me ever since. The first thing I do on Monday morning is to get my piece of money for the next Sunday, and put it up high, where I can see it all the week, and nothing would make me touch it. If I wanted change ever so much, I would not touch that. That is for the Lord, and it belongs to him all the week. We must always keep something ready in the house for the Lord."

Our Work at Home.

METHODS OF RAISING MONEY.

THE responses to the question as to the best ways of raising money, are mainly with reference to three methods: (1) Voluntary giving through the weekly pledge envelopes, including also the use of mite-boxes, thank-offerings, and others. (2) Raising of money by membership fees and personal solicitation, or the system of collectors. (3) Raising money by fairs, entertainments, or sales of work.

1. Voluntary offerings. We mention this first, because it is coming to be universally acknowledged to be the ideal method for benevolent gifts. It is not our purpose at the present time to discuss the large subject of systematic giving. We can only say that it seems to be the Bible way, from Jacob's covenant vow of gratitude through the law of tithes revealed to Moses for the chosen people; the "What shall I render unto the Lord for all his benefits?" of the Psalmist to the "Freely ye have received, freely, give," of our Lord; and the command of St. Paul, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

As to the various details of carrying out this principle in connection with our work, we glean from our replies as follows: The opinion of the majority with reference to the effect of the weekly pledge system in the churches upon our auxiliaries, is, that when carefully managed it is very beneficial. It is thought, however, that the plan needs constant watchfulness on the part of the officers. It is recommended that if possible, the money be passed or reported to the treasurer of the auxiliary as often as once a

quarter, so that she may know just the state of the funds,—whether the members need to be stimulated to larger gifts to meet their pledge to the Board, or whether it will be safe to undertake an increase of work over the previous year. In some churches, where the account is rendered only once a year, and there are objections to personal solicitations for money, the effect has sometimes been unfavorable on the receipts of the auxiliary. In churches where the weekly offering system has not been introduced, the monthly envelopes provided by the Board are much used. The design of these, as is well known, is that each member shall pledge a certain sum a week, place it in the envelope, and bring it to the treasurer at the weekly meeting. Where, as in so many cases, comparatively few attend the meetings, the collection of the pledges falls on the treasurer, and sometimes proves quite burdensome; but where she is willing to undertake the collection in some form, it is usually well worth the effort, both for the present income and the establishment of the habit for the future. A box in some convenient place in the church, where the envelopes may be dropped on the Sabbath, is often a great assistance. The value of littles regularly given is made quite prominent in the replies. One writes: “I felt anxious that our young people should do something in a systematic way for foreign missions, but when it was first proposed they said, ‘We can do no more for any object than we are doing now.’ Then I asked, ‘Could not each of you give two cents a month?’ At that they laughed and said, ‘Of course we can do it; but it will amount to very little.’ So they began with little missionary barrels to hold the pennies; and when these are opened the first week in December, I hope the aggregate sum will be large enough to form a striking object lesson on the value of ‘littles.’” This may seem small to others, also, but just here we may say, that if all the female members of our churches who now give us nothing would contribute this amount, our receipts in 1888 would be increased by twenty thousand dollars; and if the young sons and daughters in our families would do it also, the sum would soon exceed our present income from all sources.

Under this same head are voluntary gifts of all kinds, many of which are mentioned as of real benefit to the donor, at times reaching the solemnity of worship. Perhaps the most inspiring of these are the thank-offerings, when the full heart craves expression in a gift to the Giver of all. These are presented in branch or auxiliary meetings with special services of prayer and praise that often stir the soul to its depths. One who has never attended one of these tender, solemn services has lost much.

Mite-boxes have served this same purpose in the quiet of the home. Some of them are "benefit-boxes,"—constant reminders of the innumerable blessings that crown the lives of American women; others are "self-denial boxes," which receive the gifts, whether large or small, that come from some sacrifice cheerfully made for Him who gave his life for us; there are also "penitence-boxes," through whose silent preaching some besetting sin is overcome, and whose contents help to fill the Lord's treasury. These "boxes" are varied, and made attractive in many ways. Sometimes they are dainty bags—a real ornament to a bureau or work-table; sometimes they are fastened to artistic arrangements, to hang on the wall, or prettily decorated jugs, pottery churches, and barrels are also used. These devices, however, are specially suited to young people and children, while the little blue boxes* (price two cents each) issued by the Board are more commonly used among auxiliaries. A box always on the table at an auxiliary meeting also makes a silent appeal which meets with a ready response. Some leaflets* on the subject have been distributed with the mite-boxes with good effect. Among the best spoken of are, "Mrs. Pickett's Missionary Box,"—probably familiar to most of our readers—"A Talk on Mite-Boxes," and "A Mite-Box Opening."

2. Membership fees and personal solicitation. Membership fees are collected in various ways. In some places, where the weekly offering system is used, membership fees are paid separately; in others they are given through the regular offering, the former way being considered the more sure and simple. The particular sum required for membership, varies in different localities and according to circumstances, ranging from twenty-five cents to a dollar. While on the one hand it is thought desirable that the fee should be sufficiently small to enable all the ladies to have the privilege of membership, on the other hand it seems best in many instances to keep the sum up to a dollar, since many give only the regular fee, and so the treasury would be benefited.

In the collection of these fees, some depend upon their being brought to the meeting, or handed to the treasurer; but in most instances they, with other gifts, as many and as large as possible, are secured by personal solicitation, mostly by collectors. In most of the responses in this line great importance is attached to the work of the collectors, and consequently great care is exercised in their election,—for they are elected as carefully as the other officers in the auxiliary. It is said that no officer requires more tact, grace, wisdom, courage, and information than this. That society is very

*To be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston, Mass. Price 2 cents each, or 20 cents a dozen.

rare where all the female members of the church are also members of the auxiliary, and also constant attendants at the meetings. Neither the president nor secretary can see them all, and so it happens that the collectors are really the only ones who reach all the Christian women in the churches. They have an opportunity to interest people in the work of the Board afforded to no other officer. If it were necessary only to take a list of names and call at the door for the money, any hireling could do it; but the collector that does this only, falls far short of the privileges of her office. One suggestion made is, that each collector shall have a good supply of the best leaflets to leave where she calls; another, that she should have a brief statement of the work of the Board or of the auxiliary to give to the donors, to be read in their leisure moments. As a general thing, however, it is thought the enthusiasm is much better communicated by word of mouth than the written or printed page.

Great stress is also laid upon having every lady in the church called upon, multiplying the number of collectors for the purpose if necessary. One writes that in her auxiliary the money is raised by collections at the meetings, and adds: "If the collection is less than two dollars, those best able make it up. This year the vice-president called at every house on her road to see if they would give; several were quite willing to do so who did not belong to the auxiliary,—which would be a good thing to do always—each one on her road."

One worker sends us the following "characteristics of a good collector: (1) A real solicitude and earnest zeal for the cause. (2) A persistent faith and courage, and a prayerful dependence on God's help and blessing. (3) A thorough conviction that it will make a real difference in results whether each one does the part of the work expected of her. (4) The fragments must be gathered up, however difficult it may be. We have not yet reached our ideal, which is to enlist every female member in our church to contribute for the cause of the W. B. M., but we are pressing on year by year."

3. Sales and entertainments. These do not occupy a large place in raising money among our senior auxiliaries, being mostly confined to the junior auxiliaries and mission circles, whose work will be taken up later. They are only occasionally resorted to by the elders, and the responses on this point have been rather meager. The opinion is expressed that while fairs may be so perverted as to become injurious, not to say immoral, still, they may be so conducted as to be entirely unobjectionable. Many a gift originally small in value can be doubled and trebled by deft fingers, and the heart of the giver be rejoiced that she has really

contributed the amount to the cause she loves. The reflex influence is also spoken of as very helpful in bringing together the members of a church in a friendly intercourse obtained in no other way. The only specially new suggestion in this line is a series of cake sales in one city, where fresh, home-made cake was a pleasant substitute in many families for the stereotyped products of the confectioner. Flower and plant sales are also successful. Many ladies who love flowers, and whom flowers love, can make many good plants from their summer gardens which others will be glad to buy. Private sales of work are also mentioned. One writes: "We raise our money by pledges, by economy in personal expenses, by selling books and wall-rolls, by selling flowers; by doing little services for others, and when they offer to pay for them, assuring them that we do not wish remuneration for ourselves, but if they wish to contribute that amount to missionary work we will give them the privilege. We make a point of raising a certain amount each week. We have nothing in the way of fairs, but we just ask our heavenly Father to show when, and where, and how to raise it,—and he does. Sometimes it seems to us very wonderful as to the means he uses when the way for obtaining it seems closed."

Another writes: "We have a show-case in our parlors, where fancy articles, pictures, etc., are kept for sale. The proceeds at first went to pay the debt on our church; now, since the debt is paid, we give the proceeds to our missionary society. One of our ladies makes very pretty breakfast shawls for her friends, and gives the earnings to the society. We have three birthday boxes in our Sunday-school rooms, and gather pennies and dollars in this way. One of our ladies makes rag-babies out of silk underwear. For more than a year she has put in more than five dollars a month in our cash-box from this industry."

Does any of this seem trivial? Let us remember that the wise-hearted women of old did spin with their hands, and brought that which they had spun to the tabernacle. To be sure, what they made was a part of the gorgeous ceremonial of worship,—the blue, and purple, and scarlet, and fine linen,—but was it not the wise and willing heart that met the approval of the Divine Master-builder?

MEMBERSHIP FEES.

SOME of the replies received to the question for the month suggest the desirability of a few words as to membership. In most auxiliaries the payment of a certain fee makes the lady a

member, and it is feared that in the varied and excellent ways of raising money, the necessity of a regular payment of the fee carefully recorded is overlooked. It will be readily seen that the membership of the auxiliaries forms the foundation upon which rests the whole structure of the Board. Since this is so, it becomes very important that every auxiliary should have a permanent basis of membership, and that a complete list should be kept of those entitled to vote. The members of auxiliaries, either by the delegates they choose or by direct vote, control the action of Branches, and through delegates appointed by the Branches are decided the course to be pursued by the whole Board in the management of its home department. We trust all members of auxiliaries fully appreciate their privileges in this regard, and their responsibilities, as well.

In this connection we may add also a word of explanation as to life memberships. As is well known to many of our readers, the following rule with regard to them has been adopted:—

When any one person contributes the whole sum (\$25) necessary for a life membership, it can be used for that purpose, and also for a special appropriation, such as the salary of a missionary, Bible-reader, etc. When the amount is made up of smaller sums it can be used in only one of these ways. When it is desired, however, an auxiliary can make a life membership for every hundred dollars contributed, even though it be made up in small contributions. Money paid into the general fund of a Branch society is considered the same in regard to life-memberships as if paid into the general fund of the Woman's Board.

The reason for this arrangement is to avoid the danger of a meaningless list of names: We will suppose an auxiliary to pay three hundred dollars for a missionary's salary, and in sending the money wish to make twelve life members; we have, then twelve names representing no increase of money, and therefore meaningless so far as the treasury of the Board is concerned. On the other hand, when a lady wishes to give twenty-five dollars for a life-membership, she naturally would like also to help the contributions of the auxiliary, and should be able to do so, especially as the name she gives would fairly represent the sum in the treasury.

It was also brought to our notice that under the first part of the rule, an auxiliary might give as much as three hundred dollars a year for quite a long time without ever having the privilege of making a life-member; and it was afterward decided that it would be best to have a hundred-dollar life-membership fee to meet such cases.

We trust all our readers will see the necessity of some limitation in this regard, and the wisdom of the rule as it stands.

ANNUAL MEETING OF THE NEW YORK STATE BRANCH.

The twelfth annual meeting of the New York State Branch of the Woman's Board of Missions was held, October 19th and 20th, in the First Congregational Church of Buffalo.

As we gathered in the church, where every arrangement that loving forethought could devise was made for our comfort and convenience, we felt that the experiment of meeting without the support of the State Association was a successful one, for the large edifice was well filled.

Over the pulpit, daintily ornamented with flowers and plants, was our motto, "Christ for the World," and N. Y. S. B. in white letters, underneath which was the W. B. M. monogram in silk scarfs.

The spirit of the meetings throughout was earnest and hopeful. After the annual reports of secretaries and treasurer were read the children gathered for their hour; and very sweetly sounded the little voices as they sang for us, and eager and bright were their little faces as they listened to the greeting brought by young girls in the costumes of the countries for which we are working.

The feast of the evening session, which was shared by many gentlemen, was an inspiring address by Mrs. Capron, of Madura, who, after thirty years of faithful labor in India, has returned home to rest, which means that she is bringing help and encouragement to the workers here. She spoke of the way in which we repeated ourselves in sending our representatives to the front, and showed us how every effort put forth in this cause was dovetailed into some other, making a complete mosaic. The Thursday morning session was largely given up to business, but Miss Stanwood brought us the greeting of the parent Board, and bade us "watch, wait, and work," for the need is ever growing, and will require our very best efforts to keep pace with the rapid growth of the work abroad.

In the afternoon Mrs. Eastman led the young ladies' hour, and spoke earnestly to the girls gathered about the possibilities of their "now," and letters were read to them from Dr. Woodhull and Miss Bush. But time would fail to tell of all the good things we enjoyed,—how we learned of "Pine Needles" from Miss Dowd journeyed to Brazil with Mrs. Fitch, and learned from Mrs. Lyman

Abbott of the need of Christians as "Mirrors to adequately reflect the glory of the Lord"; and, above all, of the sweet communion we enjoyed with one another, and our Lord, as we learned of him as the light and life of the world.

QUESTION FOR FEBRUARY.

IN the February number we should be glad to give answers as to the best methods of work among young people and children. We should like to know just how they are organized, how the meetings are conducted, and how the money is raised. Please let us have all the information possible about children's work in all its phases before December 15th, and so help on the good cause.

ANNUAL MEETING.

THE annual meeting of the Woman's Board of Missions will be held in Mt. Vernon Church, Boston, on Wednesday and Thursday, Jan. 11 and 12, 1888. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, January 10th. The ladies of Boston will be happy to entertain in their homes all accredited delegates. All such desiring entertainment are requested to send their names, before December 19th, to Miss E. Harriet Stanwood, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 17 to October 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Alfred, Little Workers, \$5; Bethel, First Ch., Aux., prev. contri. const. L. M. Mrs. Wm. R. Goodwin, \$15; Bath, Central Ch. and Soc'y, \$37; South Bridgton, S. S., \$30; Centre Lebanon, Little Cedars, \$20; Machias, Aux., \$19.50; Portland, Y. L. M. B., \$40; Rockland, Aux., \$25, Mrs. A. S. Rice, const. L. M. Miss Ellen Adela Rice, \$25; Madison, Aux., \$7, \$223 50
Castine.—Desert Palm Soc'y, 20 00
Total, \$243 50

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. At-

kinson, Aux., \$17, Flowers of Hope, \$8, const. L. M. Mrs. Washington B. Mason; East Derry, Aux., \$32, Gleaners, \$20; Greenfield, Aux., \$18.25; Keene, First Cong. Ch., M. B., \$70; Meriden, Aux., \$17.81; Rochester, Aux., \$30; Tilton, Aux., prev. contri. const. L. M. Mrs. Isabella Walker Peabody, \$5; Dover, Busy Bees, \$50; Newport, M. C., \$75, \$343 06
Nashua.—Y. P. S. C. E., 8 60
Stoddard.—Mrs. G. B. Cutler, 2 00
Total, \$353 66

Legacy.

New Hampshire Branch.—Legacy of Mrs. Eliza P. Stone, Franklin St. Ch., Manchester, \$100 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barnet, Aux., \$18; Bellows Falls, Aux., \$1.75; Bradford, Aux., \$23.90; West Brattleboro, M. C., \$12; Bridport, Aux., \$10; Castleton, Aux., \$8; Colchester, Aux., \$11.60; Derby, Aux., \$7; East Dorset, Aux., \$6.50; Willing Workers, \$15; Georgia, Aux., \$2; East Hardwick, Aux., \$24, Y. L. M. S., \$5; Holland, Aux., \$9.75; Jericho, Aux., \$5.50; Manchester, Miss'y Workers, \$25; Montpelier, Y. L. M. S., \$25; Morrisville, Aux., \$21; Peru, Aux., \$7, M. C., \$3; Putney, Y. L. Aid Soc'y, \$30; Quechee, Aux., \$10; Rupert, M. B., \$5; Shoreham, Aux., \$3; Springfield, Aux., \$23; St. Johnsbury, North Ch., M. B., Thank-off., \$6; Vergennes, Aux., \$15; Waitfield, Aux., \$6; Lower Waterford, Aux., \$6; Westford, Aux., \$5; Woodstock, Aux., of wh. \$25 const. L. M. Mrs. Mary C. Hutchinson, \$5, Thank-off., \$50.40, \$400 40

New Haven.—Young Ladies' Working Club, 30 00

Total, \$430 40

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Winchester, Aux., \$20, Open Door M. C., \$9, \$29 00

Barnstable Branch.—Miss A. Snow, Treas. Yarmouth, Aux., \$4; Chatham, Aux., \$10; North Falmouth, Aux., \$20; Falmouth, Aux., Miss Lydia G. Robinson, const. self L. M. \$25, Gleaners, of wh. \$100 const. L. M. Miss Hattie C. Davis, \$150; Harwich, Aux., \$10, 219 00

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Aux., \$23.81; Lenox, Aux., \$17.25; Adams, Aux., \$11; Pittsfield, First Ch., Aux., \$6.71, 58 77

Essex North Branch.—Mrs. A. Hammond, Treas. Ipswich, First Ch., Aux., \$30; Newburyport, Aux., of wh. \$25 const. L. M. Miss Annie P. Bassett, \$75; West Boxford, Aux., \$20; West Newbury, First Ch., Aux., \$16.50, 141 50

Essex South Branch.—Miss S. W. Clark, Treas. Salem, Crombie St. Ch., Aux., \$5.50;

Middleton, Senior Aux., \$14.06, Junior Aux., \$20; Peabody, Aux., \$51; Danvers, Maple St. Ch., Aux., of wh. \$25 const. L. M. Mrs. J. R. Langley, \$31.50; Lynn, Central Ch., Aux., const. L. M. Mrs. Amanda Smith, \$25, First Ch., Aux., \$50; Manchester, Aux., \$35, Young Helpers, \$10; South Lynnfield, Aux., \$13; Essex, Helping Hands, \$20; Marblehead, Senior Aux., \$50.20, \$325 26

Greenwich Village.—A Friend, 40

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Belchertown, Aux., \$61.17; Northampton, First Ch., Aux., of wh. \$25 by Miss K. E. Tyler, const. L. M. Miss Julia R. Tyler, \$46; South Hadley, Aux., \$14.25, Junior Aux., \$20; Southampton, Light-Bearers, of wh. \$25 const. L. M. Mrs. Lily M. Clark, \$33, 174 46

Lawrence.—Miss Phebe A. Mills, 1 90

Middlesex Branch.—Mrs. M. W. Warren, Treas. Lincoln, Aux., const. L. M's Mrs. A. Marion Nelson, Miss Alice M. Peirce, \$50, Cheerful Givers, \$13; Wellesley, Aux., \$280; Southville, Aux., \$11; Natick, Aux., \$121.80; South Framingham, Aux., \$63.50, 539 30

Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Groton, Aux., \$10; Townsend, Aux., \$42.35; Acton, Aux., \$10; Harvard, Aux., \$42.50; Westford, Aux., \$19, 123 85

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Plymouth, "Mary Allerton," \$60; Braintree, Aux., \$10.75; Cohasset, Aux., \$20; Brockton, Aux., \$40; Hingham, Aux., \$11; Whitman, Ladies of Cong. Ch., \$1, 142 75

Old Colony Branch.—Miss F. J. Rannels, Treas. Taunton, Broadway Ch., M. B., of wh. \$100 const. L. M. Miss Annie B. Woodward, \$115; Norton, Aux., \$50, Mrs. E. B. Wheaton, \$100, 265 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, First Ch., Aux., \$20.50; Feeding Hills, Aux., prev. contri. const. L. M. Miss Julia A. Bailey, \$15.42; East Longmeadow, Aux., \$53, Young Disciples, \$4.50; Ludlow Mills, Aux., \$28.85; Palmer, First Ch. (Thorndike), Helping Hands, \$36, Second Ch., Aux., \$31; Springfield,

South Ch., Aux.,	\$43.63,	
Junior Aux.,	\$15.46;	
West Springfield, Park St. Ch.,	Aux., \$66.25;	
Westfield, Second Ch., Aux.,	\$139.39, Scatter-	
goods, \$50,		\$504 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, Friends,		
\$5.40, Berkeley St. Ch., Aux.,		
of wh. \$25 by Mrs. C. C. Barry,		
\$25 by Mrs. S. Brainard Pratt,		
const. L. M. Miss Mary Lam-		
son Pratt, \$101, Union Ch.,		
Aux., of wh. \$200 by Mrs. H. F. Durant, \$266;		
East Boston, Maverick Rill, \$20;		
Chelsea, Third Cong. Ch., M. C., \$10;		
Roxbury, Eliot Ch., Aux., of		
wh. \$25 by Mrs. George Curtis,		
const. L. M. Miss Etta A. Batchelder,	\$111.65;	
West Roxbury, South Evang. Ch.,		
Aux., \$14.14;		
Dorchester, Second Ch., Aux.,	\$125.21;	
Newton Centre, Aux., \$5.83;		
Auburndale, A Friend, \$5;		
Dedham, Asylum Dime Soc'y,	\$1.80;	
Medway, Aux., \$10,		676 03
<i>Ware.</i> —Mr. Edwin H. Baker, const. L. M. Mrs. Carrie Richardson Baker,		
		25 00
<i>West Granville.</i> —Mrs. T. O. Rice,		
		10 00
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Barre, Aux., \$10.25;		
Blackstone, Aux., \$9;		
Gilbertsville, Aux., \$38.50;		
Northbridge, Aux., const. L. M's Mrs. P. N. Nichols,		
Mrs. J. C. Childs, \$50, Acorn Band, \$20;		
North Brookfield, Aux., \$22;		
South Royalston, Aux., \$10, Busy Bees,	\$10;	
Spencer, Aux., \$85;		
Southbridge, Aux., \$19;		
Westboro, Aux., \$30;		
Whitinsville, Aux., \$51;		
Worcester, Piedmont Ch., Aux., \$110,		
Mr. E. G. Field, \$25, Union Ch., Aux., \$67.92,		557 67
Total,		\$3,793 85

RHODE ISLAND.

<i>Newport.</i> —Conanicut Park, Mrs. Rogers,	\$1 00
<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Friends, \$17.45, Plymouth Ch., Aux., prev. contri. const. L. M. Miss Amy H. Reid, \$18.50, Morning Stars, \$6.40, Union Ch., Aux., \$511, Central Ch., Aux., of wh. \$100 by Mrs. S. F. Lockwood, const. L. M's Miss Avis L. Chapman, Miss Alice E. Guild, Miss Laura B. Kim-	

ball, Miss Mary T. Barrows, \$50 by Miss Amelia Lockwood, const. L. M's Miss Pauline Tappan, Miss Annie I. Burrows, \$454.15, Junior, Aux., \$200, Beneficent Ch., Aux., \$200, North Ch., Aux., of wh. \$25 const. L. M. Mrs. Fannie Eastwood, \$71, Pilgrim Ch., Aux., of wh. \$25 by Mrs. Dr. Laurie, const. L. M. Mrs. A. W. Alexander, \$118.46, F. M. C., \$25; Riverside, Aux., \$10; Elmwood, Bobolinks, \$5, Workers, \$20; Barrington, Aux., \$50; Saylesville, A Friend, \$5; East Providence, Aux., \$27.50, A Friend, \$10; Pawtucket, Aux., of wh. \$25 by Mrs. H. N. Blodgett, const. L. M. Miss Helen Blodgett, \$25 by Mrs. Darius Goff, const. L. M. Miss Harriet Lee Goff, \$25 by Mrs. D. L. Goff, const. L. M. Miss Lizzie D. McGregor, \$171.82, Park Place, Aux., of wh. \$100 const. L. M's Mrs. H. A. Dean, Mrs. Charles Miller, Mrs. Wm. A. Metcalf, Mrs. Myron T. Kinyon, \$103.19, Y. L. M. C., \$57.48, Happy Workers, \$20.70; Woonsocket, Aux., \$17.50; Bristol, Aux., \$42; Tiverton, Aux., \$10; Westerly, Pawcatuk, Aux., \$45.40, Young Folks M. C., \$40; Little Compton, Aux., \$24; Barrington, Mission Helpers, \$20; Kingston, Aux., \$24; Central Falls, Aux., \$105.94,	\$2,431 49
Total,	\$2,432 49

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Wilimantic, Aux., \$5; Norwich, Broadway Ch., Aux., \$79; Chaplin, Happy Workers, \$35; New London, First Ch., Aux., \$63.60,		\$182 60
<i>Enfield.</i> —King St. M. C.,		5 00
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Ass't Treas. Bristol, Aux., of wh. \$25 const. L. M. Mrs. Eliza A. Atwood, \$75; Canton Centre, Aux., \$26; Collinsville, Aux., \$30, Hearers and Doers, \$50; East Windsor, Aux., \$15; East Hartford, Aux., \$75; East Granby, M. C., \$2.05, Aux., \$10; Enfield, King St. M. C., \$12, The Gleaners, \$50; Granby, Aux., \$26.75, Acorn Band, \$13; Glastonbury, Cheerful Giv-		

ers, \$34.52, Y. L. M. C., \$25; Hartford, Asylum Hill, M. C., \$120, Centre Ch., M. C., \$25, Fourth Ch., Aux., \$30; Kensington, Aux., \$18.35; Manchester, Aux., \$40; Newington, Aux., \$116.25, Willing Workers, \$5, Rain-Drops, \$5; Poquonock, Willing Workers, \$42, Cheerful Givers, \$15; Rocky Hill, Aux., \$21.75; Rockville, Aux., \$53; Simsbury, Aux., \$10; Stafford Springs, Aux., \$21; South Coventry, Willing Hands, \$10, Aux., \$8; Talcottville, Aux., const. L. M.'s Mrs. Andrew Dexter, Mrs. S. A. Talcott, Miss Alice F. Dexter, Miss Nellie L. Hollister, \$100; Terryville, Aux., \$10; Tolland, Aux., \$10.68; Wapping, Willing Workers, \$35; Wethersfield, Aux., \$101, Ave. Ch., Aux., \$35; Windsor, Aux., of wh. \$25 by Miss Olivia Pier-son, const. L. M. Miss Grace Elizabeth Payne, \$44.75, M. C., \$50; Windsor Locks, Miss'y Rills, \$6, Aux., of wh. \$100 const. L. M.'s Mrs. M. E. Mor- less, Mrs. A. S. Hyde, Mrs. D. Allen, Miss Maud Goodell, \$113.88; Vernon Centre, Aux., \$5; Hampton, Aux., \$20.40; Suffield, Young Ladies' Soc'y, \$11.16, \$1,527 54

Total, \$1,715 14

NEW YORK.

Bridgewater.—Mrs. L. W. Bost-
wick, \$1.06, Mrs. M. E. B.
Hackley, \$1.06, \$2 12

New York State Branch.—Miss
C. A. Holmes, Treas. Patch-
ogue, Aux., \$20; Sherburne,
Aux., \$25; Danby, Aux.,
\$26.80, Y. L. M. C., \$20; West
Groton, Aux., \$20, Penny-
Gatherers, \$2.70; Lisle, Aux.,
\$10; Brooklyn, Central Ch.,
Y. P. M. S., \$25, Park Ch., Y.
L. M. C., \$6, Tompkins Ave.
Ch., Aux., \$100; Rochester,
Mt. Hor, Miss'y Friends, \$10;
Poughkeepsie, Young Peo-
ple's Aux., \$25, Opportunity
M. C., \$17; Elton, Aux., \$15;
Saugerties, Sunbeam Band,
\$5; Walton, Aux., \$3.25; Sing
Sing, \$3.25; Ossining Inst., M.
C., \$50; Mannville, Aux., \$12;
Sayville, Aux., \$25; Coventry-
ville, M. C., \$10; Binghamton,
Aux., \$61, Junior Aux., \$10;
Cambridge, Aux., \$7, M. C.,
\$8.25; Homer, Aux., \$10; Nor-

wood, Aux., \$27.50; Fairport,
Pine-Needles, \$10; Randolph,
Aux., \$17; Elmira, Aux., of
wh. \$25 const. L. M. Mrs. E.
J. Cleaves, \$54; Flushing,
Aux., \$17, Faith M. C., \$25.78;
Millville, Aux., \$13.25; Ly-
sander, Aux., \$30; Westmore-
land, Aux., \$15.50; Saratoga
Springs, M. C., \$15; Owego,
Aux., \$15; Warsaw, Aux.,
\$19.50, Star Band, \$3; Sid-
ney, Aux., \$16.25; Suspension
Bridge, Aux., \$18.02, Penny-
Gatherers, of wh. \$25 const.
L. M. Mrs. James Low, \$44;
New Haven, Aux., \$25; Lock-
port, Aux., \$25; Greene, Aux.,
\$12; Syracuse, Plymouth Ch.,
S. S., \$25, M. C., \$16; Napoli,
Aux., \$10; Kiantone, Aux.,
\$22; Spencerport, Aux., \$30,
S. S., \$30, \$1,059 80

Total, \$1,061 92

NEW JERSEY.

A Friend, \$50 00
Plainfield.—A Friend, 65

Total, \$50 65

ILLINOIS.

Chicago.—Union Park Ch.,
Boys' Miss'y Asso., \$7 35

Total, \$7 35

CALIFORNIA.

San Diego.—Merriam, Grace
and Clara Harwood, \$1 00

Total, \$1 00

MINNESOTA.

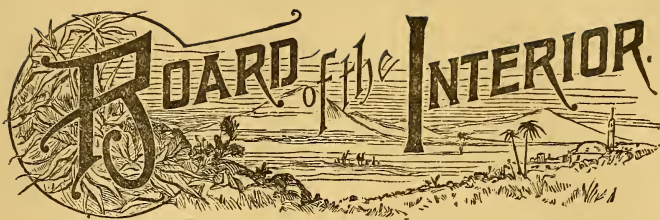
Glencoe.—Banana Club, \$25 00
Glyndon.—S. S., 2 00
Rochester.—Cong. S. S., 8 00

Total, \$35 00

General Funds, \$10,124 96
Leaflets, 21 82
Legacy, 100 00

Total, \$10,246 78

MISS HARRIET W. MAY,
Ass't Treas.



MEDICAL WORK IN BOMBAY.

The young ladies who are contributing to the medical work in Bombay, will be glad to see the following report from Miss Condict:—

DURING the time that Miss Jennie James and I have been connected with the work of the American Board, we have been pursuing much the same kind of work as before. The early morning hours, from seven to nine, are occupied with poorer native patients; a large share of them being Christians, who are connected with the various missions in Bombay. The rest of the day is filled with calls at the homes of patients too ill to come to us, as well as the paying patients among the Europeans and wealthy natives, who prefer having treatment at home. In the afternoon, from three to four, there are occasional calls from Europeans. The latter, and cooler, part of the day is generally filled by journeys to those patients who live at a distance, as the long rides can be better borne when the sun is low. Generally, on returning at seven or eight in the evening, there are more native patients waiting, so that it is a late hour before any quiet is found, and most of the time we are too weary to do anything more. Miss James spends some time each day in compounding or preparing medicines, and usually several hours each day in native homes, nursing and attending to their various wants. She is able to speak a little to them, and sing often to them in Hindustani. She also attends, once a week, the native women's sewing class, in Mrs. Hume's schools, and prepares their work for them. When we have a patient who is seriously ill, she often aids in night nursing.

Of late we have had, also, a few native patients come from a distance to stay with us for treatment. We have one room that we use for this purpose, and as fast as one set goes away, another is waiting to come. These are native Christian women. We are hoping that this miniature hospital ward will, by God's help and blessing, grow to larger proportions in time. Miss James has special care of such resident patients. It is wonderful what varied classes we meet,—Arabs, Parsees, Beni-Israelites, Mohammedans, Anglo-Indians, and Europeans,—from the highest to the lowest. Our time is divided among them.

CHINA.

BRIDGMAN SCHOOL.

FROM MISS ADA HAVEN.

OUR number continues about the same,—from twenty to twenty-five.

As the years go by we see a great change in the school; not so much in the numbers of those who attend, as in the *personnel* of the pupils. Instead of coming almost entirely from heathen homes, our girls now, almost without exception, are the children of Christian parents. This gives us more hope in our prayer, "The work of our hands establish Thou it." We look for still better things from the next generation. These bright little babies that are growing up—daughters of Peking schoolgirls and Tungcho native helpers—have a better start from the beginning than their parents, and already show it in their baby faces.

FROM MISS DAY, SOUTH AFRICA.

SCHOOL closed pleasantly the 13th of June. My classes in story of the Bible, grammar, and reading, did very well. The classes in geography were omitted, as school closed earlier than usual, in consequence of an accident which compelled Mr. Goodenough and his family to hasten to Durban. There was an entertainment at Jubilee Hall,—so named because it was built fifty years after the first missionaries came to Natal,—in the evening, when the boys sang songs, repeated texts of Scripture, and played games. A fitting close was the presentation of a Zulu Bible to Miss Dixon by the boys, with words of appreciation of her most faithful and efficient service of two years. She leaves us, amid universal regret, because of the poor health of her mother. . . .

This is a delightful morning. Natal winters are charming, especially when we have an occasional shower to counteract the unpleasant dryness, which often detracts somewhat from its perfection. This winter we have the benefit of late summer rains as well as winter showers. The thermometer records 58 degrees. One must be warmly dressed if not exercising,* but I am comfortable sitting by an open window, enjoying the beautiful view of hill and dale. My rooms are in the second story of the school-building; and looking east from my sitting-room window, I see, first, the house of Mr. Russell, who has charge of our Industrial Department; next comes the shop, where a goodly number of our school-

*The date of this letter is June 30th, which in Natal is near midwinter.

boys are usefully employed five hours a day during term-time. Several apprentices remain through vacation. A little farther on is our chapel; a pretty avenue of gum and locust trees connects the school-building with the chapel. Looking west from my bedroom window I see Jubilee Hall, Mr. Robbins' and Mr. Kilborn's houses, pleasantly located on higher ground, and within sight of the sea, which I just fail to see.

Mr. Russell and his family are a very important part of our little community, and his Industrial School is a most essential department of our Training School. It is also wonderfully convenient for us all to have Mr. Russell's assistance when anything in carpentry or the wagon-making line is needed. A willing and skillful artificer is a luxury of which we have long been deprived. Mr. R. also makes himself very useful in the pulpit at the station and surrounding villages.

As an aid in locating our South African mission, I would recommend the point where the 30th parallel of south latitude crosses the 31st meridian of east longitude. Durban, our seaport, is situated there. The American Board Almanac gives the direction and distance of each station from this point.*

Benguela, the seaport of West Central African Station, is not far from 13 degrees south and 13 degrees east; other stations of this mission also can be found in A. M. Almanac.

JAPAN.

LETTER FROM MISS SCUDDER.

THE people of Nagasaki, a neighboring city, are earnestly asking, or rather demanding, that missionaries should be sent to live among them. Here is a field to be entered at once, and I think it will not be long before urgent appeals will come from other places in the province, for lady missionaries to come and help, and teach the women.

Our pastor's wife, Mrs. Naruse, has been a great help. After her arrival she took charge of the women's meetings held in our house, teaching knitting and some fancy-work, and conducting the Bible lessons. Having a happy faculty for interesting the little ones, she took charge of the infant class in Sabbath-school. Quite a number of new women, some of them wives of officials, began to attend the women's meetings. After awhile the time distinctively for the prayer-meeting was lengthened; and a little

*For American Board Almanac, apply to C. E. Swett, 1 Somerset Street, Boston, inclosing 12 cents.

later this was separated from the work-meeting, and held at the church, which is a more central situation. The wisdom of this step was soon made apparent by increased numbers and interest. It was appointed with special reference to the girls from the Normal School, and at an hour on one of their weekly half-holidays. These girls come from different parts of the province, and are supported by Government during the four years of their course of study. In return, they pledge themselves to teach for a term of years in the Government schools in this province. Some months since, the gentleman who occupies the post of chief of schools in Echego, sent me a request to teach English in this school, and address the girls on the subject of American women. While I had no leisure to accept the former invitation, I agreed to go once a week and tell them something of the women of our own fair land. My teacher or one of the Christian women always went with me, and the head teacher of the school, a gentleman who understands English well, acted as interpreter. I had a wide subject, surely, and one with abundant opportunity to allude to Christianity. How I longed that the truth which has done so much for us in America might enter their hearts, and work out the same great blessings for them.

At our last communion season one person was received by letter, and seven upon confession of their faith. Among them was Mr. Abe—the man who has contributed his Boys' School as a foundation for a Christian college—and his wife, and after their own baptism they dedicated their two children to God in the same rite.

Our long-talked-of Girls' School has become an established fact, and has created some stir in the community. My brother has spoken, in his report, of its auspicious founding; also of opening day. As he has not told of the decorations on the latter occasion, I will describe them. The windows were festooned with evergreen, and the organ with wistaria, then in bloom—the work of the women of the church. (The flower clusters of the wistaria, by special care, are often grown to the length of five or six feet.) On the wall behind the speakers, in the form of a semi-circular arch, were the words in English, "God is our Helper," in large letters of gilt paper studded with silver stars, on a background of evergreen. Beneath this hung the Japanese National emblem,—the Rising Sun,—and beneath this the name of the school, the tracing of this being of colored flowers in a bed of white blossoms. The words, "God is our Helper," were also stamped on the cakes which were handed around to the guests after the exercises were over. It would have done your hearts good to see the noteworthy

assembly gathered, who listened intently to the speakers, who ably set before them the true purport of a Christian Girls' School.

After roll-call in the morning the whole school has a lesson in singing, my brother being the teacher. They are learning tunes from the hymn-book, and thus become familiar with hymns also. Singing over, the little girls assemble in an adjoining room, and are taught their Bible lesson by the pastor's wife, while the rest of the school is formed into a Bible class under care of the pastor, who is also president of the school. Already some of the girls have begun to attend church and the prayer-meeting, and the outlook is most hopeful.

NIIGATA.

Home Department.

STUDIES IN MISSIONARY HISTORY.

GLANCE AT THE WORK OF 1887.

Political: Have the changes in Bulgaria affected the missionary work? What difficulties in Micronesia through Spanish influence? What imperial proclamation in China favors missions? See *Missionary Herald* for 1887.

WORK OF THE AMERICAN BOARD.

What has been done for the Home for Missionary Children? How many children have enjoyed the benefit since its beginning?

How many missionaries has the Board in Spain? in Austria? How many new churches organized in *Mexico* the past year?

India contains what proportion of the world's population? What special opportunity for enlargement in the India missions?

What adverse circumstances in the *Turkish Empire* this year? Give a summary of the work of the press.

In *Japan*, how many young men in the Christian College have made profession of their faith within a year? What special opportunities in the line of education?

What rate of increase in Christian converts in *China* the last ten years? What trusted native preachers have died?

What new church organized in *Africa*? How many members? At what points are re-enforcements called for?

See Annual Survey of the Work of A. B. C. F. M.

WOMAN'S BOARD OF MISSIONS.

At what points are young ladies called for in the last Annual Report? How many have been sent during this year as reported in *Life and Light*?

What says the last annual report of the religious life in the Girls' School at Van? At Bitlis? At Harpoot? At Madura and Battalagundu.

What strange new work came to Mrs. Winsor in Bombay? Give an account of the schools under the care of this Board. See *Life and Light*, June.

Give a *resumé* of the foreign work, *Life and Light*, September.

What response was made by the Woman's Boards to the Appeal from Japan?

What is needed to help *Life and Light* to a proper basis?

WOMAN'S BOARD OF THE INTERIOR.

How many missionaries sent during the past year? To what points?

Have the receipts increased or diminished? Which States have increased their contributions? At what points have there been special religious interest the past year?

Where are reinforcements called for now?

Which States have increased the number of auxiliary societies? How is it with the work of the young ladies?

Give brief review of the work in India; in Japan; in Africa; in Turkey.

What needs to be done for Mission Studies? See last Annual Report, just issued, for answers to the above questions.

WOMAN'S BOARD OF THE PACIFIC.

How is the Young Ladies' Branch prospering?

What farewell meetings, and other meetings, have increased the interest in the work?

What missionaries do they support? See *Life and Light*, 1887.

MISSIONARIES OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MEXICO.

<i>Name.</i>	<i>Station.</i>	<i>From.</i>
*Miss Belle M. Haskins	Guadalajara . .	Kansas.
Mrs. Harriet J. Crawford (daughter of Rev. A. Sturges)	Hermosillo . .	Micronesia.

MICRONESIA.

*Miss Lillie S. Cathcart	Kusaie . . .	Minnesota.
Miss Estelle Fletcher	Ponape . . .	Illinois.
Miss Kate Ingersoll, M.D. . . .	Ponape . . .	Kansas.

JAPAN.

<i>Name.</i>	<i>Station.</i>	<i>From.</i>
Miss Julia E. Dudley	Kobe	Illinois.
Miss Martha J. Barrows	Kobe	Vermont.
Miss Emily M. Brown	Kobe	Minnesota.
Miss Susan A. Searle	Kobe	Michigan.
Mrs. Ann E. Gulick	Kumamoto	Hawaii.
Miss Catherine S. Scudder	Niigata	Illinois.
Miss Mary Poole	Osaka	Illinois.
Miss Nellie Wainwright	Kyoto	Nebraska.
Miss Almona Gill	Kyoto	Ohio.
Mrs. Sarah C. Buckley, M.D.	Kyoto	Michigan.
Miss Mathilde Meyer	Sendai	Wisconsin.
Mrs. Eliza C. Kendall	Sendai	Wisconsin.
Miss Annie L. Howe	Kobe	Illinois.

CHINA.

Miss Naomi Diamant	Kalgan	New Jersey.
Miss Virginia C. Murdock, M.D.	Kalgan	Ohio.
Miss Jennie C. Chapin	Peking	Illinois.
Miss Ada Haven	Peking	Illinois.
Miss Jennie G. Evans	Tungcho	New Hampshire.
Mrs. Sarah B. Goodwich	Tungcho	Wisconsin.
Mrs. Emma J. Smith	Shantung	Illinois.
Mrs. Flora Hale Pierson	Paotingfu	Illinois.
Miss Ella J. Newton	Foochow	
Miss Luella Miner	Paotingfu	Ohio.
Miss Grace Wyckoff	Pang Chuang	Illinois.
Miss Gertrude Wyckoff	Pang Chuang	Illinois.

INDIA.

Mrs. Elizabeth D. Harding	Maratha	India.
Miss Eva M. Swift	Madura	Texas.
Miss Anna L. Millard	Bombay	Minnesota.
Miss Emily Bissell	Ahmednagar	India.
Miss Carrie S. Bell	Madura	Indiana.
Miss H. A. Houston	Madura	Iowa.
Mrs. Minnie B. Hastings	Ceylon	Ohio.

TURKEY.

Miss Mary P. Wright	Marsovan	Kansas.
Mrs. Josephine L. Coffing	Hadjin	Ohio.
*Miss Charlotte D. Spencer	Hadjin	Michigan.
Miss Laura Tucker	Adana	Missouri.
Miss Lizzie S. Webb	Adana	Illinois.
Mrs. Mary E. Barnum	Harpoote	Constantinople.
Miss E. T. Maltbie	Samokov	Ohio.
Mrs. C. W. Riggs	Aintab	Turkey.
Miss Clara D. Lawrence	Smyrna	Ohio.
Miss M. G. Nutting	Mardin	Wisconsin.
Miss H. M. Dewey	Mardin	Minnesota.
Miss A. D. Graham	Aintab	Canada.
Miss Jane C. Smith	Marsovan	Turkey.
Miss Corinna Shattuck	Marash	Kentucky.
Miss Mary M. Patrick	Constantinople	Iowa.

AFRICA.

Miss Laura A. Day	Adams	Vermont.
Mrs. A. T. Wilder	Umtwalume	
Miss Kate Houseman	Umzumbi	Ohio.
Mrs. Bertha D. Stover	Bailunda	Illinois.
Miss Sarah Bell	Bailunda	Ireland.
Miss Nancy Jones	East Africa	Tennessee.
Miss Abi L. Preston, M.D.	Not assigned	Iowa.
Miss Lenore Donaghho	Not assigned	Illinois.

* At home.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPT. 15 TO OCT. 22, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Aurora*, New Eng. Ch., 57; *Amboy*, 50; *Ashkum*, 1.83; *Atkinson*, 10; *Bowensburg*, 7.50; *Canton*, 32; *Champaign*, 10; *Clifton*, 4; *Chicago*, First Ch., 267, New Eng. Ch., 55, South Ch., 139.95, Grace Ch., 9.10, Western Ave. Ch., 20.30, Plymouth Ch., 182.39, Bethany Ch., 3.45, Leavitt St. Ch., 12.29, Lincoln Park Ch., 14.80, Oakley Ave. Ch., 18.30, Millard Ave. Ch., 50; *Chesterfield*, 6.25; *Du Rue*, 3.60; *Danvers*, 18; *Earlville*, 2.58; *Englewood*, 33.37; *Evans-ton*, 133.75; *Elgin*, 37.53; *Farmington*, 32.40; *Forrest*, 6.60; *Galesburg*, First Ch. of Christ, 37.50; *Glencoe*, 60.30; *Granville*, 7.70; *Griggsville*, 50; *Geneseo*, The Zenana, 10; *Greenville*, 7.55; *Hamilton*, 3.70; *Hinsdale*, 30.25; *Ivanhoe*, 6; *Jacksonville*, 17; *Joy Prairie*, 40; *Kenwood*, 35.95; *La Grange*, 10; *Lawn Ridge*, 13.30; *Lombard*, 22; *La Harpe*, 7.06; *Lake View*, Ch. of the Redeemer, 19.85; *La Moille*, 10.85; *Moline*, 8.75; *Marseilles*, 13; *Minooka*, F. L. Stratton, 5; *Melvin*, 2.86; *Maywood*, 10; *McLean*, 5; *Naperville*, 12.50; *Ottawa*, 35; *Oak Park*, 44.65; *Oneida*, 8.75; *Ontario*, 15; *Onarga*, Second Ch., 5.85; *Providence*, 30; *Paxton*, 13.70; *Peoria*, 77.35; *Park Ridge*, 2.50; *Payson*, 21; *Plymouth*, 5; *Rockford*, First Ch., 52.84, Second Ch., 82.50; *Ravenswood*, 13; *Sandwich*, 25.55; *Sheffield*, 12.85; *Stark*, 5.10; *Stillman Valley*, 17.49; *Sterling*, 9.25; *Sycamore*, 6.50; *Toulon*, 20; *Thawville*, 3; *Wauponsie Grove*, 8; *Waverly*, 22.90; *Wataga*, 5.40; *Waukegan*, 23; *Wilmette*, 14.70; *Winnetka*, 13.50; *Washington Heights*, 6; *Wythe*, 10, 2,275 49

JUNIOR: *Ashkum*, 1.36; *Batavia*, 20; *Canton*, 14.27; *Chicago*, First Ch., 27, South Ch., 70, Western Ave. Ch., 27.76,

Plymouth Ch., 95, *Bethany Ch.*, 30, *Union Park Ch.*, 37; *Englewood*, 5; *Evanston*, 20.20; *Elgin*, 26; *Hamilton*, Yoke-Fellows' Band, 1.30; *Kenwood*, 7.05; *Ottawa*, 66.50; *Peoria*, 36; *Port Byron*, 8.96; *Payson*, Cheerful Workers, 23.55; *Rockford*, First Ch., 16.47, Second Ch., 11.15; *Wilmette*, 8, 552 57

JUVENILE: *Ashkum*, Buds of Promise, 57 cts.; *Champaign*, Children's Aid Soc., 20; *Chicago*, South Ch., 7, Leavitt St. Ch., Beacon Lights, 18, Lincoln Park Ch., Lamplighters, 20.60, Union Park Ch., 50, Oakley Ave. Ch., Cheerful Workers, 10.05; *Danvers*, Busy Bees, 6; *Englewood*, King's Children, 17; *Elgin*, 15; *Galesburg*, First Ch. of Christ, 6.34; *Gridley*, Busy Bees, 7.50; *Granville*, 13.50; *Griggsville*, Wm. Star Memorial, 15; *Illini*, 8.50; *Marseilles*, Helping Hands, 12; *Maywood*, 2.50; *Oak Park*, Torch-Bearers, 19.05; *Paxton*, 5; *Peoria*, Mission Builders, 31; *Rockford*, Second Ch., Sunshine Band, 33.42; *Sandwich*, Lamplighters, 3.83; *Wilmette*, Busy Bees, 27.06, 348 92

THANK-OFFERINGS: *Batavia*, Y. P. S., 5; *Champaign*, 16; *Chenoo*, 80 cts.; *Chicago*, New Eng. Ch., 37, Western Ave. Ch., 25, Y. L. S., 2.25, Star Soc., 1.62, Plymouth Ch., 140.23, Bethany Ch., 20.45, Leavitt St. Ch., 15.26, Lincoln Park Ch., Lamplighters, 8.16; *Danvers*, 17; *Evanston*, 72.45, Y. P. S., 17.05; *Elgin*, 18.22; *Galesburg*, 43.50; *Garden Prairie*, 2.25; *Granville*, 30; *Hinsdale*, 34; *Illini*, 15.30; *Joy Prairie*, 20; *Lawn Ridge*, 5.45; *La Harpe*, 2.50; *Lake View*, Ch. of the Redeemer, 14.03; *Moline*, 11.15; *Marseilles*, 25; *Naperville*, 3.15; *Oak Park*, 34.35; *Oneida*, 3.46; *Ontario*, 4; *Plainfield*, 2.50; *Providence*, 28.63, Gospel Messengers, 2.21, Workers and Gleaners, 8.54; *Pax-*

<i>ton</i> , 42.55; <i>Peoria</i> , 33.75; <i>Payson</i> , 40; <i>Rockford</i> , First Ch., 20.90, Second Ch., add'l, 25.90, Y. L. S., 14.85; <i>Rantoul</i> , 5; <i>Sandwich</i> , 22; <i>Sheffield</i> , 12.35; <i>Stark</i> , 2.82; <i>Stillman Valley</i> , 25; <i>Sterling</i> , Mrs. M. A. M., 5; <i>Sycamore</i> , 19; <i>Toulon</i> , of wh. 31 cts. from Esther Burge, 18.75; <i>Udina</i> , 6.50; <i>Wauponsie Grove</i> , 9.50; <i>Waverly</i> , 22.40; <i>Wataga</i> , 3.10; <i>Wilmette</i> , 12.30; <i>Winnetka</i> , 33.75; <i>Winnebago</i> , 4.30,	1,066 23
Total,	4,243 21

SUPPLEMENTAL.

<i>Aurora</i> , First Ch., 52.73; <i>Batavia</i> , 21.50; <i>Crescent City</i> , 10; <i>Chicago</i> , New Eng. Ch., 132; <i>Un. Park Ch.</i> , 307.54; <i>Crete</i> , Mrs. E. M. Porter, 1.08; <i>Crystal Lake</i> , 20; <i>Downer's Grove</i> , 2.05; <i>Elgin</i> , Prospect St. Ch., A Friend, 25; <i>Huntley</i> , 10; <i>Illini</i> , 15.50; <i>Lyonsville</i> , 26.50; <i>Oak Park</i> , 71.40; <i>South Park Ch.</i> , 10,	705 30
JUNIOR: <i>Chicago</i> , Y. L. Soc., <i>Union Park Ch.</i> , 7, <i>Lincoln Park Ch.</i> , 95, <i>First Ch.</i> , 32; <i>Huntley</i> , the Harvesters, 8.62; <i>Galesburg</i> , Knox Sem., Miss. Circle, 50; <i>First Ch. of Christ</i> , 10; <i>Ontario</i> , Willing Workers, 20,	222 62
JUVENILE: <i>Aurora</i> , New Eng. Ch., <i>Little Thumbs</i> , 8.50; <i>Geneseo</i> , Busy Workers, 25; <i>Ottawa</i> , Willing Workers, 16.75,	50 25
THANK-OFFERING.— <i>Crystal Lake</i> , 15; <i>Huntley</i> , 6.50,	21 50
Total,	999 67

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>East Gilead</i> , 3; <i>Elkhart</i> , 36; <i>Fort Wayne</i> , 11.66; <i>Fremont</i> , 5.25; <i>Hebron</i> , 5; <i>Hobart</i> , 5; <i>Indianapolis</i> , Mayflower Ch., 25; <i>Kokomo</i> , 22.50; <i>Liber</i> , 3.50; <i>Maxville</i> , 10; <i>Michigan City</i> , 29.16; <i>Terre Haute</i> , 37.95; <i>West Chester</i> , 1,	195 02
JUNIOR: <i>Indianapolis</i> , Mayflower, Y. L., 3.71; <i>Michigan City</i> , Mosaics, 2; <i>Terre Haute</i> , Opportunity Club, 19.92; thank-off., 20.45; <i>Coral Workers</i> , 10.04,	56 12
JUVENILE: <i>Michigan City</i> , Miss'y Helpers, 1.84; <i>Terre Haute</i> , Juv. Soc., 14.34,	26 18

THANK-OFFERING.— <i>Indianapolis</i> , Mayflower Ch., 16; <i>Terre Haute</i> , 2; love-off., 25,	61 45
SUNDAY-SCHOOLS: <i>Fremont</i> , 1.50,	1 50
	340 27

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Anamosa</i> , 24.85; <i>Ames</i> , 9; <i>Atlantic</i> , 7; <i>Alden</i> , 2.85; <i>Belle Plain</i> , 60; <i>Bellevue</i> , Mrs. D. M. Breckenridge, 3; <i>Big Rock</i> , 7.10; <i>Creston</i> , 19.00, <i>Pilgrim Ch.</i> , 10; <i>Council Bluffs</i> , 27.32; <i>Chester Centre</i> , 11.68; <i>Cherokee</i> , 32.50; <i>Des Moines</i> , North Park Ch., 12.50, <i>Plymouth Ch.</i> , 89.73, <i>Pilgrim Ch.</i> , 8.50; <i>Davenport</i> , 27.95; <i>Dubuque</i> , 55.50; <i>Decorah</i> , 20; <i>Cedar Falls</i> , 3.75; <i>Fairfax</i> , 3.50; <i>Green Mountain</i> , Aux., 13.30, <i>Miss M. Rice</i> , 5; <i>Garden Prairie</i> , 2.27; <i>Glenwood</i> , 11.35; <i>Genoa Bluffs</i> , 1.42; <i>Grinnell</i> , 53.26; <i>Harlan</i> , 10.11; <i>Iowa City</i> , 11.00; <i>Keosauqua</i> , Mrs. P. Valentine, 2; <i>Lyons</i> , 50; <i>Le Mars</i> , 8.84; <i>Magnolia</i> , 3.40; <i>Miles</i> , 10; <i>Muscataine</i> , 2; <i>Mt. Pleasant</i> , 37.63; <i>Mason City</i> , 18.34; <i>McGregor</i> , 6.15; <i>Newton</i> , 6; <i>New Hampton</i> , 10.60; <i>Ottumwa</i> , 12.25; <i>Ogden</i> , 25; <i>Oskaloosa</i> , 42.61; <i>Preston</i> , 5; <i>Polk City</i> , 5.25; <i>Quasqueton</i> , 4.48; <i>Red Oak</i> , 10; <i>Rockford</i> , 6.56; <i>Stuart</i> , 10; <i>Shenandoah</i> , 15; <i>Sabula</i> , 8; <i>Traer</i> , 50; <i>Waverly</i> , 10; <i>Waucoma</i> , 18; <i>El-dora</i> , 13.52,	874 67
JUNIOR: <i>Anamosa</i> , 15; <i>Des Moines</i> , <i>Plymouth Rock Soc.</i> , 50, <i>No. Park Soc.</i> , 5; <i>Durant</i> , 5; <i>Dubuque</i> , 31.35; <i>Cedar Rapids</i> , 15; <i>Clay</i> , 5; <i>Lyons</i> , 6.36; <i>Ottumwa</i> , 5; <i>Webster City</i> , 5,	142 71
JUVENILE: <i>Anamosa</i> , <i>Little Light-Bearers</i> , 4.70, S. S., 4.64; <i>Des Moines</i> , <i>Plymouth S. S.</i> , 34.45; <i>Durant</i> , <i>Willing Workers</i> , 8, S. S., 11; <i>Decorah</i> , S. S., 10; <i>Green Mountain</i> , 1.05; <i>Grinnell</i> , <i>Busy Bees</i> , <i>West Branch</i> , 2.33; <i>Marshalltown</i> , <i>Busy Bees</i> , 10; <i>Mt. Pleasant</i> , S. S., 3.42; <i>Newton</i> , <i>Buds of Promise</i> , 5.28; <i>Rock Rapids</i> , <i>Mission'y Rills</i> , 10; <i>Postville</i> , 6.01,	110 88
THANK-OFFERING: <i>Ames</i> , 5; <i>Atlantic</i> , 3.75; <i>Big Rock</i> , 6.25; <i>Belle Plain</i> , 3.31; <i>Clinton</i> , 15.05; <i>Charles City</i> , 10; <i>Davenport</i> , 5; <i>Des Moines</i> , <i>Plymouth Ch.</i> , 17, <i>Juniors</i> , 9.25; <i>Green Moun-</i>	

<i>tain</i> , 1; <i>Harlan</i> , 1.10; <i>Magno-</i> <i>lia</i> , 60 cts.; <i>Miles</i> , 5; <i>Marshall-</i> <i>town</i> , 6.55; <i>Muscatine</i> , 5; <i>Le</i> <i>Mars</i> , 10.55; <i>Sabula</i> , 2,	106 41
	1,234 67

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>At-</i> <i>chison</i> , 7.50; <i>Blue Rapids</i> , 6; <i>Carbondale</i> , 5; <i>Clay Center</i> , A Friend, 3; <i>Emporia</i> , 10; <i>Eureka</i> , 10, thank-off., 7.50; <i>Fowler</i> , 2.75; <i>Hiawatha</i> , 5; <i>Leavenworth</i> , 37.26; <i>Manhat-</i> <i>tan</i> , 56; <i>Newton</i> , 2.50; <i>Ottawa</i> , 25.61; <i>Oneida</i> , 7.50; <i>Sterling</i> , 12.31; <i>Seneca</i> , 1; <i>Stockton</i> , 2.60; <i>Sedgwick</i> , 5; <i>Topeka</i> , 47; <i>Wabaunsee</i> , 10; <i>Wyan-</i> <i>dotte</i> , 35.50,	298 03
JUNIOR: <i>Hiawatha</i> , 1; <i>Ottawa</i> , Y. P. S. C. E., 5.58; <i>Sabetha</i> , 25,	
JUVENILE: <i>Blue Rapids</i> , 2; <i>Carbondale</i> , 2; <i>Dunlap</i> , 3.37; <i>Hiawatha</i> , 1.50; <i>Ottawa</i> , 5; <i>Sterling</i> , Busy Bees, .760,	21 87
Morning Star,	40
Total,	351 48

SUPPLEMENTAL.

BRANCH.— <i>Auburn</i> , 5; <i>Bluff</i> <i>Creek</i> , 2; <i>Dover</i> , 5; <i>Ft. Scott</i> , 6; <i>Mt. Ayr</i> , 1.70; <i>Sterling</i> , 10; <i>Topeka</i> , 25,	54 70
Less expenses,	70
Total,	54 00

MICHIGAN.

BRANCH.—Mrs. Chas. E. Fox, of Detroit, Treas. <i>Ann</i> <i>Arbor</i> , of wh. 95 is thank-off., 118.65; <i>Armada</i> , 28.50; <i>Ceres-</i> <i>co</i> , 7; <i>Chelsea</i> , 15.40, Church's Corners, of wh. 24.16 is thank-off., 39.76; <i>Covert</i> , 10; <i>Clinton</i> , 23; <i>Detroit</i> , First Ch., 104.13, Trumbull Ave., of wh. 5 is thank-off., 25; <i>Douglas</i> , thank-off., 16.20; <i>East Sagi-</i> <i>naw</i> , 100; <i>Flint</i> , of wh., 10.21 is thank-off., 34.51; <i>Grass</i> <i>Lake</i> , thank-off., 10; <i>Jackson</i> , 160; <i>Lansing</i> , of wh. 10.25 is thank-off., 43.80; <i>Litchfield</i> , 15; <i>Ludington</i> , 12; <i>Manistee</i> , 32.85; <i>North Adams</i> , 10; <i>Olivet</i> , of wh. 33.90 is thank- off., 43.92; <i>Oxford</i> , 2; <i>Pontiac</i> , 9.83; <i>Port Huron</i> , 45; <i>Reed</i> <i>City</i> , thank-off., 7; <i>Richmond</i> , 8; <i>Salem</i> , thank-off., 2; <i>Sand-</i> <i>stone</i> , of wh. 11.23 is thank- off., 17.98; <i>Stanton</i> , 35; <i>South</i>	

<i>Haven</i> , 5; <i>St. Clair</i> , 25; <i>Traverse City</i> , 25; <i>Three</i> <i>Oaks</i> , of wh. 17.60 is thank- off., 22.45; <i>Vermontville</i> , of wh., 6 is thank-off., 34.08; <i>Victor</i> , thank-off., 7.32; <i>Watervliet</i> , 6.22; <i>Whittaker</i> , of wh. 9.44 is thank-off., 16.24; <i>Ypsilanti</i> , of wh. 15.15 is thank-off., 30.50,	1,148 34
JUNIOR: <i>Detroit</i> , First Ch., 135; <i>Owosso</i> , of wh. 2 is thank-off., 27; <i>Ypsilanti</i> , Y. P. Soc., 12,	174 00
JUVENILE: <i>Armada</i> , Cheerful Workers, 5; <i>Calumet</i> , Help- ing Hand Soc., 25; <i>Detroit</i> , First, Sunbeam Band and Opportunity Club, 70, Trum- bull Ave. Ch., Shining Lights, 20; <i>Douglas</i> , Light- Bearers, 1.60; <i>Greenville</i> , Morning Star Mission Band, 3.72; <i>St. Johns</i> , Cheerful Givers, 10; <i>Three Oaks</i> , King's Volunteers, 66 cts.; <i>Whittaker</i> , Look-Up Legion, 3.76,	139 74
SUNDAY-SCHOOLS: <i>Pine Grove</i> , 55 cts.; <i>So. Haven</i> , 12.24,	12 79
Total,	1,474 87

SUPPLEMENTAL.

Receipts, (See items next month.)	480 33
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MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Lake-</i> <i>land</i> , 3; <i>Mankato</i> , 12; <i>Minne-</i> <i>apolis</i> , Fifth Ave. Ch., 1, First Ch., 30, Mayflower Ch., 1.75, Plymouth Ch., one of Miss Gray's class, 15, Union Ch., 5, Mrs. J. E. Bradley, 10; <i>Northfield</i> , 9.70; <i>St. Anthony</i> <i>Park</i> , 25; <i>Sauk Center</i> , 2.23; <i>Winona</i> , 85.38,	200 06
JUNIOR: <i>Mankato</i> , Missionary Garden, 14.08; <i>Northfield</i> , C. College Aux., 15,	
JUVENILE: <i>Minneapolis</i> , Pil- grim, Miss. Band, 2.75, Plym- outh S. S., 50; <i>Owatonna</i> , Merry Hearts, 3; <i>Stillwater</i> , Little Gleaners, 2.61,	58 36
	287 50
Less expenses,	2 00
Total,	285 50

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 15.50; <i>Breckenridge</i> , 13.60; <i>Brook-</i> <i>field</i> , 12; <i>Kidder</i> , 2.80; <i>Pierce</i>	

<i>City</i> , 15; <i>St. Joseph</i> , 13.80; <i>St. Louis</i> , Pilgrim Ch., 80, Fifth Cong. Ch., 9.02; <i>Webster Groves</i> , 25; <i>Vinita</i> , Ind. Ter., 20,	206 72
JUNIOR: <i>Y. L. Soc.</i> , Pilgrim Ch., <i>St. Louis</i> , 68.75; <i>Springfield</i> , Cen'l Ch., <i>Y. L. Soc.</i> , 35; <i>King's Messengers of First Ch.</i> , 50; <i>Hyde Park Gleaners</i> , <i>St. Louis</i> , 15.45,	169 20
JUVENILE: <i>Breckenridge</i> , 5; <i>Brookfield</i> , 2; <i>St. Louis</i> , <i>Hyde Park</i> , 50 cts., Pilgrim Workers, 15,	22 50
FOR ADANA SCHOOL-BUILDING.— <i>Breckenridge</i> , 4.60; <i>Cameron</i> , 5; <i>Lebanon</i> , 15; <i>St. Louis</i> , First Ch., 16.50, <i>Y. L. Soc.</i> , 10, Pilgrim Ch., 100, Pilgrim Workers, 3.57, <i>Hyde Park Gleaners</i> , 10.43, <i>Miss Brown</i> , 2,	167 10
Total,	565 52

NEBRASKA.

WOMAN'S MISSIONARY ASSOCIATION.— <i>Mrs. Geo. W. Hall</i> , of <i>Omaha</i> , Treas. <i>Ashland</i> , 20; <i>Aurora</i> , 3; <i>Albion</i> , 2.45; <i>Clay Centre</i> , 4; <i>Clarks</i> , 7.10; <i>Crete</i> , 11; <i>Dover</i> , 2; <i>Exeter</i> , 15.50; <i>Fontanelle</i> , 1; <i>Fairfield</i> , 25; <i>Genoa</i> , 6.50; <i>Gloversville</i> , 50 cts.; <i>Hastings</i> , 8.15; <i>Harvard</i> , 5.50; <i>Irvington</i> , 12; <i>Lincoln</i> , 11.25; <i>Norfolk</i> , 4; <i>Omaha</i> , First Cong. Ch., 69.75, <i>St. Mary's</i> , 29.75, thank-off., 17.50, <i>Hillside Aux.</i> , 15; <i>Syracuse</i> , thank-off., 1.25; <i>Talmage</i> , 5; <i>Wisner</i> , 2.15; <i>Weeping Water</i> , 5; <i>Waverly</i> , thank-off., 1.55,	286 26
JUNIOR: <i>Crete</i> , <i>Doane College Soc.</i> , 7.75; <i>Franklin</i> , 1; <i>Omaha</i> , <i>St. Mary's Y. P. S. C. E.</i> , 12.05,	20 80
JUVENILE: <i>Ashland</i> , Miss, 3; <i>David City</i> , <i>Susie Oakey</i> , 50 cts.; <i>Exeter</i> , 9; <i>Gloversville</i> , 1.25; <i>Norfolk</i> , 8.75; <i>Omaha</i> , <i>St. Mary's S. S.</i> , 23.96,	46 46
<i>Lincoln</i> , <i>Y. L.</i> ,	353 52
Total,	383 52

OHIO.

BRANCH.— <i>Mrs. Geo. H. Ely</i> , of <i>Elyria</i> , Treas. <i>Ashtabula</i> , 14; <i>Andover</i> , 20; <i>Atwater</i> , 18; <i>Belpre</i> , 22; <i>Berca</i> , 15; <i>Bristolville</i> , 10; <i>Brooklyn</i> , 23.29; <i>Claridon</i> , 10; <i>Clarksfield</i> , 9; <i>Cleveland</i> , First Ch., 10; <i>Columbus</i> , High St. Ch., 27.30;	
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<i>Conneaut</i> , 16.25; <i>Coolville</i> , 5.65; <i>Corry, Pa.</i> , 5; <i>Cortland</i> , 15.50; <i>Elyria</i> , 20.50; <i>Freedom</i> , 1; <i>Geneva</i> , 24.75; <i>Glendower</i> , 13.20; <i>Harmar</i> , 83; <i>Hudson</i> , 28.75; <i>Jefferson</i> , 20.75; <i>Johnson</i> , 3.25; <i>Kinsman</i> , 36; <i>Kelloggsville</i> , 8; <i>Lindenville</i> , 25; <i>Madison</i> , 7.25; <i>Mansfield</i> , 55.26; <i>Mantua</i> , 2.50; <i>Marietta</i> , First Ch., 53; <i>Marysville</i> , 14; <i>Medina</i> , 16; <i>Mt. Vernon</i> , 19.25; <i>Newark</i> , <i>Plymouth Ch.</i> , 10; <i>North Bloomfield</i> , 8; <i>Oberlin</i> , 119; <i>Painesville</i> , 36.33; <i>Richfield</i> , Aux., 20, <i>J. A. McK.</i> , 25; <i>Ruggles</i> , 12.50; <i>Springfield</i> , 5.50; <i>Unionville</i> , 1.09; <i>Wauseon</i> , 24.87; <i>Wellington</i> , 35; <i>West Williamsfield</i> , 6.84,	956 58
JUNIOR: <i>Allegheny, Pa.</i> , <i>Plymouth Ch.</i> , <i>Y. P. M. S.</i> , 5; <i>Brooklyn, Y. P. M. C.</i> , 12.25; <i>Burton</i> , <i>Y. L. S.</i> , 5; <i>Cleveland</i> , First Ch., <i>Y. P. S. C. E.</i> , 10.83; <i>Geneva</i> , <i>Y. L. S.</i> , 10; <i>Harmar</i> , <i>Y. P. S. C. E.</i> , 10; <i>Hudson</i> , <i>Y. L. M. S.</i> , 29; <i>Marietta</i> , First Ch., <i>Y. L. S.</i> , 20.35; <i>Mt. Vernon</i> , <i>Y. L. S.</i> , 25,	118 43
JUVENILE: <i>Berea</i> , <i>Girls' M. B.</i> , 5; <i>Brooklyn</i> , <i>Waste Not Soc.</i> , 4.87; <i>Conneaut</i> , <i>M. B.</i> , 5.20; <i>Cortland</i> , <i>Laurel Band</i> , 4.21; <i>Harmar</i> , <i>Y. P. M. S.</i> , 15; <i>Medina</i> , <i>Girls' M. B.</i> , 20 cts.; <i>Mt. Vernon</i> , <i>Willing Workers</i> , 3; <i>Richfield</i> , <i>Cheerful Workers</i> , 1.50, <i>Jenny</i> , <i>Lucy</i> , and <i>Earl Mackey</i> , 50 cts.; <i>Steubenville</i> , <i>M. C.</i> , 3.50,	42 98
SUNDAY-SCHOOLS: <i>Wellington</i> , 10; <i>Windham</i> , 4,	14 00
THANK-OFFERINGS.— <i>Brooklyn</i> , 4; <i>Burton</i> , 9.11; <i>Elyria</i> , 50, <i>Y. L. S.</i> , 4.80; <i>Geneva</i> , 12.25; <i>Hudson</i> , 10.48; <i>Marietta</i> , First Ch., 17; <i>Springfield</i> , 3.50; <i>Unionville</i> , 7.81; <i>Wellington</i> , 55,	173 95
FAMINE FUND.— <i>Mansfield</i> , 25,	25 00
Total,	1,330 94

SUPPLEMENTAL.

BRANCH.— <i>Burton</i> , A Friend, 10; <i>Ceredo</i> , <i>West Va.</i> , 4.50; <i>Chardon</i> , 3.27; <i>Cleveland</i> , First Ch., 22; <i>North Monroe</i> , 7.50; <i>Toledo</i> , Central Ch., 12; <i>Wakeman</i> , 11.40; <i>West Andover</i> , 4.74,	75 41
JUNIOR: <i>Cleveland</i> , First Ch., <i>Y. P. S. C. E.</i> ,	5 70
JUVENILE: <i>Cleveland</i> , First Ch., <i>Dew-Drops</i> , 3; <i>Medina</i> , <i>Boys' M. B.</i> , 3,	6 00

SUNDAY-SCHOOLS: <i>Kelley's Island</i> , for Morning Star,	5 70
THANK-OFFERINGS: <i>Bellevue</i> , 13.05; <i>Wakeman</i> , 24,	37 05
Total,	129 86

NEW YORK.

<i>Riverhead</i> , S. S.,	8 90
Total,	8 90

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Harwood</i> , 6.70; <i>Jamestown</i> , Mrs. M. S. Wells, 5,	11 00
Total,	11 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Iroquois</i> , 2.50; <i>Sioux Falls</i> , 30; <i>Yankton</i> , 22.06,	54 56
JUNIOR: <i>Vermillion</i> , Bridge Builders, 5, M. Band, 5,	10 00
Total,	64 56

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of Pueblo, Col., Treas. <i>Boulder</i> , 25; <i>Cheyenne</i> , 75; <i>Colo. Springs</i> , 25; <i>Denver</i> , Collection, 12.59, West Ch., 16; <i>Greeley</i> , 23; <i>Longmont</i> , 15.25, Coll. for Miss Brooks, 11.75; <i>Pueblo</i> , 70 cts.,	192 54
JUVENILE: <i>Longmont</i> , S. S., 5.80; <i>Highland Lake</i> , S. S., 14.04,	19 84
Total,	212 38
Collected by Miss Brooks,	36 20
Total,	248 58

MISCELLANEOUS.

Sale of leaflets, 17.17; of envelopes, 3.05	20 22
Total,	20 22

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Appleton</i> , 34.80; <i>Burlington</i> , 5.68; <i>Bloomer</i> , 3.40; <i>Blake's Prairie</i> , 8.00; <i>Beloit</i> , First Ch., 13;	
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<i>Columbus</i> , 18; <i>Eau Claire</i> , 25; <i>Genesee</i> , 7; <i>Lake Mills</i> , 5; <i>Leeds</i> , 8; <i>Milwaukee</i> , Pilgrim, 10.38; <i>Rosendale</i> , 12.05; <i>Ripon</i> , 18; <i>Shopiere</i> , 1; <i>Whitewater</i> , 29.04,	198 35
JUNIOR: <i>Racine</i> , King's Young Daughters,	6 00
JUVENILE: <i>Appleton</i> , M. Band,	15 36
Less expenses,	219 71
Total,	3 69
Total,	216 02

<i>Arena</i> , 8; <i>Racine</i> , 32.75; <i>Roberts</i> , 10; <i>Waukesha</i> , 24.48; <i>Whitewater</i> , 6,	81 23
Less expenses,	1 62
Total,	79 61

SUPPLEMENTAL.

BRANCH.— <i>Appleton</i> , 12; <i>British Hollow</i> , 5; <i>Bloomington</i> , 5; <i>Emerald Grove</i> , 3.36; <i>Fulton</i> , 10; <i>Hayward</i> , 18.93; <i>Madison</i> , 5.98; <i>Oconomowoc</i> , 13; <i>Peshtigo</i> , 12.60; <i>Potosi</i> , 3.30; <i>Plymouth</i> , 2.50; <i>Racine</i> , 30.45; <i>Viroqua</i> , 2.35; <i>Waupun</i> , 5; <i>Whitewater</i> , 2; <i>Wisconsin Ladies in Convention</i> , 17,	148 47
JUNIOR: <i>Brandon</i> , 10; <i>Evansville</i> , 5; <i>Green Bay</i> , 10; <i>Janesville</i> , 6.25; <i>La Crosse</i> , 38.50; <i>Milwaukee</i> , Gr. Ave. Ch., 25; <i>Oconomowoc</i> , 5,	99 75
JUVENILE: <i>Bloomington</i> , Busy Badgers, 5; <i>Brodhead</i> , S. S., 1.30; <i>Fox Lake</i> , Juvenile Bank, 1.58; <i>Green Bay</i> , Babies' Aid Society, 5; <i>Milwaukee</i> , Gr. Ave. Ch., C. M. B., 33; <i>Racine</i> , Pansy Soc., 5,	50 88
Less expenses,	299 10
Total,	15 12
Total,	283 98

ADDITIONAL: <i>Green Bay</i> , 37; <i>Ithaca</i> , 7; <i>Janesville</i> , 7.67; <i>Mardin</i> , Turkey, sale of articles, 5; <i>Stoughton</i> , 2; <i>Windsor</i> , 1,	59 67
JUNIOR: <i>Janesville</i> , Y. L.,	4 00
Less expenses,	63 67
Total,	49
Total,	63 18

Receipts for month,	12,927 94
Previously acknowledged,	39,189 46
Total for year ending Oct. 21st,	\$52,117 40



FROM PASUMALAI, INDIA.

LAST night I heard of a singular exhibition of superstition among some of the native Christian teachers here. As I have before told you, they are a singularly superstitious people, and take some of it into their lives, even after they have become Christians. In the Madura Girls' Boarding School there had been something stolen by one of the girls, and the native teacher took this singular way of finding out the guilty one. Balancing the Bible on one end of the table, so as to require but little to upset it, each girl was required to file up in turn, place her hand upon the Bible and swear that she did not take the article; and the test was this: the one under whose touch the Bible should drop on the floor, was to be considered the guilty person. It fell under the touch of one, and then she ran screaming to Mrs. Swift, who was then at home, and revealed the whole matter. Of course the teacher was strongly rebuked. A still more remarkable case was told us by Mrs. Washburn, who said the wife of one of their catechists was one day teaching the little children, and having a little baby of her own, gave to the latter a ring to play with. Presently the ring was missing, and to find out the culprit what do you think she did? Lighted a candle, and made each little girl come and hold the palm of her hand over the flame, and the one who was burnt was the guilty person; you know the candle will occasionally flare up, and then it would burn. A day or so after, Mrs. Washburn discovered the little palm burnt, and on inquiry the above was revealed. Though there are many strong, bright Christians, yet some are babes in Christ; and no wonder, emerging, as they have done, from such dense darkness and ignorance. People at home are superstitious, many of them, and these are only a little worse. They are now reaping the rice-fields, and all along the roadside, in the rice-fields, bands of men and women may be seen harvesting the rice; and we are reminded of Ruth gleaning after the reapers, as we notice poor women spending days on the roads over which the reapers have passed, sweeping together the dust, and from that gathering a little rice which has been dropped by the others. Again, to-day we understood as never before the

Bible expression, "His fan is in his hand," as we looked on the threshers spreading out the rough kernel and fanning it, thus causing the dust and grit to rise and float away.—*Rev. James Perkins, in "The Pacific."*

JAPAN.

LETTER FROM MISS EFFIE B. GUNNISON.

MAIKO, July 12, 1887.

To the Members of the Young Ladies' Branch of the W. B. M. P.:—

DEAR FRIENDS: You will see by the reading of this letter that I am not in Kobe, but a jinrikisha ride of ten hours would find me again in the spot which has become "home, sweet home." The duties of the school year having been brought to a close, the ladies of the Presbyterian Mission—Miss Daughaday and myself—are seeking rest by the seaside, in a most charming little spot. The hotel where we are stopping is built on the shore, so that we have sea-bathing at any hour one may desire; while on the other side of the house is a large, fine grove, through which we can ramble—and the roots of the trees being partly above ground, we can sit down almost anywhere and enjoy the breeze from the water. Had we nothing but comforts here this place would be a real little paradise; but then, Japanese hotels have discomforts manifold, which demand a good supply of patience. But we must forget both the comforts and the discomforts of this cot beside the sea, and dwell for a time upon the experiences and blessings of the past school year, which closed about the 27th of June. The largest number of pupils during the year was one hundred and twenty, and applications to receive new pupils continued to come all through the year; but we were obliged to refuse them, through want of room enough to accommodate any more. We are now rejoicing in the prospect of a new building, but deplore the fact that our means will not allow us to enlarge for the future growth of the school; in fact, the present changes will only meet present demands. The old school-building has been torn down, and is being rebuilt in the rear of the lot for dormitories, and a new school-building is being erected on the site of the old. We shall enjoy the new building so much; that we are to have it, is almost too good to be true.

The greatest trial of the year has been the loss of Kolsa San, who for ten years has been a pupil and most invaluable helper in the school. As she had been desiring to go to America to study kindergartening, and her services were so needed when Miss Bliss returned home, we had to let her go, although we feel that she can never find another position which she can fill so well as she did her

position in the Kobe School. We have given another of our valued teachers, and one of the post-graduates, who rendered valuable assistance to the Okayama School; and if we did not hold on with a firm hand to those who are left, we should lose them all, for they are constantly receiving urgent invitations to the assistance of schools which have been established by the Japanese and are having a hard struggle to exist, owing to the lack of competent teachers. While we long to help these schools, we cannot cripple our own to do so. During the whole year our great longing was for a greater manifestation of the presence of the Holy Spirit in the hearts of our Christian girls; and within a few weeks of the close of the school our prayers were certainly answered. Every Christian girl seemed so eager for the vacation to come, that she might go and work for the Master. In the experience of those who have been connected with the school for some time, its condition spiritually has never been so encouraging as now. The number of those who have come from darkness to light during the year may seem discouraging, being only four, but our hearts are full of courage, and we look for greater results next year. . . .

A most encouraging circumstance, especially to those missionaries who have been here for ten or twelve years, has been the conversion of a former daimio, or prince. He is now a gray-headed man, and some years ago seemed very near the kingdom. But the allurements of the world proved too great a temptation, and for a long time his interest seemed entirely gone. But during the last few months he commenced to attend church again, and finally made a public profession, and is now a member of the Kobe Church. These are only a few of many instances in connection with the work which fill our hearts with joy and gratitude. Those who made tours this spring have returned with most glorious reports. In some places where they would have been mobbed years ago if they had dared speak of Christianity, they found ready listeners; and in some cases where certain low classes attempted to raise a disturbance, the police came to the assistance of the missionaries, and restored order. Besides these changes, which we watch with eager interest, there are other changes which perhaps are more interesting to the majority of European residents here — the changes in customs and manners. During the past winter, women of the higher classes have almost gone crazy over European dress, and now it is a common sight to meet a Japanese woman on the street attired in foreign clothes. Our consul's wife and other ladies are making earnest efforts to teach these ladies to dance — a fact much deplored by the missionaries, who know so well how dangerous such a proceeding is in a land where morals

are in such a condition as they are in Japan. It is a rare sight to see even a jinrikisha man now without a hat, and shoes and stockings are quite commonly worn. During this period of changes there are many absurdities, which are both amusing and painful.

Not long ago I attended a wedding, which was supposed to be according to European custom. A young couple, who were married last year, stood up with the wedding pair; and a gentleman, probably a deacon of the church, presided at a table, and called off the numbers of the programme as one would do at a literary entertainment. After the ceremony was performed the parents of the groom, then those of the bride, then all distinguished guests, were called out one by one to shake hands with the happy couple, and make a profound bow. This is a very tedious performance. Upon entering the house where the reception was held, every one was expected to shake hands again with the bride and groom, or rather with groom and bride, excepting myself, and I insisted upon congratulating the bride first, to the amazement of those who stood by. During the summer season, those churches which hold services in the evening do not commence until half-past eight, and sometimes nine o'clock, closing on communion Sabbath at half-past ten. Some features of the communion service are peculiar. The deacons all have an active part to perform in receiving new members. In fact, a stranger, coming in at this point would be puzzled to know which was the pastor. Frequently after a long sermon, and just as the closing hymn is given out, some person rises, calls the attention of the congregation, and gives what seems to me like a supplementary sermon. Before the services commence it is a common thing for the people to talk or laugh aloud. No doubt in time they will become educated up to our idea of showing more reverence for the house of God.

ANNIVERSARY MEETINGS.

THE fourteenth anniversary of our Board was observed in connection with the meetings of the General Association of California, in the city of Sacramento. The morning session was devoted to reports from branches and auxiliaries, and a delightful paper by Mrs. Smith, our Recording Secretary, giving reminiscences of the meeting in Sacramento ten years ago, when the Board was incorporated, and the work for Broosa was assumed through the consecration and faith of the far-seeing pioneers of our Board. Most tender allusion was made to some of those noble women who have entered into rest, and to others who are secluded from active service, whose counsels and prayers are held in sacred remembrance.

An inspiring address by Rev. S. H. Willey, D.D., was a notable feature of our evening session, at which time official reports and the President's anniversary address were also given. Rev. H. E. Jewett presided, and prayers were offered by Rev. W. H. Scudder of San Francisco, and Rev. S. D. Belt of Woodland.

